CHRISTIAN CYNOSURE

VOL. LIII. CHICAGO, MAY, 1920. No. 1.

Annual Meeting of National Christian Association.

New Order of Camels. A Union Labor Dream.

Report from Iowa State Convention. Present Day Attitude Toward the Lodge.

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CHRISTIAN CYNOSURE

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

ANNUAL MEETING

Of the National Christian Association, June 10, 1920.

The annual meeting of the National Christian Association will occur on Thursday, June 10th, 1920, at 10 o'clock a. m., in the Fourteenth Street Christian Reformed Church (between Throop and Loomis streets), for the election of officers and the transaction of other important business.

JOHN F. HEEMSTRA,
President.
NORA E. KELLOGG,
Rec. Secretary.

Let the reader turn at once to his calendar and underscore with red ink Thursday, June 10th, reserving it sacredly for the N. C. A. Convention.

While we ardently wish every Cynosure reader could be present at our Annual gathering, we have every reason to believe this is impossible. The best we shall be able to do for our constituency is to send them faithful reports of our meetings. The best service our readers at their quiet homes can render us is to fervently pray for God's richest blessing to attend every part of the Convention. Pray morning, noon and night—yea, pray unceasingly. Pray in your closets, pray about your family altars, and pray in public for the Spirit of God to be with us.

Secrecy in regard to the conditions of labor and the accumulations of wealth must and will be abolished. The books of the great corporations and of the various labor unions must be open to inspection. What is sauce for the goose is sauce for the gander. The common people, who are neither proletarian nor capitalist, have a right to know what goes on behind closed doors. Secret societies of many kinds are enemies of the republic. We are going to get rid of them.—HENRY VAN DYKE, D. D., distinguished Author, and Ex-U. S. Ambassador to the Netherlands.

"The Modern Brotherhood of America" is one of the fraternal insurance secret orders of which there are a hundred or more. This one has its Supreme Lodge and headquarters in Mason City, Iowa. It includes accidental insurance as well as life. It was organized in 1897. The latest statistics for 1918 showed insurance in force amounting to $69,209,750. Total assets at the same time were $3,637,397.

ORDER OF CAMELS.

The latest successor of the Elks or the Eagles is the Camels. Their first public parades were given recently. The *Chicago Examiner*, of April 9th, 1920, thus speaks of the one in Chicago:

Louis M. Kotecki, grand chief of the Order of Camels, which organization says it cannot cross the street without light wines and beers, arrived in Chicago last night and was the principal speaker at a meeting at the Randolph Hotel. The organization will conduct a parade this morning at 10 o'clock from the Coliseum through the loop, disbanding at the Atlantic Hotel.

After a time the Camels will doubtless follow the example of their predecessor, the Elks, and seek respectability and public sanction by taking into membership ministers, and giving candy to children on Christmas, and pose as a great and benevolent temperance order.

"INDUSTRIAL SONS OF GOD."

Declaration by the Fraternal Order of Eagles.

If by word or deed you own to a belief in a Supreme Being as the ruler of the universe and the arbiter of human des-

tiny, you have a religion. If you are moved to the performance of duty by an intimation of the approval or disapproval of such Supreme Being—the being that in English we call God—you are religious. An Eagle, by his initiation into this Order, which requires an avowal of belief in "the existence of a Supreme Being, the Ruler of the Universe," has taken his stand publicly as NOT an atheist, and it is logical to suppose that he stands ready to give the will of God a chance in the solution of our economic and industrial problems. The following editorial makes clear that the time has come for religion to take a valiant hold.

—*The Eagle Magazine,* March 1920.

Notwithstanding the attitude of the National Reform Association toward secret societies, such as Masonry, Odd-Fellowship and Knights of Pythias, it is to be commended and supported for its warning against the Mormon lodge and paganism. The following from *The Christian Statesman,* organ of the N. R. A., has a wide application:

We believe that every silence of the Christian church or college in Mormondom concerning the blasphemy and crime of Mormonism, is in some degree responsible for the inroads which Mormonism makes into the Christian churches and colleges outside the "Mormon world."

"Mormonism is a gigantic secret order, in which the mass of adults are bound to one another, to the system and to its leaders by terrible oaths with death penalties—a fact which affords every chance for underhanded, jesuitical influence and control, political and otherwise. These oaths have been testified to again and again during the last fifty years, so that their existence and character are beyond question."

JAP LABOR UNIONS.

Must Obey "the Proper Authorities."

(By Associated Press.)

TOKIO, April 12.—Government approval of the organization of labor unions would be given for the first time in Japan under a new bill drawn up by the department of commerce for submission to the present session of the diet, regulate, restrict and to a certain extent, otherwise control the operations of the unions which might be organized under the proposed law. One of the regulations which has aroused criticism provides that when a union or any craft or trade adopts a resolution that runs counter to law or is considered to be detrimental to public interest or fails to perform what is required of it by the administrative authorities, these authorities may cancel the resolution or dissolve the union.

Unions of various trades would be permitted to form a federation of unions only provided its rules and regulations were submitted and approved by "the proper authorities."

Heretofore, Japanese workmen have mostly been organized in guilds, although an Associated Labor union was in existence in Tokio nearly a year ago. Supporters of the proposed law say the government must take the place of the old guild masters and advise and restrain the workmen until they shall have gained experience in the operations of their unions.

THE AMERICAN LEGION.

BY HUGH COOK.

Moody Bible Institute, Chicago.

It is very natural that the soldiers in any war having suffered together feel the need of some tie which binds them and their common experiences. It was, therefore, not surprising that our boys who were in the world war should want some fraternal tie by which medium they could preserve the memories and incidents of their association in the world conflict.

This was true of the ninety ex-soldiers and sailors who are now students of the Moody Bible Institute, Chicago. They petitioned the faculty of the institute for permission to organize a "post" of the "American Legion," a non-secret, non-military, non-political and non-sectarian organization whose national, state and local post preamble reads as follows:

For God and Country, we associate ourselves together for the following purposes:

To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a one-hundred-per-cent Americanism; to pre-

sociation in the Great War; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness.

The Legion has no purposes, policies or activities which are not covered by this Preamble.

Upon investigation it was found that the constitution and by-laws of each Post is written by the members of the Post, and since the Preamble statement was in line in spirit and practice with the teaching and work of the Institute and further since each local Post does not indorse any statement of another Post except the Preamble, as stated above, the Institute faculty gave its unanimous consent and appointed a committee to advise with the boys as to their organization and its activities.

The "Moody Post No. 562" now has nearly seventy members and their constitution forbids any activities inconsistent with the spirit and teaching of the Institute.

The Post officers are already planning some religious meetings with the wounded men at Fort Sheridan. This Post will enable Moody students to belong to the National Body and at the same time keep their membership where their convictions will not be compromised. Even when the student leaves the Institute he may leave his membership here where he can endorse every word of the declarations of his Post while he bears his testimony elsewhere, as a Post member, as well as a Christian.

There is no provision in the National, or State Constitutions for secrecy, oaths or initiations. The Post as a moral and spiritual force depends entirely upon the character of its members. Members can not meet the requirements of "God and Country" in full, even as far as indicated in the Preamble, without following in the footsteps of Him, at whose coming, the angels sang "Peace on earth—good will to men."

Many have withstood the frowns of the world, but its smiles and caresses have hugged them to death.—*Selected.*

MY UNION LABOR DREAM.

BY CONSTANCE NAWROCKI,
A School Girl,
SILVER LAKE, ILLINOIS.

I have read so much lately about the demands of certain branches of labor and certain union organizations that labor troubles must have taken quite a hold upon my system for in no other way can I account for the exceedingly silly dream that was mine a few nights ago.

I can't remember just how the trouble started but I soon realized that I was in one awful fix, for every member of my anatomy was in revolt, each refusing to do its proper function unless immediate concessions were made to its every demand.

About the first I can recall of the mix-up was when the hands refused to do any work, both of these useful members insisting that they were the ones whose labors made it possible for me to draw my salary, and that unless they were better cared for they were going to strike. In the first place, they demanded the new union six-hour day, and the latest fad of the miners, a five-day week. Then they insisted on being regularly manicured and furnished with a new outfit of gloves of the different weight, style and texture that others furnish their hands.

Just as I had this matter settled by agreeing to all these demands, as I could not do much without hands, a demand came from the stomach. This important organ of my body insisted that it had not been provided with plenty of well-cooked food on account of the high cost of living and that it could not do satisfactory work unless this was promised. Again I promised to meet new demands.

Just at this moment, the feet demanded a conference, setting forth the fact that they were the ones who supported

the whole body and were its foundation. Indeed, they make it possible for me to cover the great amount of ground that is necessary to be covered in all my movements. They were getting very tired of being forced to wear the same cotton stockings and plain, common shoes, while other feet that did no more work than they were clad in silk hose and the finest French kid boots. Of course, there was no use to dispute these facts, so I promised to carry out their wishes.

Thereupon, the teeth, tongue, eyes and such other parts of my anatomy all set up a clamor, demanding their wishes in the same way and I had to comply, but the greatest blow came when the brain went on the strike. It started out by admitting that each and every member present had very important missions to fill in the daily grind of my toil and said that it was perfectly proper that each of them should be given fair treatment.

The spokesman of the minor powers now took the floor and stated that the smaller members of the body would have nothing to do with the brain, as it was a capitalistic combination and had no part in the real labor that the body performed and that they would not endorse but were most emphatically opposed to the expenditure of any more of my salary for the upkeep, development or the recreation of the brain. I was given just five minutes to decide what I should do in the matter.

Fortunately, I was never called upon to choose, for just about the time the decision was due I received a jolt in the short ribs that thoroughly awakened me, and it was a relief when I heard the voice of my dear mother saying, "Constance, what in the name of common sense is the matter with you?"

Of course, it was a silly dream and yet the more I thought about it, the more on these days in many of our great industrial institutions and several branches of labor.

ANCIENT ORDER OF GLEANERS.

Owing to many inquiries from friends regarding this Order, we find it necessary to reprint part of the Gleaners' ritual as it appeared in several numbers of the CHRISTIAN CYNOSURE in 1905 and 1906.

The Ancient Order of Gleaners is a secret insurance order. Among its objects is to give material and moral aid to its members. If a member fails in the payment of an assessment within thirty days after it is levied, he stands "suspended from all the rights and benefits of a benefit member in the order."

The Gleaners commenced business as an order on October 19, 1894. Its headquarters are in Detroit, Mich. Special features: It accepts only farmers and those engaged in kindred occupations as members. Men and women are admitted on equal terms. Its total assets on January 1, 1918, were $1,151,467.88 and the total amount of insurance in force on the same date was $56,468,876.

From the Secret Ritual of the Gleaners.

Pass Word.—The pass word must not be communicated by one companion to another. The Chief Gleaner is the only officer authorized to give it. * * *

Chief Gleaner: Companion Chaplain, your duties?

Chaplain: To see that the Sacred Volume is upon the altar; to open the same when the Chief Gleaner declares the Arbor open for the regular dispatch of business and to close the same when our labors are concluded. * * *

Chief Gleaner: In this spirit I shall endeavor so to preside. That our labor may be successful, let us ask a divine blessing from the Lord of the harvest.

Note.—The Chief Gleaner gives three raps calling members and officers to their feet.

Chaplain: Merciful and beneficent Ruler of the universe, we halt in the midst of our life-work, crowded as it is with the duties we owe to ourselves and those dependent upon us, and humbly acknowledging that Thou art the source of every good and perfect gift, we do

when death's harvest overtakes us we may be likened to the golden grain ready for the sickle, *having lived a life so pure and noble that we may be gathered in the garner with the perfect seeds of Thy harvest.*

Obligation of First Degree.

I solemnly promise upon my honor that no part of the working of this order, so far as now disclosed to me, shall ever be communicated by me, directly or indirectly, to any person unless lawfully entitled to such information; that I will cherish the lesson here given and strive to apply its principle in all my life.

Obligation of Second Degree.

I, ..., in the presence of the Supreme Ruler of the universe and the members of this Arbor, do solemnly promise that I will receive and keep unrevealed the secret work and words of this order. That I will obey the Constitution of the State and Supreme Arbors and the By-laws of the Arbor of which I shall become a member. That I will cheerfully comply with its requirements and ever stand ready to assist a worthy companion in distress. * * *

Chaplain's Lecture.

This degree work and the teachings thereof are founded upon the Scriptural account of Ruth, Naomi and Boaz, from whose noble characters the principles of this illustrious order have emanated.

The Gleaners' Burial Service.

The prayer of the Chaplain follows:

"Our Father and our God, who art the resurrection and the life, we would implore Thee to draw graciously near to us in our affliction. May this dispensation of Thy providence deeply impress us with the uncertainty of life, and may it prepare us for the great change that awaits all mankind. Comfort them that mourn; be Thou their shield and protector. Guide our feet into paths of truth, virtue and loyalty, and finally permit us to enter within the portals of that house not made with hands, eternal in the heavens, there to magnify Thy gracious bounty and dwell forevermore. Amen!

Let us follow the straight road of the Word. It does not concern us what the Fathers have done, but what they should have done.—*Latimer.*

A NEW LODGE.

Order of Camels.

Our readers will be interested to learn that a new lodge has recently been organized for the express purpose of defeating the prohibition forces of this country. It was organized the day the prohibition amendment of this country went into effect at the Capitol. The members of this new organization call themselves "Camels" and many of them know very little more than that animal about the religion of Jesus Christ and His power to save. This is what they say:

"The camel was selected as the name and insignia of the order because of the ability of the animal to withstand a long drought. We are living now in a drought period and a long desert is to be crossed before we reach the final oasis.

"It was decided that an organization was needed which was representative of the people of the United States and not connected in any way with the liquor interests or other interests which have future benefits in mind. Caravan Number One was established in Milwaukee, Wis., which was considered the most liberal oasis in the country before the drought. History of the Order of Camels therefore dates back to January 16, 1920, the day the prohibition amendment became effective in the United States and the day the first caravan was installed.

"Since that time, the Order of Camels has grown rapidly. Fifty caravans were quickly established in the state of Wisconsin and the organization work is now spreading into every nook and corner of the United States. The order does not include liquor as its sole issue by any means—the program of the prohibitionist and fanatic includes cigars, tobacco in all its forms, enforcement of blue laws, closing of Sunday theaters, bowling alleys, poolrooms, billiard halls, and in fact encroachments on almost every form of personal liberty.

Facts About the Order.

"All Subordinate Caravans are under the jurisdiction of the Grand Caravan. Both the Grand Caravan and subordinate caravans are governed by a rigid constitution and set of by-laws, to which are added a list of Grand Caravan rules for

the guidance of all subordinate caravans.

"The order does not interfere with any person's religious or political beliefs."

Application for Membership.

We give the following to show that each member takes an obligation and that they also solemnly state "I am opposed to prohibition":

"I, the undersigned, hereby make application for active, regular membership in the Order of Camels, Caravan No. 2, of Chicago, Ill., and agree to present myself for initiation at the designated hall of the order when notified, or if not able to be present then, at some later meeting within three months from that date. I am attaching herewith initiation fee of two and one-half dollars ($2.50) and agree to pay dues of $2.50 each six months during my membership. I agree to abide by the constitution and by-laws and obligation of the order and solemnly state that I AM OPPOSED TO PROHIBITION. I understand this order is not to interfere with any of my religious or political beliefs. I am .... years of age and a citizen of the United States of America."

B. V. Hubbard was termed "Prophet" and on his bright blue fez was embroidered a Bible. Have the Camels a burial service, as well as a "Prophet," or will the prohibition amendment make one unnecessary?

Two Millions the Goal.

"The membership goal is two million members on or before July 16, 1920, and two millions more before the first anniversary of the order, January 16, 1921. Any male citizen of the United States of the age of 21 years and over is eligible to join, if properly vouched for by a deputy organizer or some other member in good standing.

"A ladies' auxiliary will be organized beginning June 16."

A Warning.

Governor Edwards of New Jersey endorses this new secret society and is planning to go to the National Democratic Convention in California as a delegate at large from his state. His chief endeavor will be to get a liberal liquor plank in the platform and he is for launching a fight to repeal the prohibition amendment. He can depend upon heed the warning of Ex-president U. S. Grant, who said in his autobiography:

"All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

Let the Church of Jesus Christ take warning not to be drawn by a camel into their desert of despair, but let us raise our voice against these caravans of sin and darkness and fight the good fight of faith. If we are true to Christ he will continue to lead us beside the still waters of temperance and our souls shall be satisfied in Him.

A. H. LEAMAN.

A WORD FOR "ANTIS."

It has become the fashion—more to be honored in the breach than the observance—to sneer at the "Antis;" to make ridicule of any organization which has "anti-" as a part of its title; and to dismiss with scoffing smiles any measure of reform if it is called "anti-" anything.

Christian zealots, social regenerators, inspired patriots, may well dismiss all their fears concerning the use of the prefix "anti-."

There are some causes, necessary and glorious, whose character and purpose are best described by the prefix "anti-"; as "anti-slavery," "anti-saloon," "anti-cigarette," "anti-polygamy." (Why not say anti-secrecy?) The mighty victories which have been won under these battle standards are already sufficient to sanctify the word "anti-" for all time. And the triumphs have only begun.

"Anti-evil" is a good rallying cry. No one whose pupose is to support right and oppose wrong has any need to be sensitive because he is called an "Anti-." We have observed that most persons who are most tenaciously anxious to avoid the appearance of attacking any evil by destructive means, are usually just a little too reluctant to oppose evil by any means. There is no righteous work which is carried forward without that fact—for any work for right must be against or "anti-" wrong. And there are many cases where the word itself is

Present Day Attitude Toward the Lodge

BY REV. J. R. GRAEBNER, FT. WAYNE, INDIANA.

[A paper read by Rev. J. R. Graebner, before the Convention of the English District of the Synods of Missouri, Ohio, and other states, and adopted and published in the 1919 Proceedings.]

When we speak of lodges, secret societies, secret orders, we mean societies which are generally called by these names, and which are permanently organized fraternities, the members of which, known to each other by secret signs of recognition, have at their initiation pledged themselves by oaths and other solemn obligations to conformity with the present and future laws of the order, and to the maintenance of secrecy concerning all its affairs. In most of these societies, members join in stated religious rites and exercises conducted by religious officers, chaplains, priests, etc., according to accepted rituals, or books of forms. They claim sociability, charity, furtherance in religion and morals, some or all of these, and other things, as the purpose for their existence. To avoid confusion I shall not treat of labor unions or so-called patriotic organizations in this paper, whatever lodge features or other objectionable features some of them may have, and whether they be called lodges, brotherhoods, or anything else.

It is impossible to examine each lodge individually. Their number is too great for that, and is growing right along. In a brief treatise like this we can only speak of the institution in general, and show, by pointing out the objectionable features of the leading lodges, that the institution is contrary to the Word of God. The lodges are all more or less alike; all have one or more ungodly features in common. Masonry may be called the mother of lodges, Odd-Fellowship the big sister among them, and the others the younger children. Since the bad features of lodgism are most strongly pronounced in the two oldest lodges, we shall let these two principally show us what the lodge is, and the Word of God will tell us whether it is right or wrong.

Lodge Secrecy.

Lodge secrecy is far from being the main objectionable feature of the lodge. Since, however, it is such a prominent feature and a rock of offense to so many, we feel that it should not be left unmentioned.

Lodges are secret societies. Things said and done in their meetings are carefully guarded against becoming known to anyone who is not a member of the order. Candidates for membership in the Masonic lodge are made to swear as follows.

"I (name), of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and the Holy Saint John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of Ancient Freemasonry which have been heretofore, may at this time, or shall at any future time be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason or within a regularly constituted Lodge of Masons, and neither unto him nor them until by strict trial, due examination, or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore promise and swear that I will not write, paint, stamp, stain, cut, carve, make nor engrave them, nor cause the same to be done, upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter, or character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Freemasonry be hereby unlawfully obtained through my unworthiness.

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this, my solemn oath, or obligation as an Entered Apprentice Mason. So help me, God, and keep me steadfast in the due performance of the same."

This oath is taken from each member in each degree, at the time of initiation, and the penalties for violation are heightened as the Mason proceeds from degree to degree. In the second, or Fellow Craft degree, he obligates himself

to perpetual secrecy "under no less a penalty than of having my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air." And in the third, or Master Mason's degree, "under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, that no trace or remembrance may be had of so vile and perjured a wretch as I should I ever knowingly violate this, my solemn obligation, of a Master Mason." These penalties are called to mind at every session of the lodge by the penal sign, which in the first degree consists of a motion of the hand across the throat, in the second and third degrees, respectively, in a rapid motion of the hand across the chest and a motion of the hand over the abdomen. For the full text of this pledge see "Fremasonry Illustrated," by Jacob O. Doesburg, Past Master of Unity Lodge No. 191, Holland, Mich., page 106. The extracts of the oath given here are quoted also by one of our fellow Lutherans, a former Mason, whose reliability is unquestioned. See "Treatise on Freemasonry" by Th. Graebner, page 21 ff.

We also quote high Masonic authorities: "Webb's Monitor" (Morris) page 240: "It is the covenant that makes a Mason. No law of the land can affect it. No. anathema of the Church can weaken it." And Mackey, who is recognized by the Masonic order as the highest Masonic authority, says: "The disclosure of any of the secrets which a Mason has promised to conceal and never to reveal, is a heinous crime."

The Masonic Lodge is probably the only one requiring such blood-curdling oaths as those just quoted; but all lodges require an oath or solemn promise of secrecy pertaining to the affairs of the order.

The First Pledge of an Odd-Fellow.

"I hereby pledge my sacred honor that I will keep secret whatever may transpire during my initiation." As he advances from degree to degree he takes new obligations of secrecy. For example, when he is initiated into the Degree of Truth, the Noble Grand directs him to put his right hand on his left breast and to say, "I (name) in the presence of these witnesses, and of my own free will and accord, do hereby and hereon promise that I will conceal and never reveal the signs, secrets, and mysteries of this degree, etc."

In the ritual of the United Order of Foresters (page 13) we find the following "solemn obligation of a Forester": "Chief Ranger: Mr. ———, before you can be enrolled as a Forester, it is necessary that you give a solemn pledge to be true to the principles of the Order and to keep inviolate the secrets which may be communicated to you; for which purpose, therefore, I will thank you to stand before the altar of Liberty, Benevolence, and Concord, with their right hand on your left breast, your left hand elevated, and repeat after me the solemn obligation of a Forester." (Chief Ranger gives three raps; all rise and remain standing during obligation.

Forester's Obligation.

"I (name in full), of my own free will and accord, in the presence of the Supreme Ruler of the Universe and of the members of the United Order of Foresters here assembled, do most solemnly and sincerely promise and declare that I will ever conceal and never reveal any word, sign, grip, or token, or any other secrets or private work of the United Order of Foresters, which shall now or may hereafter be communicated to me, to any one in the world, unless it be to a brother Forester, I knowing him to be such, by due examination, or upon the word of a brother who is known to me, or in the body of a regularly constituted court. I will not repeat outside of the courtroom any transaction whatsoever, which may take place therein, which by the regulations of the Order should be kept secret, unless I am duly authorized so to do by the constituted authorities of the Order. I further promise that I will not wrong a brother, etc. * * * * For the faithful observance of all which I hereby pledge my most sacred honor."

A Good Templar obligation (the Good Templars are a so-called temperance lodge):

"I also promise that I will not reveal any of the private work of this Order to any one who is not entitled to know the same."

It is also well known that bills have been introduced into Congress and into some State Legislatures to prevent criticism of lodges in public print, and the revealing of their secrets.

Why all this secrecy? Anything that is good need not be, and will not be, and should not be concealed. "Every one that doeth evil hateth the light; * * *

light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. 5: 16.)

Secrecy has the appearance of evil, and we should "abstain from all appearance of evil," as the Apostle says in 1 Thess. 5:22.

Organized Secrecy Is Not Family Privacy.

Let us dwell a little more on this point that lodge secrecy has the appearance of evil. As has been stated, a good thing needs no concealment and does not want to be hid. One naturally asks: If lodges are good and do what is right and honorable, why don't they conduct their work openly and aboveboard so anybody can see it. No legitimate business or undertaking on the face of the earth is conducted under the hiding cover of oath-bound secrecy. I defy anybody to mention a single one. Let us distinguish between secrecy and privacy. A business man may have a private office, and in that office he may have a private conversation. He has private business affairs,—call them business secrets, if you please,—and yet he is not doing things in secret. The public knows what business he is in and what the things are, in a general way, that he keeps secret. If a certain man is a shoe merchant, he is publicly known to be such; the public knows that his business consists in buying and selling shoes; the public also knows that his business secrets, if he has any, pertain to his financial affairs, a contemplated special sale, terms of partnership, if such exists, reasons for dissolving a partnership, etc. Professional men, physicians, lawyers, clergymen, have professional secrets, but the whole world knows in a general way what the work of their profession is and what the nature of their professional secrets is, and that they would not be decent, honest, and reliable if they did not keep certain things secret. The same holds good with reference to the United States Secret Service and police work in general. Every child knows what the police department is for, and understands what the nature of a detective's secret work is. There is, then, a privacy or secrecy which is perfectly honorable, because the welfare of society in general requires it, and which is, in one sense, no secrecy at all.

Perhaps an example will make this matter more clear. A leading minister of the Congregational Church said: "Every family is a secret society." This statement is quite frequently made to defend lodge-secrecy. If that minister were to call at a house and the person responding to the door-bell should say, "Before you can enter here you must make a solemn promise on your honor," the minister would, no doubt, be astonished. Suppose the caller would signify his willingness to take the obligation, and the doorkeeper would proceed as follows: "Please repeat your name and say after me: 'I hereby promise and swear that I will never reveal to mortal man anything I shall see or hear in this house, and I bind myself to this promise under no less penalty than that of having my throat cut across and my tongue torn out, so help me God,'" what would be the minister's suspicion by this time. He would probably think that house was a murderer's, or at least a thief's, or a counterfeiter's den. If he were himself an honest man, he would very likely say he did not care to enter any house on those terms, and walk away.

There are two sorts of families, those in which love and order and integrity reign, and those in which vice and crime are common. The Bender family in Kansas was one of the latter. The custom of that family was to murder strangers passing by, bury their bodies in the yard, and appropriate their effects. This family was a secret order; but a family which has no shame or crime to hide is not a secret society, and such a family does not hesitate to admit guests, even strangers, without any pledge of concealment.

To make this point still more clear, let us consider the state of mind in which a man in his room, in private, as decency requires, changes his soiled linen for that which is fresh and clean, and the state of mind in which a man puts on a garment stolen from his neighbor's house or store. The one man changes his shirt in private, but he is willing that the whole world should know what he is doing; the suggestion that secrecy would

be required is ridiculous. The other man wants no one to know what he is doing; he is a thief, and concealment goes hand in hand with crime.

Dr. Walther says in a sermon on Rom. 12:17-21 ("Epistel-Postille," page 84): In admonishing Christians to live peaceably with all men, the Apostle enjoins one more thing upon them, namely, 'Provide things honest in the sight of all men.' The Apostle means to say: If you Christians desire to live peaceably with all men, it is necessary that you not only walk honestly before God, but that you walk honestly also in the sight of all men; you must strive to live so that your actions will not only be approved by your own conscience, but that they will have no appearance of evil in the eyes of others; in short, you must let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

"It is therefore a great mistake to live according to this principle: If I know for my own person that I am doing right, I don't care about the opinion of others. Whoever follows this rule acts contrary to the admonition: 'Live peaceably with all men.' If it is immaterial to a person what others think of him; if a person is satisfied so long as he does right, even if others are offended and made to stumble by his actions; if, for instance, Christians unite with a secret society of which no one except the members know whether its designs are good or evil; this alone is enough to prevent true peace and unity of heart among men."

Daniel Webster says in a letter dated Boston, Nov. 20, 1835: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others."

Wendell Phillips says: "Entering upon this study, we remark, first, that these organizations are secret. This one item is a serious one,—for a secret society in an age like this and in a country like ours is not needful for any good pur-

but his words are certainly even more applicable to lodges.

"The very last fact that so much in politics is done in the dark, behind closed doors, promotes suspicion. Everybody knows that corruption thrives in secret places, and we believe it a fair presumption that secrecy means impropriety. * * * You know there is temptation in loneliness and secrecy We are never so proper in our conduct as when everybody can look and see exactly what we are doing. * * * The best thing that you can do with anything that is crooked is to lift it up where people can see that it is crooked, and then it will either straighten itself out or disappear." —*From "The New Freedom," by President Woodrow Wilson.*

Lucius Fairchild very correctly says: "It is quite natural that secret societies are looked upon with suspicion."

Note.—School authorities are decidedly and strongly opposed to secret school fraternities and societies because they have almost invariably proved to be sources of evil practices. Dr. Howard Crosby, at the time Chancellor of the University of New York, himself, while in college, a fraternity man, said in the Boston *Congregationalist:* "I object to secret societies in our colleges because of the opportunity given by secrecy to immoralities."

If we pray, "Lead us not into temptation," we should certainly, as much as possible, avoid every opportunity of being tempted and doing wrong. To expose ourselves unnecessarily to temptation is tempting God.

The same danger lurks also in the secrecy of the lodge.

(To be continued.)

At the Diet of Spires the timid Melanchthon was on the point of agreeing with the Roman Catholic princes that the Lutherans should be silent, preaching no more, if they were guaranteed immunity from persecution. Luther wrote instantly to his nervous, temporizing colleague, "If you put the eagle in a sack, I will soon let him out!" Men have always been trying to im-

Unbelief is the height of presumption; it plainly proves that we are seeking some cause of God's love in the creature, which can never be.—*Robert Chapman.*

PERSEVERANCE

A swallow in the spring
Came to our granary, and beneath the eaves
Essayed to make a nest, and there did bring
Wet earth, and straw and leaves
Day after day she toiled
With patient art; but, ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.
She found the ruin wrought;
But, not cast down, forth from the place she flew,
And with her mate fresh earth and grasses brought.
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hands, or chance, again laid waste,
And wrought the ruin o'er.
But still her heart she kept,
And toiled again; and last night, hearing calls,
I looked, and, lo! three little swallows slept
Within the earth-made walls,
What truth is here, O man!
Hath hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, truth, or plan?
Have faith, and struggle on!

—R. S. S. Andros.

ARE YOU SATISFIED?

'F I could just be satisfied
I'd feel like laughin' till I cried,
I'd be so full of joy and bliss
I'd almost forgit my rheumatiz;
I'd caper like a Scripter hind,
That is: I'd clean forgit about
My grinders bein' all worn out
A gummin' things the gods provide
'F I could just be satisfied.

I 'spose I ou'ter be right glad
A recollectin' I ain't dead,
Nor ever laid up for repairs
With all my wrinkles and gray hairs.
But I'd be so much more glad
If I could quit a frettin' about
The things I've had to do without,
And I'd be older when I died
'F I could just be satisfied.

Now there was old Methuselah
About twenty times as old as me,
And I'll bet Methuselah died
Afore he was half satisfied.
And there was old King Solomon
Who tried 'most everything under the sun,
And even writ some poetry
A'most as good as mine;
But he felt just like me,
And sighed and sighed:
"Oh, 'f I could just be satisfied."

Most every one I see or hear about is just like me,
For persons to twenty-one
'Spose the world was made for fun;
At twenty-five, get married and that settles 'um,
Henceforth they get a strange idea
That things ain't what it used to be,
And you can hear on every side:
"If I could just be satisfied."
There ain't no use, as far as I know,
Fur bein' all down-cast so,
And I'm gettin' fur to see
It's a worryin' *inside* of me,
And I'm goin' to if I kin,
Be satisfieder than I've been,
So folks'll think, when I'm about,
There's been a weddin' just let out,
And I'll be tickled as the bride,
Fur her and me'll be satisfied.

—*A "Traveling Man."*

A REAL MAN.

A real man never talks about what the world owes him, the happiness he deserves, the chance he ought to have, and all that. All that he claims is the right to live and play the man.

A real man is just as honest alone in the dark, in his own room, as he is in public. A real man does not want pulls, tips and favors. He wants work and honest wages.

A real man is loyal to his friends and guards their reputation as his own.

A real man is dependable. His simple word is as good as his Bible oath.

A real man does not want something for nothing, so the "get rich quick" people cannot use him.

A real man honors a woman. Any woman. He cannot hurt a woman, physically or morally. He sticks to his wife.

A real man always has excuses for others, never for himself. He is patient and charitable toward them, to himself he is strict.

A real man is glad to live and is not afraid to die.

A real man never hunts danger, and never dodges it when he ought to meet it.

A real man is—well he is a real man, the finest, best, noblest, most refreshing thing

to find on all the green earth, unless it is a real woman.

FIDELITY REWARDED.

The Moody Bible Institute of Chicago graduated forty-nine students of the winter class of 1920 from its Bible study, missionary and gospel music courses at public exercises in the Institute Auditorium April 22, 1920. The dean, Rev. James M. Gray, D. D., was the speaker of the evening.

The graduating class represents seventeen states and five foreign countries. Twenty-three graduated from the missionary course.

Since the last graduation exercises, December 2, 1919, 172 students also have completed courses in the correspondence department. These students represent thirty-seven states and the following foreign countries: Canada, South America, England, New Zealand, Australia and China. There are now more than 6,000 active students enrolled in the correspondence department.

GOMPERS' COMPLAINTS.

Carpings of Labor Leader Becoming Tiresome.

(New York Telegram.)

Mr. Gompers is quoted as saying that Governor Allen of Kansas is a fomenter of Bolshevism. Some one please look after Mr. Gompers. Suffering with the heat, probably.

The labor leader objects to Governor Allen's bill for the establishment of a Court of Industrial Relations.

Reviewing the record of labor with special emphasis upon its work program, Mr. Gompers told of the discontent that exists in England, France, Germany and Russia, and declared that to take from labor the right to strike would render the labor unions and labor leaders impotent.

"Then we would find some other way to express our discontent," he said.

There's the sore point—"render the labor unions and labor leaders impotent."

It's as "Uncle Joe" Cannon said. The labor leader has to be eternally stirring up trouble to hold his job.

Instead of a Court of Industrial Relations, of conciliation, arbitration and adjustment, there are those who want one tee," the terrorism, and the devil take the hindmost and the consumer.

Mr. Gompers has become very tiresome and not only to the general public but to a great number of his own followers, who are not firebrands, and don't want to associate with firebrands.

Just what Mr. Gompers means by "we would find some other way to express our discontent," is not clear.

It sounds like a threat, but we hope it was not so meant.

GREAT DISTRESS.

We learned from *The Herald-Examiner,* Chicago, March 23rd, of this awful distressing case of distress.

The distress of the United States Attorney Clyne is not over the crime of a brother Mason, but the awful turpitude of using the Masonic grand hailing sign of distress and thus exposing a brother Mason. We gather the following from *The Chicago Herald-Examiner:*

United States Attorney Clyne, who has gathered the evidence in the case, said last night that if the facts appear as represented, the action of Dalrymple's agent "is a damnable outrage."

"I will prosecute this agent and those behind him to the limit of the law," the district attorney said, "if the facts have been correctly reported to me. I expect to handle this prosecution personally."

Posed as Brother Mason.

Dr. A. J. Karalius, 303 S. Morgan st., is the physician who sought to kill himself. He is a thirty-second degree Mason and is author of five recognized medical works.

According to the physician's story, told last night at the Jefferson Park Hospital, where he was recovering from a self-administered overdose of morphine, a man prominently displaying a Masonic emblem, entered his office.

"I need a whisky prescription," he is quoted as saying.

He supported his request with a Masonic signal.

Tricked by a Masonic Word.

Dr. Karalius made an examination of the supposed patient. The examination was somewhat cursory, he explained, because he relied upon the word of a man who had proved himself a fellow Mason.

The prescription was written and handed to the visitor. The latter accepted it with one hand and with the other flung back a coat lapel.

"I am one of Maj. Dalrymple's agents. You are under arrest."

against the physician. Commissioner Foote set the hearing of the case for this morning.

Says He Paid $1,000 Bribe.

Several days after his arrest, according to the doctor, a man claiming to be a federal agent visited him and offered to see that prosecution would be dropped—for $1,000. Dr. Karalius says he paid the bribe.

Later he visited a physician friend, Dr. M. Marbel, Thirty-third place and Morgan st. Dr. Karalius had become moody. Even if the bribe brought the promised results he regarded that his professional standing had been permanently impeached. He announced his intention of killing himself.

"Agents Wreck Reputations."

Sunday evening, Dr. Karalius locked himself in his office and administered to himself a dose of morphine, calculated to kill. Then he telephoned his friend.

"I have taken poison," the words came to Dr. Marbel. "I just called up to say good-by. And I have one last request. Please point out to the people of the United States the tragedy of allowing men like these prohibition agents to wreck the reputation and standing of a professional man who had given years to building up a character of which he thought he might be proud. Tell the people of the country that for me. Good-by."

Criminal Limit, Says Clyne.

Dr. Marbel got to the office of his friend in record time. He rushed the poisoned man to the hospital and succeeded, after an all-night effort, in reviving the life spark.

When the case appears before Commissioner Foote this morning Dr. Karalius will be sufficiently recovered, it is believed, to appear. Also, Dr. Marbel will be present.

"And I'll be there, too," District Attorney Clyne mentioned. "This sort of thing of tricking physicians or others into approximation of law violation is in itself the last thing in criminality."

Such distressing criminality can be charged against every detective and detective agency in the country.

WAR RISK INSURANCE.

BY B. M. HOLT.

The Lutheran Church is ever active in opposing fraternal (lodge) insurance, not only on account of the Christless religion of the insurance lodges and their shameful initiations, but also on account of the utter unfairness and little worth of the insurance offered, from a business standpoint. In this connection read the chapter on Lodge Insurance in my booklet, "The Case Against the Lodge," or "Woodmen of the World." Consequently the question has always presented itself, "What *kind* of insurance, then?"

To our boys and young men who deem life insurance a worthy and wise thing, we would say, all regular old line insurance companies may be regarded as safe. And to "our boys" who were in the late war nothing better can be offered than War Risk Insurance as furnished by the United States Government. "There should be a feeling of special pride in the ownership of a War Risk Insurance contract, since only those who served in active duty during the recent emergency are entitled to hold it. But the fact is that 87 per cent of the holders of War Risk Insurance has lapsed since the armistice. Since the War Risk Insurance is positively the *cheapest* life insurance to be had and as good or better than the best old line insurance, the lapse of 3,948,000 insurance contracts is greatly to be regretted.

It is true that the War Risk Insurance Bureau is much to blame for all this lapsation. But stop for a moment and consider the tremendous task committed to the Bureau. No department of the whole war machine experienced a growth equal to that of the insurance department. In less than one year it grew from a business handled by less than a score of men to a business embracing four of the largest businesses of its kind in the world, having written 4,539,028 policies, representing a total insurance originally in force of $39,669,198,000, and premiums collected to January 1, 1919, of $200,000,000, and claims payable to the extent of $1,010,265,000. It handled 4,391,356 applications for allotments and allowances, and expended in round figures $508,000,000. The changes in the records caused by deaths and births in allotted families averaged 200,000 per month.

Consider also that the men to whom this gigantic labor was committed had no time to prepare themselves for the work and that most of them were not fitted by previous experience for such an undertaking. Like other departments of the great war machine they were wholly without organization, and no adequate provision had been made for so extensive a department as this one shortly became. It was difficult to secure proper attention to its needs when the eyes of the entire country were focused on some-

thing far greater than money—the winning of the war.

Victory, and not self-protection, was the uppermost thought in the minds of our soldier boys, too, and therefore, when the war suddenly came to an end they were not in a mood to give much consideration to the matter of insurance. To get home was the big thing. While thousands of dollars were spent for literature and lectures emphasizing the importance of "hanging on" to War Risk Insurance, most of the boys apparently slept through it all.

In many instances the boys lost faith in the Insurance Bureau, because the records oftentimes were not sufficiently complete and up-to-date to make possible prompt and satisfatcory replies to all inquiries. The Bureau has also been blamed for many mistakes for which Army officers were responsible, these officers in their turn being obliged to work under such pressure that errors were practically unavoidable.

No doubt many of our soldiers and their dependents have failed to receive all that is due them, but our Government *will* correct every mistake in time, and will gladly furnish information regarding the payment of lapsed premiums and the converting of War Insurance into permanent insurance, the *best in the world today*.

Government insurance is cheaper than any other insurance and is a straight business proposition. You do not have to risk your life in a lodge initiation or deny Christ by joining in prayers and religious rites with Jews and Turks. And not only does the obtaining of lodge insurance endanger your life, but it may cause you to lose your soul, inasmuch as the religion of the lodges is not the religion of Christ, whose is the only name under heaven whereby a man may be saved.

Write to the Superintendent of Documents at Washington for a copy of the "Sweet Bill," modifying the Insurance Act. Pay up your War Insurance now, if you want insurance at all, and do not allow yourself to be deceived by "cheap" lodge insurance, which in the end will cost you ten to one in dollars and cents, with lodge paganism thrown in from the of America, the Woodmen of the World and the Royal Arcanum as solemn warnings against the high cost and instability of fraternal insurance.

Think these matters over. A year from now you will have sacrificed your right to War Insurance.

Barnesville, Minn.

LEGISLATION AND GOVERNMENT.

BY J. K. HOWARD.

One hundred million citizens of the United States of America are now governed by members of anti-Christian secret societies. It is notorious that almost all municipal, state, national, legislative, judicial and executive offices throughout the United States are now administered by members of anti-Christian orders to gratify and glorify members of these secret organizations. It is national suicide to authorize a small minority, members of secret societies, to legislate for our nation of one hundred million people, and as a result of our folly it is impossible to enforce our laws upon criminal secretists, while their brother members are legislators, jurors and judges in our courts of law throughout the United States.

It is apparent that secret societies should be outlawed and its members legally debarred from administering any legislative, judicial or executive office within this country.

It is evident that the National Christian Association is performing a paramount national and essential service in warning citizens against the secret empire which usurps, perverts, subverts and renders nugatory the legislation and government of the United States. "In God we trust" for guidance to redeem our country and to perpetuate the United States government on a basis of equity and rectitude.

Kansas City, Mo.

THE NEED OF THE HOUR.

Mr. Roger W. Babson, of Wellesley Hill, Mass., is a financial expert. He sends out letters to business houses throughout the country reporting on the business condition of the world. Recently he said, "The need of the hour is not more legislation. The need of the hour

halls of Congress to the factories, mines, stores, fields and forests. It is one thing to talk about plans and policies, but to plan policies without religious motives is to make a watch without a spring or a body without the breath of life. The trouble today is that we are trying to hatch out chickens from sterile eggs. We may have the finest incubator in the world and operate it according to the most approved regulations. Moreover, the eggs may be perfect specimens, but unless they have the germ of life in them all our efforts are of no avail.

[The need of the hour is Christianity, not religion.]

If we could merit our own salvation, Christ would not have died for us.—*William Jerome, Martyr.*

THE KNOWLEDGE OF GOD.

BY REV. SAMUEL M. ZWEMER, D. D.

"This is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."—JOHN 17:3.

"Because that knowing God they glorify Him not as God, neither gave thanks, but became vain in their reasonings, and their senseless heart was darkened."—ROMANS 1:21.

The Bible teaches that there is only one true God, that He revealed Himself to man, and that the knowledge of God which we possess is not acquired by man's own genius, but is a revelation from God Himself.

Heathenism is on the downward path. Monotheism came first and polytheism was a deterioration. "Professing themselves to be wise, they became fools, and changed the glory of the incorrruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The only full and true knowledge of God is found in the revelation of His personality, character and will in the Old and New Testaments. When we consider what this involves we see clearly how Hinduism, Buddhism, Shintoism, Animism, Confucianism and Islam have all failed by commission of over emphasis. The result is that in the non-Christian religions we have a distorted view of God and of our relation to Him.

The following outline can be applied to each of the non-Christian religions as a test of its real character, and a proof of its inadequacy.

I. THE OBJECT OF OUR KNOWLEDGE—The only true and living God.
   (1) He is a person. Theism vs. Atheism, Pantheism, Agnosticism.
   (2) He is Triune in essence—Father, Son and Holy Spirit.
   (3) His attributes include all perfection possible to our imagination, and all glory and power beyond human comprehension.
   (4) God is related to the universe as Creator, Preserver, Providence.
   (5) God became incarnate for man's salvation.
   (6) God dwells in His world, and in the hearts of His people.

II. THE METHOD OF OUR KNOWLEDGE OF GOD.
   (1) *Intuition* — His image — Conscience—Spiritual Hunger.
   (2) *Observation* — God in nature — Psalm 19.
   (3) Revelation — Heb. 1:1. . . "By the Prophets . .in His Son."
   (4) *Experience* — Regeneration — Adoption—Sanctification.

III. THE RESULT OF OUR KNOWLEDGE OF GOD — Eternal Life. "He that hath the Son hath life"—the true life revealed; the true life imputed the true life imparted by Jesus Christ alone.

Eternal life is knowledge of the Eternal—experimental knowledge. Without Christ is to be not only without hope but in the deepest sense without God.

None of the great religions of the non-Christian world give an adequate knowledge of God. Only Christ has lifted the veil. As Dr. Alexander Maclaren says in a sermon on John 14:1: "The God whom men know outside of Jesus Christ is a poor nebulous thing; an idea and not a reality. You will have to get something more substantial than the far-off God of an unchristian theism, if you mean to sway the world and to satisfy men's hearts."

News of Our Work

This month closes the fiscal year of the Association and our grateful thanks are tendered hereby to the friends for their prayers, co-operation and financial support during the past year. We, as sons of God, have been blessed together in preparing the way for the Kingdom of God. Let us pledge ourselves anew to the good work and pray and labor if it please God until He comes.

THE IOWA ANNUAL MEETING.

Secretary's Report.

The Iowa Christian Association met in a State Convention in the First Friends Church of Des Moines, Iowa, April 13th and 14th, 1920. The business meeting was held on Wednesday forenoon, and the following officers were elected: Rev. J. Weersing, President, Hull, Iowa; Rev. W. R. Emerson, Secretary, Charles City, Iowa; Rev. C. Maring, Treasurer, Otley, Iowa; Rev. A. M. Malcolm, First Vice-President, Albia, Iowa; with Rev. Wm. Kirby, Des Moines, Rev. H. G. Patterson, Morning Sun, Rev. J. M. Van der Kieft, Prairie City, Rev. A. Norrbon, Des Moines, Rev. J. Wesselink, Pella, and Rev. A. H. Brat, Eddyville, all of Iowa, as Vice-Presidents and Financial Agents,

Rev. A. H. Brat, Rev. Wm. Kirby, and Rev. H. G. Patterson, were appointed a Committee on Resolutions.

Several letters from persons who were not present were read, expressing the wishes of the writers for the progress and welfare of the work of the Convention, and the Association as well.

A program had been arranged, and the several members on the program were all present to render their parts, and all addresses and talks were good. We were especially favored in having Rev. Dr. Charles A. Blanchard of Wheaton College, and William I. Phillips, Secretary of the National Christian Association, with us, and each had a place on the program—Dr. Blanchard appearing several times. His experience in this work, his piety as a Christian man and minister of the Gospel was highly appreciated by all who sat under his ministry and it is hoped that the work will take on a new strength in the coming year.

—W. R. Emerson, Secretary.

IOWA TREASURER'S REPORT.

Otley, Iowa, April 15th, 1920.

I believe it is customary to give a report in the Cynosure of the money received and expended by the Iowa Christian Association. Kindly give this report a place along with that of the Secretary's.

Received from:

Rev. A. M. Malcolm, former Treasurer	$206.00
Christian Reformed Church, Sully, Ia.	20.00
Christian Reformed Church, Leighton	10.00
Dr. G. A. Pegram, Mason City Iowa	2.00
Christian Reformed Church, Prinsburg	12.50
Christian Reformed Church, Volga, S. D.	16.79
Rev. J. B. Van den Hoek, Hills, Minn.	1.00
Rev. A. M. Malcolm, Albia, Iowa	10.00
Rev. J. Haefner	1.00
Collection at Convention	8.45
	$287.74

Paid out:

For stamps and postal cards	$ .50
For Convention at Des Moines	88.90
	$ 89.40
To the Treasury of the National Christian Association	100.00
	$189.40
Balance in Treasury, April 15, 1920	98.34
	$287.74

(Signed) C. Maring, Treas.

An honest heart and a sincere intention to obey God will clear the path of duty from many a stumbling block which the pride of human reason has set up.—*Selected.*

The Lord would not have spirituality divorced from common sense.—

IOWA CONVENTION LETTERS.

Hills, Minnesota.

How glad I would be to convene with you all in Des Moines. But I shall have to be faithful in some little things here at home, while you are allowed to do some bigger things.

My prayer shall be in your midst, when you do the business in Des Moines. I like Des Monies. Have trod her streets many times when I was pastor at Galesburg, my first charge, fifteen years ago. Galesburg is forty miles east of Des Moines.

Do you know, that you will be used greatly in that Convention? Not so many faithful ones may show up, but to be on the Lord's side! Oh, the blessed thought! And then, don't forget it—though you have your troubles with this Convention—angels will serve. God's favor is worth more than 10,000 worldly "great men," who might have come to applaud your speeches. Only have the vision of faith! Yes, faith bridges the hatred of the "big men," and gives superhuman strength to "small men," as we are. And then, at the end, we get it *all;* not only Heaven, but the earth besides.

Greet the men who will carry the burden of the Convention. I long for all the good news, which will be transferred to us by our *only* CYNOSURE. What would we do without it?

Yours in the dear Lord's service,

(Signed) J. B. Van den Hoek.

Mason City, Iowa.

I regret exceedingly that I cannot be with you this year, but my practice as a physician is such just now that I hardly dare to leave it. Nevertheless, you have my best wishes and prayers and hearty interest. I delight to meet old friends as well as to make new ones, especially among kindred spirits.

Having a common interest with you folks, I am inclined to say something concerning the cause and work. The theme suggested to me, "Personal Attitude Toward Lodge People," suggests a number of things. When I was in the work proper, some ardent anti-secret people thought I was not doing my whole duty unless I was denouncing all lodge people in the strongest terms. Sometime I did denounce them, but I feel sure that the better way was to do what I started out to do, and that was to show that the great Scriptural principles of righteousness, justice, benevolence, brotherhood, etc., were violated by the principles of the whole lodge system. I have long been convinced that the best way to oppose secrecy is to show up all the great principles of Scripture which relate to lodgery, and show that, instead of the lodge being founded upon the Bible, every conception is a glaring perversion of the Bible. The statement by lodge members that their lodge is founded on the Bible is not always intentionally falsifying upon their part, for many have heard it preached and so explained, and the true interpretation has never been given them. It is natural and easy for them to believe the only interpretation they have heard. Most people in the Church have shallow views of the Bible also, because they have never taken the time to think their way through to light.

Time would fail me to write all I wish. I must close now with the best wishes to the Iowa Christian Association. Remember me and my work in your prayers. Yours for Christ's sake.

(Signed) G. A. Pegram.

Columbus City, Iowa.

Greeting—I embrace the opportunity of expressing by letter what I cannot do in person, my sympathetic interest in the righteous cause you represent, and for the triumph of which you are working with commendable zeal. Continue the good work; labor on and on with earnestness, in faith and hope, for it is the Master's work, and in the evening time it shall be light.

"Truth crushed to earth will rise again"—in the Lord's own time. The victory, so long delayed, is not likely any fault of yours; the fault lies largely with the thousands in Israel who are indifferent, who have not as yet been awakened to the supreme importance of putting energy and push into this just cause in which our common Lord is interested; and of working hopefully and persistently until the Secret Empire shall collapse. Then shall be brought to light more clearly the folly, selfishness and danger of the organizations that lay all their plans in the dark, and do all their

work under the cover of secrecy. The Savior has said, "There is nothing covered that shall not be revealed, and hid, that shall not be known."

The teachings of our Lord met with stiff and persistent opposition, and He Himself suffered martyrdom, but His doctrines were only the more widely spread and deeply rooted.

These victories, abolition and prohibition, and triumphs of moral principles in the recent past, have in them a lesson and should bring cheer and courage to the hearts of men and women who are standing with Jesus in defense of anti-secretism. The truth is mighty and will prevail, even though bitterly opposed by people bearing the Christian name. Human society cannot be what it is intended to be as long as it is leavened with *secretism*. It must go down before the advancing light of the Gospel and Christian civilization.

May the Lord bless your Christian efforts in His name, directing the formation of all your plans for securing and for the enduring triumph of the open Christian life.

Very fraternally,

S. B. HOUSTON,

Minister of the Reformed Presbyterian Church.

REASONS WHY I OPPOSE THE LODGE.

BY PROF. JACOB HEEMSTRA.

It was our intention to give a full report of the Iowa State Meeting. A stenographer was engaged, who remained about an hour, but would not serve longer, and though promising to do so, did not turn over the notes made during that hour. We were unable to find any one who would report the meeting. Evidently the Iowa State Christian Association is not popular with the public stenographers of Des Moines. The only address that was in manuscript was that of Rev. A. H. Brat.

We were able to get an outline only of the address by Prof. Jacob Heemstra, Central College, Pella, Iowa. His theme was "Reasons Why I Am Opposed to the Lodge." W. I. P.

Outline of the Address.

a. Explanation that its secrets are only business secrets.

Will not go into anything blindfolded.

Much less with a solemn oath.

When it cannot be shown to be an organization of great good.

b. Secretism is opposed to Scriptures.

What we do we should do in the light.

Should let our light shine.

c. Opposed to spirit of Democracy.

We want dealing that is above board and can bear the light.

Secretism fosters perversion of justice.

2. Because the Lodge professes the same aims as the Church, and therefore usurps her place.

a. Moral and Spiritual welfare of its members.

b. Experience with Oddfellows.

3. Unchristian charity practiced.

a. Would not be opposed to this if it professed only to be a benefit society or an insurance order.

b. Sets itself up in action as though it had a religion of its own.

II. Personal attitude towards lodge people.

1. As occasion offers I believe it my duty to show my attitude to the lodge, and why.

Especially is this my duty towards those who are professing Christians and members of Christian churches.

This does not mean that I need to break friendship.

Some of my very good friends are in the lodge.

Does not mean that I must judge my friend as not being a Christian.

Believe some earnest Christians are in the lodge—know earnest workers in the church and in the lodge.

Examples:

Personal attitude. Would not refuse to accept Oddfellow if he left the order and his professions are all right.

Do not wish to get mixed up with lodge activities.

Saints wish to know the truth respecting themselves, whatever it may be, while those who prefer that their supposed grace should not be tried are se-

IOWA CONVENTION ADDRESS.

BY A. H. BRAT, V. D. M.

Mr. President, Ladies and Gentlemen—

It is with great reluctance that I appear before you tonight. It is not very long ago that I lay down with the Influenza. So, at present, I feel somewhat weak, physically. Furthermore, I have not been able to apply myself as I should and, as a result, I am afraid that I shall not do justice to your expectattion. Although I longed to be excused, I dared not refuse my services. As a soldier I could not disobey the call to arms and duty. Therefore, I shall now try to do my best, but at the same time, crave your indulgence and pray you to bear with me in my weakness.

The subject about which I chose to give my testimony and to which I draw your attention for consideration and investigation with me, is:

FREE-MASONRY AN ARMORY OF THE ANTI-CHRIST.

As we all know, there is a great spiritual warfare waging in the world. It began six thousand years ago in the beautiful garden of Eden. It is waged between God and the apostate angels, light and darkness, grace and sin, Christ and the Anti-Christ. The earth is the battle ground. The soul and the allegiance of man is the bone of contention. Mighty efforts have been put forth by both sides to attain the mastery. But, alas, the results in the fight at present are far from heartening to the people of God.

We are at present in the midst of the great warfare. Both powers are today marshalling their forces. No means are left unused and untried. It is our purpose to study one means employed by the Prince of darkness to get man for his own, namely the Lodge.

In our theme—"Free-masonry an Armory of the Anti-christ"—there are three concepts to be developed: Free-masonry, Armory and Anti-christ. We shall treat of them in reverse order and hope to prove our proposition to be true, and if we fail, we stand open to correction and prepared to retract.

The Anti-christ. In regard to the Anti-christ we do not purpose to say much. People, on the whole, are rather well agreed as to what is to be understood by Anti-christ. The Bible is very explicit in the matter. *Christ* says, that many false prophets and false christs shall come into the world. (Mtt. 7:15; 24:5; Mk. 13:21, 32; Luke 17:33.) *John* the apostle, recognized the Anti-christ in the heretics of his time. (John 2:18; 4:3; John 7.) *Paul* says, in order to comfort and warn the Thessalonians: "Let no man deceive you by any means for that day (the Lord's second coming) shall not come except there come a falling away first and that man of sin be revealed, the man of perdition who opposeth and exalteth himself above all that is God or is worshipped; so that he sitteth as God in the temple of God, showing himself to be God:" (2 Thess. 2:3,4.) "For the mystery of iniquity doth already work." (vs. 7) "even him, whose coming is after the wishing of Satan with all power and signs and lying wonders, and with all deceiveableness of unrighteousness in them that perish because they received not the love of the truth, that they might be saved: and for this cause God shall send them strong delusion that they may believe a lie, that they may be damned who believed not the truth, but had pleasure in unrighteousness" (vs. 7-12.). What a characterization of the Anti-christ and them that follow after him! As we look round about us, does it not seem as tho' we see with our own eyes in some institutions of the day that this picture of 2 Thess. 2, has come true? Let us keep this passage in our mind for a while. *Revelations* tell us that the Anti-christ is the beast coming up from the sea (world kingdom), supported by the beast from the earth (false prophets and philosophy).

From the foregoing we see that the Anti-christ has a history, and that he manifests himself in a series of persons and organizations. It is first the genius of the Anti-christ that we perceive in the course of history. That genius reveals itself in the heretics of Christ's and John's time. Paul also saw that genius at work in Thessalonica. Then we see it in the movement of the Mohammedians. We see manifestations of it in the Roman Catholic church, in the Mormon church, and so forth. By and by when the time is ripe, that genius will no longer work secretly and covertly, and thru

all manner of mediums, but openly. It will then show that it has succeeded in establishing a world-kingdom. And at the head of that kingdom will be the Anti-christ or the genius, described in Paul's epistle, personified, who will be honored as God. There will be a kind of incarnation of sin.

No one person or thing or institution or organization can as yet be said to be *the* Anti-christ; but all these converge to one point and will produce the Anti-christ. One of the many organizations which will be factors in the evolution of the Anti-christ is the lodge of Free-masonry. We claim that the genius of the Anti-christ is manifest in the lodge of Free-masonry. We claim that Free-masonry is an Armory of the Anti-christ.

Armory. What is an armory? The Standard Dictionary says: "An armory is a building for the use of a body of militia, including generally storage for arms and equipment, drill rooms, etc., and in some cases with many of the appointments of a club-house." And the militia are "those citizens collectively who are enrolled (voluntarily) and drilled in military organization other than the regular military forces."

The militia has a building for its special use.

The men meet and have arms and equipment there.

In the building are drill and lecture rooms. Qualified men teach and drill the men of the militia.

In emergencies, like strikes and riots, the militia are called forth.

Let us go on to the discussion of Free masonry, to see whether it may be called an armory and whether the genius of the Anti-christ is at work in that lodge

Free-masonry. We claim that free-masonry is an armory of the kind we have described. Let us draw the parallel.

Free-masonry has buildings for its own special and secret use.

Men apply at the buildings to become members and to be trained and to be taught the mysteries of Free-masonry.

Men meet and have their lodge clothes, regalia, arms, etc., there.

In the building are drill and lecture

Let us examine more closely two questions: First, what is being taught in the Free-mason's armory? And second How are the wills and affections trained? If we are not convinced from the answers that follow, that Free-masonry is a training school, an armory of the Anti-christ, we will be sorry to have made use of your time, and to have abused your good-will. We promise you that we will not make mere naked statements, but that we shall endeavor to quote authorities at every step, to prove what we aver. We are forced to quote lodge authorities, since we never have been a lodge member.

What is taught by Freemasonry?

1. That it is a *divine* institution. Masons sing at their meetings: "Hail, Masonry divine, Thou art divine" (Sickle's Monitor, p. 144).

2. That it is a religious institution. "All the ceremonies of our order are prefaced and terminated with prayer because Masonry is a *religious* institution." (Mackey's Lexicon, p. 371.)

3. That its *lodge rooms are temples of God.* At the dedication of a hall the following has to be read or spoken: "In the name of the Supreme and Eternal God, the Grand Architect of Heaven and Earth, to whom be all glory and honor, I dedicate this hall to Masonry." (Mackey's Manual, p. 194.)

4. That its *officers are holy.* In the address of Andrew Ruberna, in Philadelphia, in 1873, the following passage occurred: "Let the High Priest of every chapter upon whom the Holy Order has been conferred, remember, that he has been made such, not after the law of a carnal commandment, but after the power of an endless life, for he testifieth: Thou art a priest after the order of Melchisedek."

5. That its *members are God's chosen people.* We read: "For they be thy people, and thine inheritance, for thou didst separate them from among all people of the earth to be thine inheritance." (Mackey's Manual, p. 198.)

6. That *salvation comes to its members.* "Every good mason is of necessity and emphatically a christian, and is assured of his election and final salva-

the happy reflection consequent on a well spent life and die in the hope of a glorious immortality." Sickle's Monitor, p. 114.

7. That to live masonically makes *sinless*. "A Mason, who by living in strict obedience to the obligation and precepts of the fraternity is free from sin." (Mackey's Lexicon, p. 16.)

8. That *belief in a God* is enough for *salvation*. "It asks only for a declaration of that simple and universal faith in which all men of all nations and sects agree, the belief in a God and his superintending providence. Beyond this it does not venture, but leaves the minds of its disciples on other and sectarian points perfectly untrammelled." (Mackey's Lexicon, p. 404.)

9. That Masonry is *above* or *without* our *Bible*. "To require that, a candidate profess a belief in the 'Divine authority of the Bible,' or, 'a state of future rewards and punishments,' is a serious innovation in the very body of Masonry." Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was it would not be Masonry, it would be something else." (Chase's Digest of Masonic Law, p. 206, 207.)

Pray, whose handiwork is Freemasonry? Whose spirit pervades the hidden rooms? Whose genius prompts the actors and actions and decisions? Who is in power? Whose teachings are the foregoing? What is the object?

How are the wills and affections of the members trained in order that the genius of the lodge may do its work? It is as follows:

1. The member is instructed and drilled to practice implicit and unconditional obedience to the absolute and despotic government of the lodge. Practically speaking, he is supposed to lay his destiny, his body and soul, his all in the hands of the Grand Lodge and the Master of his local lodge. We read: "A grand lodge is invested with power and authority over all the craft within its jurisdiction. It is supreme court of appeal in all Masonic cases, and *to its decrees, unlimited obedience must be paid* by every lodge and every mason situated within its control." Mackey's Lexicon, p. 185. "The powers and privileges of the Master of the lodge are by no means limited in extent. No one can preside in his lodge in his presence without his consent; and it therefore follows that charges against him cannot be tried in his lodge. He may call to his assistance any master he pleases, may call a special meeting, close or call off his lodge at pleasure. He may command the attendance of his officers and members at any time by summons, may appoint all committees not otherwise provided for. We believe it is well settled by nearly every Grand Lodge in United States, that agreeable to Masonic law, the power of the Master in his lodge is absolute." Chase's Digest, pp. 380, 381. And as to a Mason who gets tired of his lodge and wishes to quit the organization: "A subordinate lodge has complete Masonic jurisdiction over any and every Mason residing in its vicinity, *though such may not be a member of it* or any other lodge, and it may exercise all the rights of discipline over him, the same as over one of its members." "A non-affiliated Mason still remains subject to the government of the order and may be tried and punished for any offense as an affiliated Mason would be by the lodge, within whose jurisdiction geographically he resides." Chase Digest, pp. 73, 74. This authority is not only talked about, but practiced by word and deed and object lessons.

2. In order to hold the member and to make it possible for the lodge to use its despotic and absolute power, oath upon oath and obligation upon obligation are asked of those who enter and proceed in the order. These oaths are most awful and blasphemous. A man in Michigan, who had made application for membership in the lodge, was so terrified by what he was obliged to swear to that he bolted and left the lodge conscience-striken and almost beside himself. Even as he told me his experience he trembled. Yet he dared not tell me what he had been asked to swear to. Tomorrow very likely, we shall have opportunity to hear some of those oaths quoted.

The lodge oath has various effects upon him who takes it. First, it impresses a man with its awfulness, even to stun the man temporarily mentally and moral-

ly. Most of them cannot tell you what they swore to. Then it lets one feel its binding power, so that the man dare not back out, even tho his whole being recoils at the memory of the oath. Later on it eventually sears the conscience and kills the moral and spiritual sensibilities. Thereupon the oath loses its awfulness in his eyes, it is no longer revolting, but a desirous thing. At this stage it has dawned on the man that he can do practically what he pleases, because the oath makes provision for the commission and concealment of capital and other crimes, either his own or those of the other man. The ultimate condition of the oath-bound man is that he is an efficient tool to carry out the promptings of the genius of the lodge. Once more, why? Because he realizes that his life is forfeited by the least deviation from the oath, and what man is there so perfect in speech and deed as to not have done something, somewhere, sometime, that was not Masonic and—which fact is well known to his fellow member? What remains but to do and shout as he is told by those in authority? He has heard and seen in the lodge room that the lodge does what it says. Those of us who like to study the nature of the lodge oaths should buy *Finney's Masonry,* an authority on Freemasonry.

3. The lodge brings about an artificial relation of fraternity or brotherhood, the obligations of which are inconsistent with the duties a man owes to his fellowman, with those relations which God has established and in which He has placed us. He is forced to mix with all kinds of men, the sober and the drunk, the moral and the libertine, the worldling and the profligate, etc., and to call and treat these as his brothers; to consider these saved; to regard them as the chosen ones of God. And in case of conflict, as to whom to help, his brother by blood or his lodge brother, he must chose the latter one. The result is that the Mason forsakes home, church and the state, and finds his all in the lodge. The lodge room has become his home, his church, his government. Ask the wives of lodge members whether this is true or not. Ask your pastor. Attend court cases in which masons and non-

Pray, whose hand is to be seen in this affair? Whose spirit breathes in the oaths? What is the tendency of all this that happens behind closed doors, doors guarded by a man with a real sword? Where is the Christ? Are not such teachings and discipline together antagonistic to the teachnigs of Christ?

We are almost done. We would ask you now, if you bear in mind the characterization of the Anti-christ in 2 Thess. 2, and you now review what has been said about the teaching and the discipline of Freemasonry, will you not say that the similarity is very striking?

In conclusion we may say that Freemasonry is working, working day and night. Its armories are very active. The daily papers report almost daily that so many here, and so many there have taken the degree work. It is getting to be very strong. The year before the abduction of William Morgan, the lodge felt itself so strong and so powerful in every sphere of activities, especially politics, that an orator spoke of the Declaration of Independence to be "mere sounding and glittering generalities," and another said it to be a "mere rhetorical flourish." At that time the lodge numbered about 50,000. At the present time there are about 2,000,000 masons.

But what is the church of God doing in these days? Let it be awake and doing, or soon there will be no true church in this world but only the churches of the Anti-christ.

We close with a quotation of Hon. W. H. Seward, of Civil War fame, who was asked to join a secret society: "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen. Swear, sir! I am a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men; surrendering mine own judgment and my conscience to their keeping? No, no, sir! I know quite well the fallibility of

life has been spent in breaking the bonds of the slavery of men, I, therefore know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

The March number of the *Christian Statesman* says "Mormonism is a gigantic secret order in which the mass of adults are bound to one another, to the system and to its leaders by terrible oaths, with death penalties. These oaths have been testified to again and again, so their existence and character are beyond question." It also says "We do not believe anything is gained, but much is lost by coddling Mormonism either by speech or silence." An excellent article appears in the same number in defense of the "Antis." The writer says: "There are some causes, necessary and glorious, whose character and purpose are best described by the prefix anti, as anti-slavery, anti-saloon, anti-cigarette, anti-polygamy." The fathers, in the National Reform Movement, did not forget when writing of the "Antis" to put in the anti-lodge. Many would welcome more of the anti-lodge in the *Christian Statesman* of to-day.

My program, as outlined in my last report for New York and New Jersey, was largely carried out. On account of unfavorable weather the proposed meeting for Midland Park, New Jersey, was postponed. The Free Gospel Church, Corona, Long Island, showed an increased membership. Good audiences manifested their appreciation of my efforts at both morning and evening services. There was a very encouraging hearing given at a meeting of St. Peter's Lutheran Church Men's Meeting in New York. This church is greatly encouraged in their growth under the efficient pastorate of Rev. O. C. Mees The collection given by the friends at my lecture in the United Presbyterian Church, Paterson, New Jersey, was of special note. There were greenbacks, and silver, but no copper. Who ever heard of an anti-secrecy collection that did not include copper! Sometimes it is mostly copper. Perhaps some have heard that copper has "gone up."

All things considered the Union Meeting of the Paterson Christian Reformed and Reformed Church Churches uniting in their attendance at my lecture in the Second Christian Reformed Church, was a success. Week evening lectures in these "driving times" are not always as largely attended as was this gathering. Several of the Dominies added cheer by their presence. A Sabbath spent at Passaic, New Jersey gave opportunity for worship with the Prospect Street Christion Reformed Church in the morning, and the Hope Avenue Church of the same denomination in the evening. Both showed appreciation of my efforts by substantial contributions.

After the usual brief stay with loved ones at home I came on through the southern Ohio route to the Hoosier state. I am writing in the hotel at Fort Wayne, Indiana. Two Covenanter meetings were found at New Concord and Cedarville, Ohio, that were enjoyed very much. At Concord preparation was being made for communion. Rev. Bert Wilson, a stalwart son of a noble father, was in the pulpit. He laid before us in a most effective way the necessity for our repentance, confession, and forsaking of sins. He speaks as having authority. The Cedarville congregation are rejoicing in the ministry of their new pastor, Rev. Mr. MacElroy. These people are always more than kind to the N. C. A. representative. The Free Methodist pastor at Zanesville, Ohio, had been away from his pulpit and felt the necessity of speaking some, but had compassion on the reform agent and gave me a good opportunity to address his people and also his subscription to the CYNOSURE. The Lutheran and Wesleyan Methodist folks wanted to hear me but the time was unfavorable at Columbus, Ohio. I caught a meeting of the Ohio Synod Lutheran pastors on a very stormy day. As usual they gave me all I asked for, and hoped I would have great success in the much needed work. At Xenia, Ohio, the CYNOSURE subscriptions were renewed including the United Presbyterian Seminary, which is soon to remove to St. Louis, Missouri. I could not stop at Dayton, Ohio, and make the other points planned for. I learned, however, some

of our friends are pushing the work there.

At Richmond, Indiana, Rev. Mr. Miller wanted to know more about our work and us and so took the CYNOSURE. Berne, Indiana, was found to be still on the map, though many houses east and west had been blown away in the recent tornado. Opportunity was given your representative for addresses in the large Central Mennonite Church in the morning and in what is known as the Missionary Church in the country in the evening. There were likely two thousand people in attendance. When this, the largest Mennonite Church in this country, was erected, it seemed very large. It it none too large for their need. Some spoke of having recently heard Dr. C. A. Blanchard with pleasure. My visits to the homes and places of business were pleasing and helpful. An old Oddfellow who happened to be visiting in the town thought the Oddfellow lodge good, though he said, "they rejected Christ just like the popular churches." Another man was said to have left several lodges, not because their teaching was bad, but because he found so many, what he called "skunks" there. By the way, does it not seem strange with the ever increasing names of animals adopted by the lodges, the skunk should be overlooked? It seems an appropriate name. He visits the hens in the night. With the "Pink Goats," "the sleeping Ground Hogs" and the "Snakes" organized, the skunks would seem to fit in well. They could make fraternal visits to the "Owl's nests" that are now so popular in some sections.

There are many evidences that the strike is on here at Fort Wayne. Will men ever be satisfied again, or will they fight each other until they are destroyed? Unions are reported to be fighting unions while potatoes are selling at six dollars a bushel. Can't we unite in loving one another and seeking each other's welfare? How I wish some of these "haters" could see the loving Christ spirit that has been shown your representative as he has sought to proclaim an unpopular truth. I am closing the most successful year of my thirty-five years in the N. C. A. work. If I have had any success worth noting it is because I have sought to love people

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

I am glad to be able to report again from Omaha, Nebraska, where I have been the past few months.

The Sunday school lesson for April 4th gave us a picture of God's goodness to the Israelites. It is indeed wonderful to read how God led the people of His church to victory as long as they obeyed His commandments, but when they failed to obey, it was not long ere the enemy captured them. As I taught the lesson I tried to make clear to my people how much like Israel we colored folks in this country are. We, like the children of Israel, were slaves and our old fathers and mothers cried to God for help. God heard their prayers and answered and raised up men and women who stood against human slavery until its binding chains were broken. So we, like Israel, have been set free and as long as our forefathers served the Lord all their days, they were all right. Our ancestors were glad to preach under a tree and would often walk ten miles to proclaim the Gospel. These good men and women who were friends to the southern slaves taught our young folks to live peaceably among the white people who had been their owners, but when that generation died (Judges 2:10) there arose another generation who did not know the Lord, nor of the works which He had done for their forefathers.

The "children of Israel did evil in the sight of the Lord and served Baalim." We know that the men and women who do evil and try to hide are never fully successful, for though it may escape the eyes of men, yet God sees and hears all that is said and done. And then we read that the Israelites "followed other Gods, the gods of the people that were round about them and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth." I said now this Baal God represents the Masonic lodge and the minor orders that have come out of Masonry. Baalim was to Israel what Masonry is to us to-day. No Christian can join a secret order without their Christianity becoming corrupted, for all

day School class. One man tried to convince me that Masonry came from the Bible and the other lodge man said "Well, the highest cultured men we have say Masonry originated from the Bible." I said, "Yes, some of those men may have honest hearts, but they surely are fools to make such statements. Don't you Masonic men know there are no such men as Jubalo, Jubala and Jubalum mentioned in the Bible?" I then asked them if they knew Rev. Mr. Countee who lived on Patrick Avenue. They answered they did, and I said, "Well, the lodge men killed him. Now did they learn murder from the Bible? If they did they must have followed old Herod who killed God's man for telling him the truth when he was living with his brother Philip's wife. Neither does God approve of your horrid oaths so you can not use the Bible as a defence for Masonry. Instead the Bible convicts your order and tells you it is wrong for a Christian to have fellowhip with the unfruitful works of darkness. God's Word is our light and you cannot alter it for we know His Word is right."

Let the Church of God awake to her responsibility to save men from the evils of secretism. Amen, so come quickly, Lord Jesus.

LIZZIE W. ROBERSON.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

I find the April CYNOSURE brimful of wholesome food of the mind and heart and was glad to receive it.

The Interchurch World Movement has just closed a largely attended meeting in the old historic First Presbyterian Church, of antebellum fame. The late B. M. Palmer, D. D., who was pastor at that time was regarded as one of the most ardent defenders of southern slavery in the Presbyterian denomination. Ministers and laymen of several denominations from all over Louisiana and Mississippi were in attendance.

Quite a sensation was caused on Monday afternoon during the stereopticon lecture by Rev. Dr. Alexander, of Atlanta, Georgia. The negro ministers were seated in the balcony over the main auditorium, making it very difficult to get a good view of the pictures or even to hear the speaker distinctly. Rev. W. Scott Chinn, a negro pastor of New Orleans, noticing the main auditorium was only half filled, asked from the balcony if arrangements could not be made to accommodate the negro clergymen on the first floor, where they could both see and hear better. A prominent white clergyman arose and shouted "Remember you are in the South, and you must understand conditions here."

Then the chairman of the meeting said. "We are here to bring about a united effort on the part of the church to win the world to Christianity and to make conditions better and not to intermeddle with race conditions. We accept race conditions as we find them and if the negro ministers do not like that they can excuse themselves." Fully one hundred negro ministers walked out and left the meeting. Aside from bearing the title of ambassadors of Christ, most of the ministers in attendance publicly displayed their secret lodge pins or emblems on their watch charms and coat lapels. After the meeting I had the pleasure of speaking to several of the visitors on the lodge question and many expressed their sympathy and promised their support towards the National Christian Association's work.

I count it a blessed privilege to be able to preach and lecture again as I have had an attack of la grippe and was laid up for twelve days. I have, however, preached several sermons and given a good many lectures, and also taught at the fifty-second annual session of the Louisiana Freedman's Baptist Association's Bible Institute for seven days. I spoke to gatherings ranging from two hundred to two thousand and all seemed greatly interested and eager to learn of the Bible truths. This Baptist Association has 78 churches; 100 ordained ministers; 160 licentiate ministers; 8,000 lay members; $285,550 worth of church property, and 50 Sunday schools, with 3,500 enrolled scholars. They also support and maintain a home for old folks as well as an orphans' home. The majority of the ministers of this association are young men, well trained and prepared to preach, but most of them are affiliated with one or more secret orders. Many of them have taken the higher de-

grees in Masonry and Oddfellowship but I found them willing to hear the truth in its fullness.

It is not a very easy task to secure cash subscriptions to the CYNOSURE at meetings of this kind, but they were very cordial and granted me perfect freedom at all their sessions and were very attentive when I spoke. At the close of the meeting I received cordial invitations from many of the leaders to call upon them and preach or lecture to their people at my convenience.

I was glad to note from the April CYNOSURE that Sister Lizzie Woods Roberson is planning to come to New Orleans for a visit. The Supreme Chancellor of the Knights of Pythias does not own New Orleans as yet, so "Lizzie Woods" and other colporteurs and lecturers for the N. C. A. can come to our city and preach the Gospel and distribute literature. I shall do whatever I can for our sister's success while she may be in New Orleans.

ITEMS OF INTEREST FROM FRIENDS.

Rev. Adolf P. Abert, a busy man and pastor of the Good Hope Evangelical Lutheran Church of Oil City, Pennsylvania, shows the right spirit in his recent letter in which he writes, "Here and there I have time to hurriedly scan the pages of the CHRISTIAN CYNOSURE and a hasty glance often reveals your continued powerful attacks against the secret orders. I trust that my subscription will help the Cause."

Our good friend, Rev. H. W. W. Allen writes: "There is much regarding the lodge, its crimes, etc., which are very familiar to you older men, but which is absolutely new to those who have only seen the light in recent years. 'The Expositor,' published by F. M. Barton, Cleveland, Ohio, printed my testimony in its November issue, page 158, 'Fraternal Man Converted.' It was of necessity short, but I trust it may set some lodge preacher to thinking. I am praying that God will deliver the members of my church from this delusion and snare of Satan."

From a correspondent in Arkansas, who has recently become acquainted with our work, we received the following good words: "Upon receiving a samply copy of the CHRISTIAN CYNOSURE last fall. I became so well pleased with it that I subscribed for the magazine, and also ordered a few sample copies for distribution. In 1898 I joined the 'Woodmen of the World' and carried a $1,000 policy in it until January 1st, 1920, when the rate on my insurance was raised from $12 to $48 per year. Then I ordered Mr. Holt's book on the Woodmen of the World and read it, and now I have several good reasons for leaving the lodge. I have promised the Lord that I will never again join another secret order and I am thoroughly convinced they are all wrong and should be exposed. I believe the lodges are a curse to the individual, the home, the Church, and the nation. What puzzles me, is the fact that most of our prominent men in church and state are members of one or more secret orders, including Masons, Oddfellows and W. O. W. But I am glad to note in a recent issue of the CYNOSURE that there are several denominations who do not admit lodge members into their fellowship. I believe the various secret societies are branches of Satan's church and he no doubt has deceived many of the 'elect.' I also believe that oathbound secret societies are un-American and unchristian and therefore a menace to society. Not long ago a preacher in whom I have had great confidence said, 'all Masons are not good men, but all good men are Masons,' but I do not agree with him, in that. Others apologize for the lodge by saying 'they are doing things for humanity that the churches ought to do, but will not do." (Think of "good men" doing exactly what Christ told them not to do —swear by their head.)

Rev. J. T. Arthur, a minister of the Church of Gods, writes: "We have heard time and again members of the Red Men, Modern Woodmen, and the Grange say, that the Masons were evil and it is unbecoming for a Christian to belong to them, 'but *our* lodge helps one to live a Christian life and I think one can be a better Christian by becoming a member of our lodge.' When people talk that way they are deceived.

"Now, I believe if we will turn our attention to the minor lodges and show them up in the Light of the Gospel, as Masonry has been exposed, then we will do more good. Masonry has been proven since the days of Morgan to be a child of the Devil. Now let us take up these minor lodges, one at a time, the Grange or Woodmen, for instance. Though these orders are small compared with Masonry, yet we must remember that it is also 'the little foxes that spoil the vines.'" (Minor orders have the old fox—Masonry—as their mother and are naturally like her in character.)

A FRIEND TO MAN.

There are hermit souls that live withdrawn
In the place of their self-content,
There are souls like stars that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze a path
Where highways never ran;
Let me live in a house by the side of the road,
And be a friend to man.
Let me live in a house by the side of the road,
Where the race of men go by—
The men that are good, the men that are bad—
As good and as bad as I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?
Let me live in a house by the side of the road,
And be a friend to man.

I see from my house by the side of the road—
By the side of the highway of life—
The men that press on with the ardor of hope
And the men that are faint with the strife;
And I turn not away from their smiles and
their tears—
Both part of an Infinite plan—
Let me live in the house by the side of the
road,
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by.
They are good, they are bad, they are weak,
they are strong,
Wise, foolish; so am I—
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in a house by the side of the road,
And be a friend to man.

—*Sam Walter Foss.*

There is nothing more pitiful than a life spent in thinking of nothing but self.—*Selected.*

See then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil.—*Eph.* 5:15, 16.

TRUSTED TO PRAYER.

BY W. J. BENNETT.

". . . for as soon as Zion travailed, she brought forth her children." Isa. 66:8.

"Prayer was made without ceasing for him." Acts 12:5.

"Howbeit, this kind goeth not out but by prayer and fasting." Matt. 17:21.

"The effectual fervent prayer of a righteous man availeth much." Jas. 5:16.

Contrary to the idea of many "Workers" of the kingdom, Prayer is the most needed work to-day and the most effectual instrument in the hands of men.

Said an evangelist of national repute, "I find no lack of evangelistic machinery, all perhaps good in its way, but my greatest desire, and most difficult to find, are men who know how to hold on to God in prayer."

In 1904 the whole world stood paralyzed with wonder at a mighty outpouring of the Holy Spirit in a revival, which for its scope as well as power was second to none the world has ever seen; but while it was at its height there came a call to "hidden prayer" for the young man strikingly used of God for its rise and continuance, so heeding the voice of God above the call of religious popularity he disappeared from public life and "retired to pray"; for more than eleven years has this prayer struggle been lived through; misunderstood, abused and slandered by friend and foe, this "servant of God" has learned how to die to the praise of the religious world so that he may travail in prayer for other workers and souls.

"Wasted years," I imagine some saying, but only those who think little of prayer and who do not know the value of prayer in their own lives can ever voice such a doubt in the efficiency of prayer.

Said a skeptical business man to his saintly little wife, "I could live a good life as well as your pastor if I had nothing to do all day but pray and read,"

Those who think of prayer as this man thought of prayer as being nothing but an iteration and reiteration of words have little sense of its value. The world values deeds, but God values prayer, and indeed He who is the fountainhead of all knowledge knows that prayer accomplishes the impossible, because prayer moves the otherwise immovable God.

If the church could have more prayerful hidden ones, more power would be given the busy public workers who are "God-called" and there would be healthy children born into the kingdom of God instead of the spiritually weak, deformed or still born ones with which the churches are crowded.

Mr. Chas. G. Finney, of whose work it was estimated more than 85 per cent remained true, could not have been so successful if prayer by himself and others had not been the mainspring of his super-human efforts; his was not a "worked up" revival by the aid of trained soloists, large choirs and brass bands; but it was a "prayed down" revival by dreadful agony of soul; such a prayed down revival will stand the test of time, for its fruit will remain, but where personality, advertising, card signing or other professional machinery is used instead of mighty prevailing prayer there must come a tremendous reaction in a short time which brings a tide of skepticism to the unbeliever and perplexes the children of God.

The writer was once told by a lady evangelist, who is known in both the old world, as well as the new world religious circles, of her sorrow in the discovery of the fruitlessness of most of her work, and in some places none remained after her absence from three to five months. Surely this should be occasional instead of being common as the case seems to be.

Thinking so little of prayer, but so much of public ministry, it is only natural to discover so few men and women willing to enter the secret closet alone with God, and there, wrestling in mighty intercessory prayer move the wheels of the universe toward the eternal consummation of His desire.

". . . The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward him" is not the occasional, but the general attitude of God.

The reason why there are so few who pray is because men think it is the easiest thing to *do;* while the fact is "Praying is working" in the truest and hardest sense; we make prayer easy because we do not wrestle until we prevail against the mighty malignant forces of evil intercepting our communion with God; the spiritual deceiver is not literal to most Christians and they do not consider his emissaries the invidious creatures they really are; hence a few words twice or sometimes only once a day is considered prayer by them and they consider it is in answer to their prayers that life flows on so calmly and unruffled, while the truth is the Devil cares nothing for prayers that do not assail his kingdom, and why should he worry about souls already belonging to him? For the prayerless man is a careless man, therefore a lost soul.

God's people can prevail only when some Moses shall lift up holy hands to heaven; whenever the praying ones fail there must be that less power among the workers of God, then comes the fatal spurious revivals with counterfeit demonstrations and power.

The churches to-day are not powerless because they have accepted German Rationalism, Higher Criticism (?) or Pantheism, these are simply the "effects" of a prayerless church and not the "Cause" of it; the "cause" is to be found in a prayerless circle; they have not obeyed

the Master's injunction to "Watch and pray," they cannot believe the Lord's promise of His answering believing prayer therefore they hold Him a liar; and while God answers only conditionally He cannot break His divine law by answering "vain repetitions."

The question among God's children should not be *"will* God grant it?" but "Am I in the right attitude to expect an answer?"* God's promise is to the "righteous" man, i. e., the right living man, and not to the man indifferent to his own moral and spiritual standing. Jas. 5:16.

God's answer to prayer is conditional, for while Jesus said "Ask and ye shall receive" and "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." They must "Do His will" before the promise can be fulfilled; they should also "believe they have it," even if the physical evidence is not there, believing that He is faithful who promised; also God, "knowing what you have need of before you ask Him," for your own safety, grants only that need: Jesus understood the conditions of answered prayer and so in the darkest hour of the Garden he must needs pray "Not my will but thine be done"; having met the conditions of answered prayer and ascertained God's will in the matter, i. e., whether it does not break God's ordained law, for instance (when praying for the conversion of another, remember God will answer prayer as far as His law allows; but He cannot break His law of "moral agency" in compelling the person's "will" Godward). These conditions being met, the intercessor accepts the fulfillment of God's promise since there is nothing in hell or earth which can intercept the answer.

*Walking in all the light, i. e., Living without known sin.

Many leaders have been teaching their followers the wrong meaning of "wrestling in prayer" by holding up the beautiful illustration of Jacob's wrestling with God as an incentive of their also "wrestling with God in prayer"; whereas the truth of the matter is, Jacob received the blessing only after he was forced to stop his wrestling and humbly petition the blessing; to wrestle with God is to hinder and reject Him, i. e., we wrestle with God only by refusing to obey: while the answer will come if we persist in asking until the mighty forces of evil are conquered by the answer to our prayer.

Daniel beseeched God for three weeks before the answer came, yet God sent the answer at the first moment of his petition; but the angel messenger was intercepted by the malicious evil Spirit and for three weeks the battle raged between a praying saint on earth allied with the Archangel—against the combined forces of the pit; prayer indeed "moves creation" not only in the material sphere but in the spiritual realm, and he who truly prays is the center of earth's destiny.

God seeks to-day a man who is humble enough, and dead enough to ambition, and righteous enough in the sight of God, and faithful enough to believe God's promises, and so is able to stand "in the gap" and be trusted in the prayer-conflict against Satan and his hosts until he prevails.

Shall this man be You?

The vilest sinner out of hell,
That lives to feel his need,
Is welcome to a Throne of Grace,
The Savior's Blood to plead.
—*Selected.*

I have never read in the Scripture of God of such a place as purgatory, nor yet believe I there is anything that can purge the souls of men but the Blood of Jesus Christ.—*Patrick Hamilton, Martyr.*

STANDARD WORKS

ON

SECRET SOCIETIES

MODERN PROPHETS of BAAL

OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

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"There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

ARE YOU COMING?

Remember the Date—June 10th.

Are you questioning whether it will be worth while? This is what one friend wrote, following a former Annual Meeting:

"Oh, Brother Phillips, what a feast of good things we had at the Convention! To me it was like rain on a parched soil. Not like souls coming to Christ, but the refrain was 'Victory!' 'Victory!' or overcoming through Christ. Surely the Lord was present."

We meet at ten o'clock in the morning in the Fourteenth Street Christian Reformed Church. The Halsted Street cars, No. 8, No. 13, or No. 18, through route, cross Fourteenth Street, at which point a transfer may be taken west to Throop Street.

This is the special time of the year for public gatherings. Synods, conferences and conventions are the order of the day. A choice must be made. Should you not weigh the importance of each, and give your presence where it will count for the most? An enemy within the church is today its greatest adversary.

Are you coming to the Annual Meeting?

My sheep hear My voice, and I know them, and they follow me.—*John* 10:27.

True sheep know the voice of their shepherd. It is a sick sheep that will follow a stranger. The goats will follow anybody's voice; but Jesus is the only One whom it is safe to follow in all things. If you follow Abraham you are apt to get to lying; if you follow Moses you are apt to lose your temper; if you follow Elijah you'll get discouraged and sit down under the juniper tree; but follow Jesus Christ and you will find that you are led in the path of righteousness and peace.—*D. L. Moody.*

Our program for June 10th next in the Fourteenth Street Christian Reformed Church contains the names of Rev. John F. Heemstra, Reformed Church; Rev. A. W. Safford, Congregational Church; Rev. John R. Klein, Free-Methodist Church; Prof. J. R. Shaffer, Moody Bible Institute; Rev. W. J. Bennett, Methodist Episcopal Church; Rev. G. W. Hylkema, Christian Reformed Church; Rev. H. W. W. Allen, whom God led out of bondage from the Secret Empire in a wonderful way. Pres. Charles A. Blanchard, Secretary W. B. Stoddard, and others will also be present. Are you coming?

Vice-President Marshall was rather severe on his brother Masons in the Senate when he declared one day last month before the Virginia Bar Association that the Prohibition Amendment would not have received twenty votes if the canvass had been taken behind closed doors. Our Masonic Vice-President ought to know whether Masons can be trusted behind closed doors to serve the country or the liquor interests. Evidently he does not trust them.

Some men act upon the principle that a lie persistently adhered to is as good as the truth. The labor unions of Quincy, Ill., declared war last month on the "open shop" because "it is un-American and contrary to the spirit of free institutions."

HONORED FOR WHICH REASON?

At the formal decoration of Admiral Benson with the Grand Cross of the Order of St. Gregory, Cardinal Gibbons said that "the Holy Father, in bestowing this mark of his special favor, desires to

emphasize the truth that loyalty to one's country is a Christian virtue; that an officer in command is the guardian of a sacred trust, that authority committed to him must be used in obedience to constituted authority; that his duty is not to reason why, but if necessary to die."

The papal letter read upon the occasion merely says that the Admiral was honored by the Holy See because, according to the testimony of the Bishop of Charleston, he had "set his fellow-citizens a most worthy example of piety and Christian virtue, and had defended and furthered the Catholic cause to the best of his ability." *Amerika* asks: "For which of the reasons assigned was Mr. Benson really honored?"

NEW CATHOLIC UNION.

The American Federation of Catholic Societies is a lay organization composed of the Knights of Columbus, Catholic Order of Foresters, Knights of St. John, Associated Catholic Charities of Chicago, and many other similar bodies throughout the country. This was decided upon at the closing session of the annual convention of the federation at the Hotel La Salle.

The Rev. John Schrembs, bishop of Toledo, supervisor of laymen activities in the Catholic church, is the moving spirit behind the new program. A general meeting is planned for next September, at which progress will be reported and a still wider Americanization program mapped out.

SECRECY'S GRIP ON MASSACHUSETTS.

The legislature of the Bay State has a total of 280 members; of these 113 are Masons, or 40 per cent of the whole.

The Masons of Massachusetts are only about 2 per cent of the population and they are holding 40 per cent of the state offices. What an example is this of a small minority of the population ruling the majority: A minority under oaths to each other which Ex-President John Quincy Adams of this very state said, cannot by any possibility be reconciled to the laws of morality or of the land. Another distinguished citizen of this state, Daniel Webster, speaking of Masonry said that its obligations are entirely incomparable with the duty of good citizens.

The success of Masons in securing offices can be accounted for only by the persistent efforts of the fraternity to obtain such public places. The Masons are professionally opponents politically of the Catholics. Evidently they need the officers for themselves.

The *Boston Evening Transcript* had a lengthy article on the composition of the present legislature from which we take the following:

> our legislature a form of social influence which had little part in the affairs of Massachusetts as an English colony or as an early American state. This is the influence of the secret, fraternal, or benevolent society or order.
>
> It would seem to be the case that in order to be elected to the General Court (Mass. Legislature), or to attain influence in it after one gets there, a man must belong to one or another of these orders.
>
> In the Senate there are eighteen Masons, and in the House ninety-five; nine senators and fifty-three representatives are Odd Fellows; and there is a good following in both bodies of the Knights of Pythias, Knights of Columbus, Patrons of Husbandry, Red Men, United Workmen, Elks, Moose, Hibernians, Eagles, Owls and Tigers. In order to be a successful state politician, it seems to be essential to be a "j'iner." One very influential representative, for example, Mr. N——, of Lynn, is at one and the same time a Mason (a Knight Templar), a Knight of Pythias, an Odd Fellow, a Red Man, a United Workman and an Elk.

These are lawless times and no wonder since our legislatures and courts are administered by men with two or more oaths binding them—one to their clan and the other to the public. Which one will he hold to and which disregard when the test comes, no man can tell. Satan is called the lawless one and he is certainly in the saddle, but he is a usurper and his time is short.

In the meantime what shall we do? As a rule we should refuse to vote for a lodge man, and, if possible, protest to the candidate against his sworn relationship to a clan or class as in bad keeping with his duty to all the people. We are persuaded that a great change for the better is not far distant, and for this we hope and pray.

Our Lord Jesus Christ, who hath blessed us with all spiritual blessings * * * in Christ.—*Eph.* 1:3.

The Mystic Shriner initiates on November 21st, 1919, in Pittsburgh, numbered 1,671. An exchange says: "Multiply that number by one hundred dollars initiation fee and you will get the exact amount the gang had to spend in one evening." $167,100.00.

THE NORTH AMERICAN UNION.

The North American Union, with headquarters at 56 West Randolph Street, Chicago, organizes lodges having for their motto "One for all, and all for one." Their membership is composed of Jews, Protestants and Catholics. They are organized on the fraternal insurance plan. Their literature is not generally for the public. Any white male of the proper age, who passes the medical examination may become a member of this organization. They have prayers, and a burial service, but no Chaplains, we are told. Their representative stated that they did "not interfere with any man's religion."

KNIGHTS OF PYTHIAS.

The order claims 7,000 local lodges which means 7,000 Prelates and 7,000 altars to Baal. These lodges are said to have a total of 720,000 members. *The Uniform Rank,* the secret military organization of the Pythians, is a menace to our civil institutions as is seen from a clause in the oath to "hold a Sir Knight's secret inviolable." *The Knights of Khorassan* is the secret organization of the Pythians for jollity, fandangos and high jinks. *The Pythian' Sisters* is the female order and said to have some 200,000 members.

GIRL INJURED BY HAZING.

Northwestern University Freshman Falls Three Stories.

(Special to The World.)

Chicago, March 17. — Hazing at Northwestern University resulted today in a tragic incident. Elizabeth Chapman, president of the freshman class, was kidnapped last night from her home in Evanston by Vernie Carroll, president of the sophomore class, assisted by Joseph Guthrie, member of the same class. Miss Chapman was abducted to prevent her appearance at a St. Patrick festival of the freshmen. The two men used a motor car. She was bound with rope and taken to the home of George T. Krosen, whose daughter Elizabetth assisted in the kidnapping.

Miss Chapman was locked in a bedroom. She made a rope of bed clothes. The room was on the third floor. Miss Chapman seized the improvised rope and started to descend. Her weight broke the rope and she fell three stories to the sidewalk. She was found unconscious and badly injured.

NATIONAL CLERICAL UNION.

A new union, the first of its kind in the world, to be known as the National Clerical Union, is being organized in London by Rev. C. Lloyd Evans. The object of the union will be to obtain a living wage for clergymen, and will advocate pensions for ministers retiring at the age of seventy.

LAFAYETTE AND THE K. OF C.

A writer in *Reedy's Mirror* having intimated that the Knights of Columbus in proposing to erect a monument to Lafayette in Metz, were perhaps not aware of the fact that Lafayette was a Freemason, Dr. John G. Coyle, of New York, writes that the Knights are not ignorant of this circumstance, but that in erecting this monument they are paying tribute not to Lafayette the Mason, but to Lafayette the friend of the United States.

Which may satisfy many; but when the doctor pretends to find, in the matter of Freemasonry, a resemblance between the case of Theodore Roosevelt and Lafayette, and tries to show that a great American Catholic organization may honor Lafayette, although he was a Mason, just as logically as it may honor Roosevelt, who also was a member of the craft, he adds nothing to the strength of his argument. Rather he weakens it, for the two cases are not at all similar. Roosevelt never was a Catholic, and therefore his joining Free Masonry involved no apostasy, whereas Lafayette was a Catholic in his youth, although later, like so many Frenchmen of his time, he became a "freethinker."

And, by the way, in view of this, it is rather surprising to find the Boston *Pilot*, of April 17, referring to Lafayette as a Catholc in an editorial commending

the erection of the aforesaid statue in Metz. Lafayette was a Catholic in his childhood, but of his Catholicity later on the less said the better. To flaunt him as a Catholic hero coming to the help of our struggling colonies is absured. Read what Hilaire Belloc has to say in his book "The French Revolution."—*The Fortnightly Review.*

AN INTERNATIONAL REVIEW OF SECRET SOCIETIES.

The Revue Internationale des Societes Secretes, which we used to quote so frequently in pre-war days, has been resurrected. It had to suspend publication at the beginning of the war for the reason that, as the editor now informs us, the censorship seriously interfered with its telling the truth.

The *Revue* will appear quarterly instead of bi-monthly until further notice. Its careful perusal is essential to all who wish to understand the hidden forces incessantly at work to subvert Christian civilization (and who can do his full duty without understanding these sinister forces?)

La Revue des Societies Secretes collects together all the evidences of the workings of secret societies and shows who are their chief upholders and what means they employ.

The current issue (Vol. IX, No. 1) contains much interesting information on the role which Freemasonry played in the late war, on the close connection existing between Freemasonry and Theosophy, and a variety of other equally important subjects.

The office of the *Revue* is at 96 Boulevard Malesherbes, Paris XVIIe, France. The subscription price for foreign countries is 25 fr. per annum.—*Fortnightly Review.*

ARE YOU INTOLERANT?

To be intolerant is to be like God. God does not, He cannot, tolerate anything that is, by even a hair's-breath, opposed to holiness. He may be very patient and long-suffering with the person who is sinning; but that is in order to save that person, if possible, from the sin that God cannot tolerate because He is God. So we find that the Spirit-filled Spirit-directed writers of the New Testament were all intolerant men: utterly intolerant of every form of error and unbelief and false teaching and sin. A thoughtful, veteran Christian was asked about a widely-known and very popular preacher. "He is too agreeable a man," was the reply; "he agrees with every one." We cannot agree with every one if we agree with God. That is why our Lord Jesus Himself said: "Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets." (Luke 6:26).—*The Sunday School Times.*

REQUEST FOR PRAYER.

Polytechnic, Texas, Box 236,
May 15th, 1920.

THE CHRISTIAN CYNOSURE:

Dear Mr. Phillips, Editor:

Maurice M. Johnson and I are together in Evangelistic work for souls, that our Christ may get the glory through the Holy Spirit. We have accepted the truth about the lodges as contained in "Secret Societies," by Dr. Blanchard, and also as set forth each month in your excellent paper, THE CHRISTIAN CYNOSURE. In each one of our meetings we give a clear full testimony against the lodge in the way that God seems to direct. On our book stand we have Dr. Blanchard's book, "Modern Secret Societies." I have come to believe after careful study that the cause of our Christ has no greater foe in the world than secret societies with their pagan religions. They have a Christ without a riven side, and their hearts, the members seem to think, are cleansed without the washing of the precious blood by the Holy Spirit.

Our Church, the Southern Methodist, to our shame, is being strangled by the teachings of the lodge. My official connection is Conference Evangelist of the Central Texas Conference. I write this letter to ask you and the readers of the CYNOSURE to please send at least one prayer to God, through the Name of Jesus, that we may do a full work under God against this subtle foe. We need guidance so that we do not root up the wheat with the tares; we need much wisdom to know when to fight in the open, and when to fight quietly; we need God's special protection from the Evil One who occupies the strategic position of the High Places and who marks for

death all those who know and fight his subtle schemes; we do not need pity, but co-operation in the work of prayer that we may all rejoice together afterwhile.

"And they overcame him by the BLOOD OF THE LAMB, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11. Shall we pray for each other?

Sincerely in Christ,

W. E. HAWKINS, JR.

John 3:16.

We most earnestly urge that this request be heeded and that their names and work be kept on the intercessory prayer list of those who are thus co-workers with God. Editor.

PROPHETS OF BAAL OFFICIATE AT MASONIC MEETING.

We give the above as especially fitting for the following items found in the *Long Island Star*.—Editor.

Mizpah Lodge of Masons will have a "reverends" night Thursday. Every station is to be filled by a clergyman. This unusual program was arranged in honor of the Rev. H. B. Belcher, pastor of the Elmhurst Methodist Church, who will be raised to the degree of Master Mason that evening. James E. Willcox is master of the Lodge.

Queens members of the clergy who will occupy stations are:

Rev. Thomas H. McKenzie of Flushing, Senior Warden; Rev. Minard L. G. Proper of Corona M. E. Church, Junior Warden; Rev. Howard Northacker, Elmhurst Presbyterian Church, Junior Deacon; Rev. F. P. Corson, Jackson Heights M. E. Church, Junior Master of Ceremonies; Rev. John G. Bosshart, Zion Church, Elmhurst, Senior Steward; Rev. Charles A. Brown, All Saints Episcopal Church, Bayside, Junior Steward; Rev. Benjamin Mottram, St. Paul's Episcopal Church, College Point, Chaplain; Rev. H. Lonsdale, St. George's Episcopal Church, Astoria, Marshal.

The historical lecture will be delivered by the Rev. Charles A. Brown of Bayside.

One of the largest meetings of the past year of Mizpah Lodge of Masons was held Thursday evening in the lodge room in Arcanum Hall when clergymen occupied every station during the conferring of the third degree.

In the master's chair was the Rev. Oscar Treder of the Episcopal Cathedral at Garden City, formerly district deputy of the First Masonic District.

The clergy were given a hearty welcome by James Willcox, master of the lodge. Visiting Masons were present from Long Island City, Flushing, Ridgewood, College Point, Jamaica and Forest Hills.

An address on Masonry was made by the Rev. Dr. Charles A. Brown, rector of All Saints' Episcopal Church of Bayside, formerly grand chaplain of the State of New York.

One of the five new members who were received in the final degree at last night's meeting was the Rev. Harry Brown Belcher, former pastor of the Methodist Episcopal Church at Elmhurst, who, after seven years here, leaves today to take up his pastorate at Middletown, Conn.

A collation was enjoyed at the conclusion of the meeting.

"No Man Can Serve Two Masters."

The Rev. H. B. Belcher will remove to his new pastorate at Middletown, Conn., on Saturday. He was present at the prayer meeting on Wednesday evening and last evening he was in town for the purpose of receiving his final degree with the local lodge of Masons.

LODGE AND PULPIT FELLOWSHIP.

BY DR. TH. SCHMAUK.

A Statement.

1. The attaching one's self to any life-brotherhood outside of the brotherhood in Christ with principles and rules of obedience which may or may not be in conflict with the Church of Christ, but which operates independently of it, sets up a divided allegiance.

Our Saviour said emphatically, "No man can serve two masters"; and it is especially true of the minister, who is under solemn vow to obey Christ alone, and who is the official representative of the Church of Christ in all relations, that there are many situations which will divide his allegiance. A whole-souled loyalty to two life-covenants, each claiming to be supreme in any field, even though neither in itself be harmful, is impossible.

2. Secret and selective organizations of a few among the many is un-American, and is a relic of Old World and aristocratic medievalism. America stands for openness and publicity in all associative action and for equality in fraternity. The Gospel itself breaks down walls of special partition in the brotherhood of men. Fraternity in special privilege, especially when combined with secrecy of direction and the hidden use of influence, is against the spirit of democracy, which stands on public and open merit. The world is to-day seeking to rid itself of covenants, cabals, treaties, and broth-

erhoods that operate by private and secret understanding, that block square deals without assigning the reason why, that do not open the door of opportunity freely and equally to every one of merit wheresoever he may be found, and that cultivate the habit and attitude of planning and acting without public revelation of purpose.

If a minister be united in a special selective and secret brotherhood with a few of the members of his congregation in this brotherhood, while the great majority, including women and children, are outside of it, it will be well-nigh impossible for him to follow and apply the common principles of Christianity on the common and American ground of equal privileges and responsibilities for all, to every member in his congregation. —*The Lutheran Witness.*

WORTH HEEDING.

"But where does the Church of Jesus Christ stand today? It seems to the writer that we have lost what is called the "upper-room religion" and have in its place a "supper-room religion." The early church prayed in the upper room, the twentieth century church cooks in the supper room. The supper room has taken the place of the upper room, play has taken the place of prayer, feasting of fasting. Oh, I would like to see the cooking squad put out in many of our churches and the prayer band put in. Let us have less gravy and more grace from on high, less pie and more piety, less entertainments and more salvation, less ham and sham and more love and light. Let us have less leaven and more heaven; let us have less of the cook and more of the Book. Let us put out the fire in the church kitchen and build it on the altar. When prayer meetings are as well attended as banquets the problems of the world will be solved."

"We need greater virtues to sustain good than evil fortune."—Rochefoucauld.

Christianity is a religion which expects you to DO things.—Japanese saying.

When J. A. L. Romig of St. Cloud, Minn., sent in his dues to the M. W. of A. last month, he addressed the camp clerk, Dr. J. A. Hamlin, in rhyme.

Mr. Romig was for many years *an evangelist in the Christian Church and conducted revival meetings* in the old rink, which stood just south of the Baptist Church, and at another time in a tent. He was invited into Lawrence Camp 798 of the Modern Woodmen, May 11, 1894, and left town the same evening. Since then he has retained his membership in the camp at Lawrence and has sent in remittances from almost every country in the civilized world. He is now in the life insurance business. He writes:

How well do I remember,
The night I rode the goat;
When I became a member,
In my preacher's long-tailed coat.
He bucked and blatted bravely,
Did that little old-time goat,
While the preacher held on gravely,
Trying into camp to float.

The goat and preacher scrambled,
Their balance to maintain;
While the Woodmen there assembled,
Through their laughter, were in pain,
For the preacher, was too heavy,
On the goat he was a strain;
And they both became unsteady,
Their maneuvers to sustain.

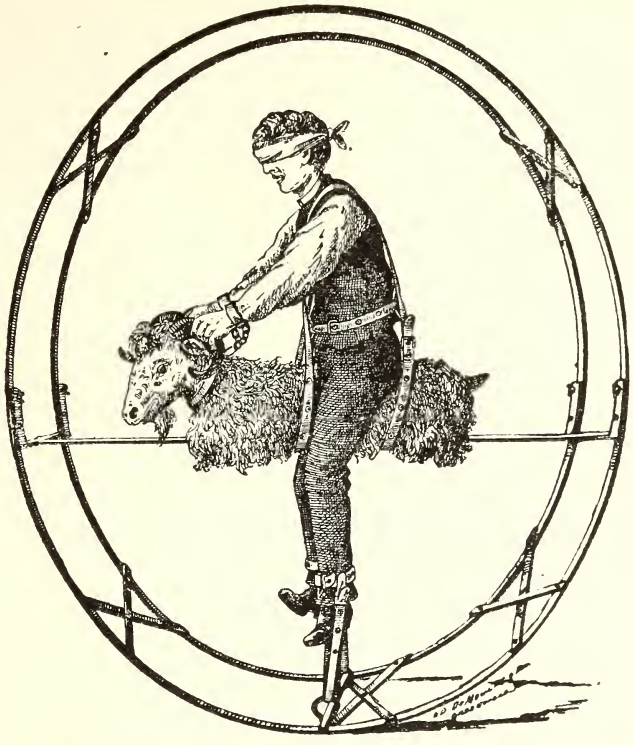
But the preacher won the battle,
When, to the floor they crashed;
For he was in the saddle,
When the goat beneath him mashed.
And to the camp he's faithful,
Which is part of the preacher's game;
And the camp is also loyal
And true as the Woodmen's fame.

Long live the Modern Woodmen,
Their work of love to sustain;
In caring for the widows
And the orphans in His name.
Long live the Modern Woodmen;
May their shadow ne'er grow less,
While they save from tuberculosis,
All their members in distress.

God grant them strength and courage
To do their work of love
And when their work is over,
May they rest in peace above.

—*Lawrence (Kan.) Daily Journal-World.*

Paul writes of such it seems to us when he says, Phil. 3:18-19, For many of whom I have told you often are enemies of Christ, whose glory is their shame.



(For description of the goat see March, 1920, Cynosure, page 397.)

INJURED.

Bert Hildebrand, nineteen years old, 3969 Lucky Street, St. Louis, Mo., will receive $2,000 for injuries suffered January 7, 1918, when riding on a mechanical goat as part of his initiation into the Woodmen of the World. This settlement was made in Circuit Judge Falkenhainer's Court in Hildebrand's $5,000 damage suit.

Hildebrand contended that he was blindfolded and put on the contrivance, and what seemed to be a strap with a metal buckle on it repeatedly struck him on the left leg. Later his leg became stiff and he found the bone had been broken. He said an operation and other expenses amounted to $750.—*St. Louis Star.*

KILLED.

At Montgomery, Ala., Dennis Simmington died in the ante-room of the local Odd-Fellows' Lodge from fright over his initiation into the order. After going to the lodge, he was left in an ante-room to wait. Several cloaked figures came out of the main hall and walked around him, making remarks calculated to give him a creepy feeling.

He grew more and more excited, and at last tumbled from his chair in a heap. Hearing the fall, some one ran to him and found him dead.—*Lincoln Republican.*

HE CHEATED THE LORD.

A man once said to Sam Jones: "The church is getting my assessment too high."

Jones asked: "How much do you pay?"

"Five dollars a year," was the reply.

"Well," said Jones, "How long have you been converted?"

"About four years," was the answer.

"What did you do before you were converted?"

"I was a drunkard."

"How much did you spend for drink?"

"About $250.00 a year."

"How much were you worth?"

"I rented land and ploughed a steer."

"What have you got now?"

"I have a good plantation and a pair of horses."

"Well," said Sam Jones, "you paid the devil $250.00 a year for the privilege of ploughing a steer on rented land, and now you don't want to give the Lord, who saved you, $5.00 a year for the privilege of ploughing with horses on your own plantation! You are a rascal from the crown of your head to the soles of your feet!"

MINISTER MEMBERS OF SECRET SOCIETIES.

BY ALLAN CRABTREE, A CHICAGO PASTOR.

The argument is often heard that all the "Secret Societies" and lodges have many ministers of churches as a part of their membership and leadership, and that they are unquestionably conscientious and sincere men. No doubts that there are ministers of churches found in societies and lodges who are there with sincerity of purpose both as members and leaders. And it is this fact that makes the menace of lodgism the more serious in connection with what the Word of God teaches concerning:

1. Salvation by Christ.
2. Separation to Christ.
3. Working with Christ.
4. Waiting for Christ.

The most charitable thing, therefore, that can be said for ministers who are members and leaders of secret societies and lodges is, that they have utterly failed either to apprehend, or to appropriate, or to appreciate the Lord Jesus Christ in one or more of the Scriptural relations as stated above.

While it is evident from God's Word that there are men saved by Christ who are not separated to Christ for His service, it is also evident that they are not of those who are working with Christ, and are waiting for Christ; for separation in Scripture means that Christians separated to Christ, whether they be ministers of churches, or hold other positions, cannot compromise with, conform to, or have complicity in secret societies, lodges, or even religious organizations, especially when they use the open Bible in their order of services, but decline to worship the God of the Bible and Jesus Christ, whom he hath sent through the Holy Spirit, according to the teaching of the Bible.

Ministers who must submit to the by-laws of the lodge in order to become members and leaders of the various secret societies are either consciously or unconsciously deniers of the Lord Jesus Christ and of His sovereign right in their lives and leadership, and are akin to those who are "blind leaders of the blind," when they presume to put lodge work on a par with Christian work.

THE AMERICAN CHRISTIAN DAILY.

Dear Fellow-Citizens:

Are you satisfied with the daily newspapers as they are? Are you satisfied with the *Chicago* daily newspapers? Do you approve of the lengthy crime stories, the immoral pictures, the oftentimes irreligious and vapid feature stories, the prominence given to doings of the secret orders and the neglect of the activities of the churches?

The religious, the cultured, the decent element of this country's population wants a newspaper that can be relied on, a paper that shall speak the truth, no matter whom it hits, a paper that shall uphold all that is noble and uplifting in American life and thought.

The American Christian Daily will be such a paper. This paper will confess and honor Jesus Christ. It will endeavor to translate the ideas of the great Master into actions. It will not be one-sidedly idealistic, but, while maintaining its idealism, will be rigidly practical. It will stand for truth and justice, unflinchingly, courageously, at all times and in all circumstances. It will *Do or Die!*

The American Christian Daily will have: Two editions daily: A National and a Chicago edition; full United Press Leased Wire Service; a first class European News Service of its own; editorials that are highly illuminating; a large Public Forum for the exchange of views on current questions; a first-class Home Department; a Children's Department, combining educational features and wholesome entertainment; some of the world's best fiction; an interesting Department of Athletics; Special Articles by recognized authorities; an Agricultural Department; a Business, Financial and Market Section.

If you think you want this paper and should desire more information about it, please write to us and we shall send you at once what you ask for. This is the cause of Christ, the cause of Truth. Will

you help "push the cart"? This thing can be "put across" very easily if the true, God-fearing people of this country unite and say: We want such a paper. Do YOU want it? If so, please DO NOT DELAY WRITING TO US.

Yours in His Name,

THE AMERICAN CHRISTIAN DAILY COMPANY, 910 Garrick Building, Chicago, Ill.

THE MOODY BIBLE INSTITUTE.

Why We Accept the Challenge of a Life of Christian Service.

By MRS. ROWENA BECKER.

Why are you giving your life for Christian service—you with your education, you with your ability? Why are you burying yourself in the foreign field—you with your gifts, your talents, your aspirations? Why seek you a despised calling—you a woman, whose right and place it is to be the maker of a home, the controller of destinies?

Such questions as these often come to us. Some of you may have asked them, or have held them in mind if unspoken; you could not understand our seeming "foolishness"; therefore, it is my purpose, in these few moments to answer, to show unto you the pathway by which we, the women of this graduating class, have come to accept the challenge of *a life of Christian service.*

First then, what kind of women are we?

The world thinks little of us, for we are "not of the world," therefore "the world hateth" us. It misunderstands us, pities us, mocks us, is ashamed of us. In its worldly wisdom, it knows not that souls are the most priceless things in God's universe; having "become vain in imaginations," their foolish hearts are darkened, and we are but "misguided women."

Our nominal Christian friends, who understand in part, yet not wholly in sympathy, think us selfish, neglectful, wasters of time. Frequently they admonish us; our parents need us, they say, so at least do not think of the foreign field—perhaps, adding: "I don't believe in foreign missions anyway." Alas, they realize not that "whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

We are not, however, the misguided women the world thinks us, but we are a "peculiar people zealous of good works." We are not following "cunningly devised fables," but the eternal Word which "was made flesh and dwelt among us*** full of grace and truth." We are not the selfish ones our friends believe us, but doing the will of Him whose we are and whom we serve with glad, full hearts—who, if choice were granted, would be (as intended) keepers of homes. Nor of extraordinary ability are we; nay, we are but twenty-six average, normal women, gathered here from thirteen states and five foreign countries, ready to proclaim the gospel in the homeland and across seas in Tibet, India, Africa, Madagascar, China, Japan, and South America. We are of humble parentage for the most part, exhibiting the truth of God's Word when it says: "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty."

The challenged path was not always found easy. Will you follow along it a brief way to see its outworking and ultimate triumph, when at last emerging from self victoriously in His Name, we laid our all at His feet.

The beginning, naturally, is where we first met Him—at the foot of His cross. Oh, wonder of wonders! See us sitting in darkness and in the shadow of death. Behold us of the "earth, earthy" and of the world, worldly; unfruitful, unprofitable, wilful, the followers of selfish ambitions only. Then see Him in that large upper room in Jerusalem, breaking the bread, blessing it, and giving it to His disciples. Hear Him say: "This is my body which is broken for you." See Him take the cup and give thanks; again hear Him say: "This cup is the new testament in my blood which is shed for you." Follow that little band out into that awful night, across the brook Kidron to the garden of Gethsemane. See Him fall on His face in prayer, for His soul "is exceeding sorrowful, even unto death." Hear that agonizing cry: "my

Father, if it is possible let this cup pass from me." Peer over His shoulder into that cup bared to our stricken, terrified gaze. What wonder we shrink back in horror! for it contains our awful sins, which He, the Sinless One, must drink to the dregs. Oh, the agony of His sinless soul—list His more earnest prayer as great drops of blood ooze through the skin upon His brow, winding down His tortured face, falling to the ground. "Nevertheless, not as I will, but as thou wilt"—obedient unto death.

Yonder comes a rabble, "a great multitude" armed "with swords and staves." From out its front ranks steps one who hails Him as "Master;" he kisses Him—surely it is the serpent's kiss we hear in that kiss. Rough hands are laid on Him; He is led away to "the high priest, where the scribes and the elders were assembled." Hear their false accusations; see them spit upon Him; they smite Him with their hands until His face and form are so marred; His appearance is no longer like that of man. Throughout the night, whoever would of that brutal mob pours out his brutality upon Him, who was even then drinking deeply of their cup of sin and shame and degradation. Contrast this with His tears and yearning heart of a few days ago when entering the city: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The morning comes. They bring Him before the governor, who releases Him unto his soldiers. Afresh the fiendish torture begins. Upon His head is a plaited crown of thorns as forth they lead Him to Golgotha. Hear the thud of blows as cruel nails pierce His hands and feet. The cross is lifted, none too gently into place, while at its foot they cast lots for His garments. See those that pass by reviling Him, "wagging their heads" in mockery to the wag of His own suffering head, egged on and assented to by the chief priests, with the scribes and elders.

What is the meaning of this? Our very souls cry out as darkness settles over the land.

"My God, my God, why hast thou forsaken me?" pierces the gloom.

In silence, through tense hours, with eyes fastened upon His cross of agony and shame, at last the triumphant cry rings out—"It is finished!"

Now we understand its meaning: "He was wounded for our transgressons; He was bruised for our inquities, the chastisement of our peace is upon Him; the Lord hath laid on Him the iniquity of us all." There, hanging there, He bears "our sins in His own body on the tree." There is His body broken for us. There, the blood flowing from the spear wound in His side, His thorn-crowned head, His nail pierced hands and feet, is the blood of the new testament shed for us, that we might have remission of sins, and as our straining, streaming eyes continue their riveted gaze out of that dark hour, such glory engulfs His cross, such radiance celestial—its effulgent splendor blinds us, and into the abysmal darkness of our lives, the very light and life of that glory is poured out, flooding them with such joy, such happiness—the wonder of it, the pain of it in our swelling hearts, the triumph of it—for we have been born anew in that brief moment; we have been "reconciled to God," we —foul sinners, by His sacrificial death; we have been cleansed from our scarlet sins by "the blood of the Lamb;" "we have peace with God through our Lord Jesus Christ."

Freed from the shackles of bondage are we, for now we behold Him in all His resurrection power, with the keys of death and hell upon His girdle—the conqueror of all our enemies—sin, self, disease, death, hell. A living Saviour! able to save because He ever liveth; able to keep because exalted above all that is in heaven, or that is in earth, or under the earth, to the very throne of heaven, "where He sitteth on the right hand of God, the Father," from whence we look for His soon coming again—O blessed hope!—and we fall on our faces before Him crying out: "My Lord, and my God!"

Thus the first milestone is passed in owning Him as Saviour and Lord.

From that moment, strange developments take place within us—arguments, Illuminations, diversities, confusion,

wrestlings—battles even in these newly awakened souls of ours, as we loosen grip on the things of yesterday. Outside, peculiar providential circumstances, events of significant import, hedges without openings, unexpected twists and jagged turns reveal the unseen hand of God upon us, shaping us, moulding us, guiding us. Over us steals the consciousness that we are being hallowed, set apart for some as yet undisclosed purpose.

One day He passes by; His voice sweet and low says: "That engagement must be broken; 'Thy Maker is Thine Husband,' follow me to Africa, 'rejoice and be exceeding glad; for great is your reward in Heaven.'"

To another: "Those plans are not mine; come with me to India to be a fisher of men, 'and thou shalt have treasure in heaven' and be 'rich toward God.'"

To a third: "'This is the way' to China, 'walk ye in it?'" "Master," comes the expostulation, "I have been following Thee, but now I would go my own way for a time." He answers: "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

To a fourth: "'I have chosen you, and ordained you, that ye should go and bring forth fruit,' in South America." "But, Lord, my father, my mother—they will gladly let me serve Thee here at home." "Child of mine, 'he that loveth father or mother more than me, is not worthy of me,' but he that willeth to serve me "him will my Father honor.'"

To others: "There are hundreds and thousands of straggling sheep outside my fold in the homeland; go ye and gather them in, 'teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always.'"

Thus we are met at each milestone—He leading, we following on until all the twistings, the doubts, the confusions, the wrenchings are over, and the path lies straight before us and straight ahead, for we have learned that all obstacles are met and overcome in Him.

Would that we could take you over every fragrant, flower-lined avenue, through every rugged, barren, channel, share with you every tear, every joy from the time we first met Him at the cross until now we stand before you, the first phase of our preparation for His service ended today. But since this cannot be, we epitomize in just one word—LOVE.

Why have we accepted the challenge of a life of Christian service? The answer, primarily, is love; love the beginning, love the end, love over all; the love of Christ constraineth us.

Secondly, the need constraineth us. Through His eyes we have seen the whole world one vast, needy field, needing Him, needing the same love shed abroad in our hearts, needing to know His finished work upon the cross for their sin-scarred souls, and how shall they know unless we witness for Him.

Thirdly, He has commissioned: Verily "God had an only Son and He was a missionary," and God's only missionary Son said—"Follow me!"

Therefore, if we would be true followers, there is no alternative to individual responsibility but to take up our cross and follow on, delighting to do His will.

Therefore, we have missionary hearts, since from God's own missionary heart came Calvary.

Therefore, we are missionary in our love for the world, "For God so loved the world."

Therefore, we are missionary in our gifts, even to the sacrifice of loved ones, for "He gave his only begotten Son."

Therefore, we are missionary in our example, even to going, for we follow God's Son who went.

Therefore, we are missionary in our message, "That whosoever believeth in Him should not perish but have everlasting life."

To summarize briefly: Because of God's great love, the gift of that love—(even His Son) the objects of that love (the peoples of the world), on this day which means so much to us, we lay down our lives anew for Thee, O living Christ; anew we offer ourselves on Thine altar as living sacrifices; once more, with glad hearts, we accept to the full at whatever cost; the challenge of *a life of Christian service.*

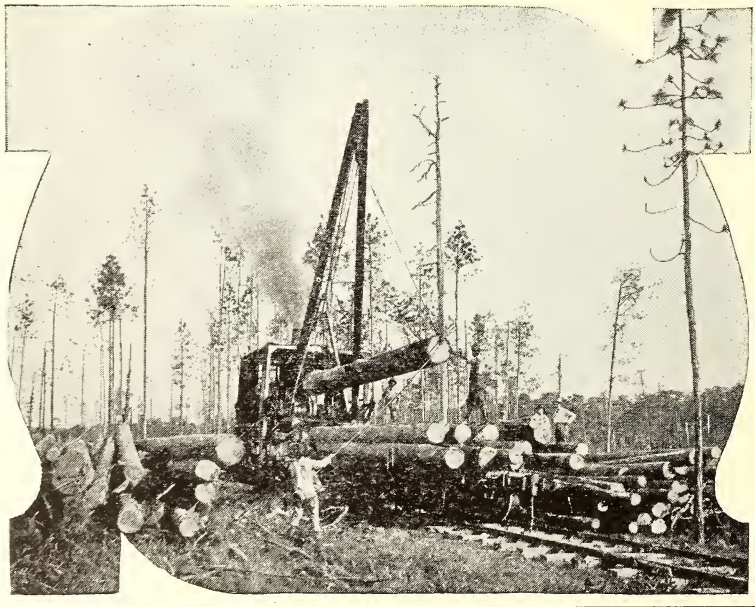
OUR PRESENT - DAY ATTITUDE TOWARD THE LODGE.

By Rev. J. R. Graebner, Fort Wayne, Ind.

(Continued from May Number)

The Oath.

What is an oath? Webster says it is "a solemn affirmation with an appeal to God for its truth." Swearing by God's name is, as our Cathechism says, "to call upon God as the witness of truth or the avenger of falsehood." "I swear this," or, "I swear to this," or, "I give my oath to this," or, "I say this under oath," or some similar expression means, "I say this, and God is my witness; I hereby



call upon Him as the witness of truth or the avenger of falsehood." The words "swear," "oath," are frequently used to designate profane language of any kind. We are using these words here in the sense of the definition given above. What does the Bible say of such swearing? "Thou shalt fear the Lord, thy God, and serve Him, and shalt swear by His name" (Deut. 6:13). "Thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness" (Jer. 4:2). "Thou shalt fear the Lord, thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His name" (Deut. 10:20). "He that sweareth in the earth shall swear by the God of truth" (Is. 65:16). "Thy children have forsaken me, and sworn by them that are no gods" (Jer. 5:7). "Ye shall not swear by My name falsely, neither shalt thou profane the name of thy God; I am the Lord" (Lev. 19:12). "But the king (David) shall rejoice in God; every one that sweareth by Him shall glory, but the mouth of them that speak lies shall be stopped" (Ps. 63:11). From these and other texts we see that there is such a thing as holy swearing which is permitted and commanded.

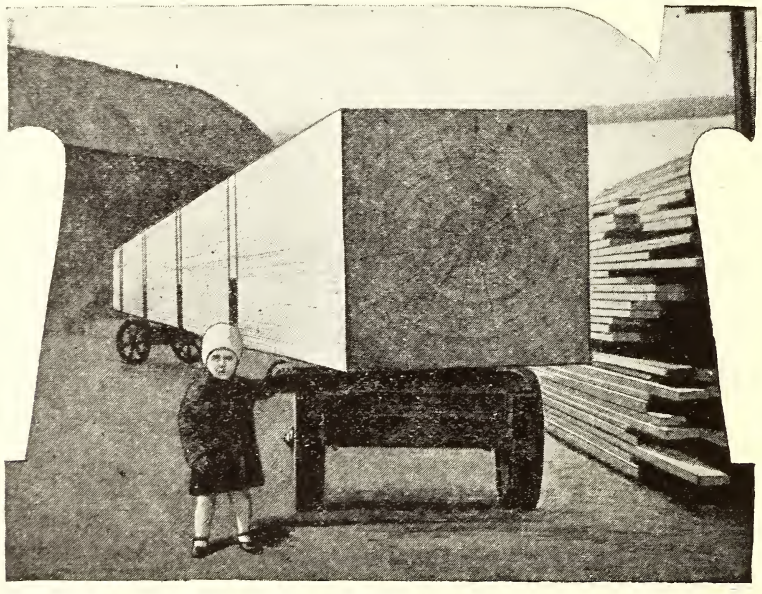
God Himself has sworn oaths. "I have sworn by Myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear" (Is. 45:23). God said to Abraham: "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. 22: 16-18), by the prophet Ezekiel (33:11) God says *"As I live,* saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

Saints of the Old Testament used the oath. "Abraham said to the King of Sodom, I have lift up mine hand to the Lord, the most high God, the Possessor of heaven and earth, that I will not take from a thread even unto a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abraham rich, save only that which the young men have eaten, and the portion of the men which went with me" (Gen. 14:22-24). "Moses swear on that day, saying, Surely," etc. (Josh. 14:9). "But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that was between them, between David and Jonathan, the son of Saul" (2 Sam. 21:7).

Christ took the oath administered by the high priest: "I adjure thee by the living God that Thou tell us whether Thou be the Christ, the Son of God." He might have "held His peace" as He had done immediately before when the high priest had said: "Answerest Thou nothing? What is it which they witness against Thee?" but under this oath "Jesus saith unto him, Thou has said." St. Paul wrote to the Corinthians: "I call God for a record upon my soul that to spare you I came not as yet unto Corinth" (2 Cor. 1:23). "The God and Father of our Lord Jesus Christ, which is blessed forevermore, knoweth that I lie not" (2 Cor. 11:3). St. Paul to the Romans (1:9): "God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers." We find similar words in Gal. 1:20; Phil. 1:8; and 1 Thess. 2:5.

In the 6th chapter of Hebrews, verses 13-18, we read: "For when God made promise to Abraham, because he could swear by no greater, He swear by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." The Apostle's argument is this: An oath is an appeal to the highest authority, and is final in settling to point which it is to confirm. God, having no authority above Himself, swears by Himself. Men, being under God, swear by the greater, by God. In both cases

the oath is conclusive, and if even among men a truth confirmed by an oath is considered beyond dispute, then, surely, when God has confirmed the immutability of His counsel by an oath, we have a strong consolation. There is, then, a proper use for oaths for the settlement of disputes or litigations, or the confirmation of the truth, where such confirmation is necessary for God's sake or for the benefit of others. It should be noted that the holy writer does not speak of past ages, but of the present time, the time of New Testament Christianity, which this epistle in other respects places in sharp contrast with the past dispensation of the Old Covenant. And thus we learn that the commandment in Deut. 6:13, to swear by God's name, is not revoked in the New Testament.



What, then, does Christ mean in Matt. 5:33-37, where He says: "Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, and shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil,"—what, I ask, do these words mean?

They cannot be intended as an absolute prohibition of oaths, since lawful oaths, as the previous texts show, are expressly sanctioned by divine commandment and example and by numerous appeals of the holy men of God, even under divine inspiration, to God as the Witness and Judge of the truth of their statements, and no interpretation of a text can be correct which conflicts with other clear texts of Scriptures. In the second place, we must consider the scope of this admonition. From the forms of oaths quoted by Christ, which were not judicial oaths, we see that the Lord here deals with the evil habit of irreverant swearing, of loading down commonplace conversations and assertions with all manner of oaths, a custom which to this day prevails among Jews and Mohammedans. In extenuation of this habit the Jews distinguished between the solemn oaths by the holy name of God and such other oaths as, "By heaven," "By Jerusalem," "By my head," etc., and maintained that they kept within the law if they abstained from perjuring themselves by the Name

expressly invoked. This attempted justification of an immoral practice is, together with the practice itself, discountenanced by the authentic Interpreter of the Law, who in our text would lead the Jews to understand that their irreverent oaths were, in fact, no less abusive of the name of God than the forms which they avoided would have been under like circumstances, since those familiar oaths by heaven and earth and Jerusalem and their own heads were ultimately but so many invocations of Him who is the Ruler of the heavens, His throne, and of the earth, His footstool, and of Jerusalem, His own peculiar city, and holds dominion over every hair of our heads. Thus, then, the pharisaical theory is shown to be utterly at variance with the law, which, while it does not prohibit, but enjoins, the proper use of the oath, condemns not only one form, but all forms of swearing besides and beyond that proper use, where yea should be simply yea, and nay should be simply nay, and what is more than these and partakes of the nature of an oath, is violation of the law and cometh of evil, just as killing in any form besides and beyond proper use of the sword is murder, and carnal intercourse besides and beyond what is proper and lawful marriage is lewdness, whether in the form of fornication, or of adultery, or of any other sin of uncleanness, though it be only that of looking at a woman to lust after her.

The Second Commandment, "Thou shalt not take the name of the Lord, thy God, in vain," means, among other things, as Luther says in the Small Catechism: "We should fear and love God that we may not...swear by His name." To explain what is meant here by "swear," our exposition of Luther's Small Catechism asks the question, "What manner of swearing is forbidden?" and answers as follows: "False, blasphemous, and frivolous swearing, and all oaths in uncertain things." This answer is certainly correct according to the Second Commandment and all the other Scripture texts which we have quoted. And when in reply to the question, "What manner of swearing is permitted, and even enjoined?" our explanation of the Catechism says: "Whatever swearing is demanded by the glory of God and the welfare of our neighbor," that answer is also correct according to Scripture, as we have seen.

The very nature, also, of the oath shows that it is a sacred thing to be used in sacred matters.

Lodge Oaths.

Now let us see whether the swearing in connection with lodge membership is swearing demanded by the glory of God and the welfare of our neighbor, or whether it is, to say the least, frivolous swearing and swearing in uncertain things. I most emphatically say, it is frivolous swearing and swearing in uncertain things, it is taking God's name in vain, and therefore it is an abomination in the sight of God.

In most of the lodges, or all of them, each candidate for membership is required to swear that he will never reveal passwords, grips, signs, or any other secrets or mysteries of the order. Most lodges also demand of all candidates for membership that they promise, under oath, or by words equivalent to an oath, to obey the present and future laws of the order, and that they will never in any way harm any member of the order. The rituals of the Masonic and Odd-Fellow orders are full of oaths, some of them covering entire pages. Here are some of the paragraphs of a Knight Templar (Masonic) oath:

Knights Templar Obligation.

"I, (name), of my own free will and accord, in the presence of Almighty God and this Encampment of Knights Templars, do hereby and hereon most solemnly promise and swear that I will always hale, forever conceal, and never reveal any of the secret arts, parts, or points appertaining to the mysteries of this order of Knights Templars, etc.

"Furthermore do I promise and swear that I will answer and obey all the signs and regular summons which shall be

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"Johann Conrad Dannhauer says: 'How shall one swear? Without hypocrisy in truth, as well in words as of the thing itself in which he who swears must be sure. Whoever swears to what is false or swears as if it were true, while it is still doubtful, perjures himself,' says Augustine." Oaths in uncertain things are in one sense false oaths.

given or sent to me from regular Encampments of Knights Templar, if within the distance of forty miles, natural infirmities and unavoidable accidents only excusing me.

"Furthermore do I promise and swear that I will go the distance of forty miles even barefoot and on frosty ground, to save the life and relieve the distress of a worthy Knight, should I know that his distress required it, and my abilities permit.

"Furthermore do I promise and swear that I will support and maintain the by-laws of the Encampment of which I may hereafter become a member, the edicts and regulations of the Grand Encampment under which the same may be holden, together with the laws and constitution of the General Grand Encampment of the United States of America, as far as the same shall come to my knowledge.

"To all this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to perform and keep the same, without any hesitation, equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my head struck off and placed on the highest spire in Christendom, should I ever knowingly or wilfully violate any part of this, my solemn obligation of a Knight Templar. So help me God and keep me steadfast to perform and keep the same."

Odd Fellows' Obligation.

The following is an obligation of the Odd-Fellows: "I, (name), in the presence of the brothers of the order now assembled, do solemnly promise that I will never communicate to any one, unless directed to do so by legal lodge, the signs, tokens, or grips, the terms, traveling or other passwords belonging to the Independent Order of Odd-Fellows. Nor will I expose or lend any of the books or papers relating to the records or secret work of the order to any person or persons, except to one specially authorized to receive them; that I will never reveal any private business which may be transacted in my presence in this or any other lodge. I also promise that I will abide by the laws, rules, and regulations of this lodge, of the Grand Lodge of the Independent Order of Odd-Fellows of (here name the State) or any other Grand or working Lodge to which I may be attached.

"I further promise that I will never wrong a Subordinate or Grand Lodge to the value of anything. Nor will I take part or share, directly or indirectly, in any illegal distribution of the funds or other property of the lodge, but will to the best of my ability endeavor to prevent the same. Nor will I wrong a brother or see him wronged without apprising him of approaching danger, if in my power to do so. Should I be expelled or voluntarily leave the order, I will consider this promise as binding out of it as in it. To the faithful performance of all which I pledge my sacred honor." ("Revised Odd-Fellowship Illustrated," by a Past Grand Patriarch; 22nd edition; Chicago, Ill.; Ezra A. Cook, Publisher, 1893; page 54.)

On page 60 of the same book, we find the following footnote: "Keep in remembrance the signs and words imparted to you, to enable you to enter these courts, and to recognize and be recognized of your brethren. Trifling as they may seem to some, they are the key to our treasures and mysteries. And in their use remember that they are pledges of secrecy to the brotherhood from you and to you from us" (Grosh's Manual of Odd-Fellowship, page 98).

Knights of Pythias Obligation.

Obligation Rank of Page in Knights of Pythias: "Prelate: Stranger, you will repeat after me: "I solemnly promise that I will never reveal the password," etc.

"I furthermore promise that I will obey the laws and, so far as possible, comply with the requirements of the order.

"I furthermore promise that I will heed the teachings of this rank, and seek to profit thereby," etc.

"To the faithful observance of this obligation I pledge my sacred word of honor. So help me God, and may He keep me steadfast.

"All: Amen.

"Prelate: Stranger, by this vow you are bound until death.

"All: Even until death." ("Revised

Knights of Pythias Illustrated"; Chicago, Ill.; Ezra A. Cook, Publisher; 1893.)

Obligation of "Red Men."

To show that the minor lodges also use oaths, let me quote the obligation of the "Hunter's Degree" in the "Improved Order of Red Men: "I, (name), in consideration of the rights and privileges about to be conferred upon me by the members of the Hunter's Degree, do now, in the presence of the Great Spirit, and the brothers here assembled, most solemnly pledge my sacred honor, as a citizen and a Red Man, that I will keep secret all matters that may now or hereafter be revealed to me concerning this Degree; that I will, by precept and example, to the extent of my ability, labor to advance the interests, promote the harmony, and secure the permanency of the Improved Order of Red Men, and the various degrees thereof to which I may attain; that I will not improperly use any sign, grip, password, token, ceremony, or other matter belonging to the Degree; nor will countenance in another any effort or attempt to do so; that I will, to the utmost of my ability, carry out and fulfil the doctrine, principles and precepts of this Degree, according to their true intent and meaning, as promulgated and directed by the legally constituted authorities of the Order. All this I solemnly promise without any evasion or mental reservation." ("Red Men Illustrated"; Chicago, Ill.; Ezra A. Cook, Publisher; 1895.)

Obligations That Have Divine Sanction.

When our candidates for communicant membership in our Church, children or adults, solemnly promise in their confirmation vow, before God and His Church, that they will remain faithful to God and His truth until death, God is glorified by that vow, and the sacredness and importance of the promise justify its solemnity. Our eternal destiny depends upon our relation to God and His Word. Again, when a Lutheran minister, upon the occasion of his ordination, solemnly promised that he will faithfully perform the duties of his holy office according to the Word of God and the Confessions of the Lutheran Church, unto the glory of God and the salvation of immortal souls, that obligation is certainly justified by the sacredness and the responsibilities of the ministerial office, and is demanded by the glory of God and the welfare of the Church. (2 Cor. 1:23; 11:31; Rom. 1:9; Gal. 1:20; Phil. 1:8; 8 Apostolic example.) And when the "higher powers," the "powers that be," which, like the Church, are ordained of God, demand an oath that in order that they might be a "minister of God to thee for good," and not "bear the sword in vain," but "execute wrath upon him that doeth evil" (Rom. 13: 1-4), such oath is demanded by the glory of God and the welfare of our neighbor, and all that take such an oath do so in a matter, the sacredness and consequence of which fully justify their doing so.

Obligations That Have Divine Condemnation.

But where in all the wide world is there a lodge that can say that it is ordained of God, as the Church and civil government are, and that its purposes and responsibilities are of such importance and consequence that they could be at all compared with those of the Church of the State? Even if all the objects and purposes of the lodge were good and honest, they would not justify such oaths as are common in lodges. The lodge could certainly carry on anything that is legitimate and beneficial without the necessity of an oath of secrecy and allegiance. We do not know everything that goes on in lodges, but we do know that there can be nothing of such sacredness and importance in any purely voluntary organization of men that would require or even justify an oath of secrecy and faithfulness on the ground that the glory of God or the welfare of men demand it. The Church and civil government take care of such weighty matters, and they are the only institutions authorized to do so.

The lodge oath is, therefore, frivolous, and by taking such an oath God's name is taken in vain.

The lodge oath is also an oath in uncertain things. Candidates for membership in a lodge or for initiation into a higher degree swear secrecy in regard to matters that will in the future be made known to them; they promise under oath or upon their sacred honor that they will obey laws that will later be brought

to their knowledge, and that they will faithfully support the lodge in everything that it may at some future time choose to do. If there is such a thing as an oath in uncertain things, lodge oaths are certainly of that kind. The candidate taking such obligations does not even know whether the keeping of them will be morally right or wrong. Even a mere promise unconfirmed by anything like an oath is incompatible with honesty and integrity if the keeping of it might possibly be a violation of conscience. The sinfulness of oaths in uncertain things appears very plainly also from Lev. 5:4: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these."

In some lodges the administrator of the oath introduces the same by such words as these: "I promise and assure you that in the obligation you are about to take there is nothing to affect your religion or politics, and that there is nothing in it inconsistent with your duties to God, your neighbor, or yourself," and then the candidate swears such oaths as we have quoted from rituals. The fact that such an assurance precedes the oath is no guarantee at all that the keeping of the oath could never be against the political, religious, or moral principles of the person that took the oath, since it is well known, and lodge work abundantly proves, that opinions differ greatly as to what our duties in religion and politics and toward God and our neighbor are. "Let every man be fully persuaded in his own mind." (Rom. 14:5.)

The lodge oath is a frivolous oath and an oath in uncertain things, and therefore it is sinful, untruthful, and a gross violation of the Second Commandment, "Thou shalt not take the name of the Lord, thy God, in vain."

No person can even get into the lodge without sinning greatly.

(To be continued.)

THE CAMELS ARE COMING.

The following was sent to the *Chicago Tribune* but was not published. The author is the Rev. Dr. Brooks, General Secretary of the great evangelistic work that is going forward in the west among our foreign population.—Editor.

440 S. Dearborn St., Chicago, Ill.
April 22, 1920.

Editor, *The Tribune:*

My attention was directed this morning, while walking down Clark Street, to a great banner stretched over the street advertising the so-called "Order of Camels," the new order which champions Personal Liberty.

I was curious as to what this new thing might be, and so made an investigation.

I learn that it is a secret society, though it advertises that "All books of the Order, and all of its business with the exception of the secret (work and) ritual are open to the inspection of the public," and "All officers are under aggregate surety bonds of $100,000, as protection against larceny and embezzlement," etc.

This secret society claims to have come into existence in Milwaukee on January 16th, 1920, and that the first caravan was organized the day the Prohibition Amendment became effective in that city, which prior to that time had been the "most liberal oasis in the country." It claims to have grown rapidly. "Fifty caravans were quickly established in Wisconsin, and the Order is now spreading into every nook and corner of the United States."

The gentleman in charge of the situation in Chicago assured me that the Order was "extending from Coast to Coast;" that many members were already initiated in Chicago, and that a still larger number would be, before the close of this present week; that the membership goal is 2,000,000 members before July 16th, and 2,000,000 more before the end of the year."

Now the point is this: And all true Americans ought to sit up and take notice: Here is an organization that admittedly has a single purpose, and that is to destroy what is now a part of the basic law of our land, namely, the Eighteenth Amendment to the Constitution of the United States. Yet the hackneyed

phrase is repeated: "The Order does not interfere with any person's religious or political belief." But what kind of political beliefs do the members of this new order have, who are banded together in secrecy and who propose to use the methods of the secret fraternity with the avowed purpose of fighting our Constitution?

Respectfully yours,
JESSE W. BROOKS.

WHEN THE ENEMY TRIUMPHS.

Faith lets God make our program. Faith lets God decide what experience we are to have. Unbelief wants to make its own program, and wants to decide the results for itself. But to the really yielded and believing child of God two entirely different kinds of experience may come. In certain cases God may grant a wonderful, supernatural deliverance from the power of the enemy at every point. In other cases, God may withhold such deliverance and let the enemy triumph—or seem to triumph—in a terribly real way.

In the "Westminster Abbey" of faith, the 11th chapter of Hebrews, we find both kinds of experience. In some of the faith-tests the people of God were delivered from bodily harm, as when "they passed through the Red Sea as by dry land," while their enemies, the Egyptians, "were swallowed up" (v. 29). Similarly other believers through faith . . . stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword," and "women received their dead by a resurrection" (vs. 33, 35). But see the other side of the faith-test. Other children of God, equally yielded and believing, "were tortured, . . . had trial of mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword" (vs. 35-38).

Why such a difference in the experiences of God's own children, by his directing or permitting? Because God knew it was best. Those over whom the enemy was seemingly permitted to triumph, for the time being knew that they should "obtain a better resurrection" (v. 35). Faith knows that whatever is the will of God is best.

—*The Sunday School Times.*

SECRET SOCIETIES.

BY WM. J. BENNETT.

Today, as perhaps never before, God is revealing to His saved ones the necessity of an absolute surrender to His will through a complete separation from the natural world and self.

Whenever a question occurs to any of His willing and waiting ones. If such and such a thing is wrong? it is the voice of the Holy Spirit in His work of revealing new light on their pathway toward their perfection in Him.

The answer should not be sought of man, but He who has formed the question has also made a way of escape for the soul married to the circumstances of its own past choice: no question can occur to any honest heart which is not answered by the revealed word of God.

To the question of whether Secret Societies, of any name or creed, are or are not a menace to the Child of God? is answered by God's word in such a way that one is "without excuse" who dares to close one's eyes to the light which the Holy Spirit brings.

Many join with an honest intention, so they affirm, to show their light to the other members of those orders: but by conforming to the world and its standards we are in danger of being married to its sins instead of saving others.

When the Church began to court the world for numbers and ecclesiastical power she took unto herself the idols of Paganism, re-naming them after "Saints" and the "Holy Family," until today we have a sprinkled Paganism calling itself the "Holy (Roman) Catholic Church."

When Israel mingled with the other nations (with whatever motive) they became unholy through mixed marriages and so thwarted God's plan for them.

So we, as Christians, are in danger of refusing God's best good for us if we be conformed to the world. Rom. 12:1.

Any man or woman who is a member of a Secret order must "fellowship with the children of darkness," they must receive them as Brothers and Sisters: they must "Fraternize"—become Brotherly—with the Infidel: and how can two walk together unless they be agreed? or

"what fellowship hath Christ with Belial?" II Cor. 6:15.

We are commanded to be not unequally yoked together with unbelievers, but Christian members of such things must act and live the lie of pretending a relation to those who deny our Lord, which is both sacred and spiritual. Matt. 12:50. Mark 3:35.

To the new-born Child of God, none are his Brothers or Sisters but those who are also in the family of God: while the natural man is the child of the Devil and loses no principle by a fraternal union with any other child of the world. I John 3:8.

God said, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial or what part hath he that believeth with an infidel? * * * * * Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. II Cor. 6:14-17.

God's clear command should be sufficient for His people and would have always been so if false prophets and teachers had not crept in, being themselves full of uncleanness, perverting the word of God to excuse and cover their wickedness and so leading other souls into their pernicious ways. II Pet. 2:1, 2.

But does not this text relate to the marriage relation? is asked. It does include the sin of God's people being married to the devil's child, but that it reaches further is seen in the 17th verse where the plural number is used, while any association with the world or partaking of its sins, is to God a state of fornication; a sin utterly disgusting in the eyes of a just and holy Being as well as contemptible to those who are walking with their Lord. John 17:16.

Christ is outside of these things, for although His name is sometimes mentioned and the sacred Scriptures read, He is only regarded as on a level with Mohammed, Guatama and other heathen teachers and philosophers; while His power to transform lives and His vicarious death is denied: their ritual is but a mockery and while swearing secrecy by the word of God its great truths are set aside and its inspiration ridiculed; men who are without a particle of salvation are set up as Chaplains in these secret by-ways to hell and the Christian who by his presence and financial aid gives contenance to them are partakers of their sins and will also bring upon themselves of their Judgments. Rev. 18:4.

The reason why the Churches have become powerless in their services is because Pastors and people have affiliated with the world and its Churches, No man can have power who plays with temptation and flirts with "the harlots of the world," and until the Child of God obeys the Holy Spirit in a complete separation from its forms and pleasures He cannot be "transformed" by the power of God: but when we have finished our flirting with the world we shall be received by Him as "His alone," when He will begin a work in us which will be ended only when we are "presented without spot or wrinkle or any such thing." Eph. 5:27.

If we walk in the light while we have the light we shall become the Children of God and the Holy Spirit will show us each step of the way from our conformation to the world to our transformation into the first-fruits of God and the Lamb. John 12:36.

"Separate yourselves from the people of the land."

"Be ye separate."

"These are they who follow the Lamb whithersoever He goeth." Ezra 10:11. II Cor. 6:17. Rev. 14:4.

"It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust."—SAMUEL JOHNSON.

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life.—Beveridge.

BAALIZED RELIGION.

A person who has never had any lodge experiences, or studied the question, can little realize the powerful influence the lodge has in the church. I see this influence cropping out on every hand, and where least expected.

We have reached a time when the mass of Christians, both ministers and laity, have their lips sealed to this awful evil, and as our children grow up ignorant on this subject they are being caught in this snare of Satan. While every church has some God-fearing members, yet they are so few that lodge influence carries the day.

"A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means; *and my people love to have it so and what will ye do in the end thereof?*"

Only now and then is a minister found who dares to raise his voice against this awful sin, and he quickly learns how unpopular he is. Last winter while visiting in Michigan I was told from what I knew was a reliable source, that a minister in visiting a church was shocked to learn that some of his good brethren were members of the leading lodge in the town. As this particular church claimed that they did not take in members until they severed their lodge connections, he wrote some of the leading ministers in his conference of the circumstances.

In due time they wrote him "If you would spend your time preaching the Gospel it would be much better than preaching against the lodge." My friend gave me the name and address of this minister so I wrote asking him to write me the particulars, promising I would not use any names. In due time I received a reply in which he said: "There was something of that kind that happened, but it made so little impression on my mind that I will not attempt to write it out."

Question. What is the Gospel? "For I am not ashamed of the Gospel of Christ: for *it is the power of God unto salvation* to every one that believeth."

In the great work of salvation what is the Gospel supposed to do? "For the grace of God that bringeth salvation hath appeared to all men, *teaching us that*, denying ungodliness and worldly lusts, *we should live soberly, righteously, and godly*, in this present world."

The fourteenth verse of the second chapter of Titus shows that when this Gospel gets hold of those who have fallen in sin, that it will lift them up and purify them so they will be a "peculiar people." It is recorded of the Lord's people of old "wherefore God is not ashamed to be called their God. The reason was that instead of coveting earthly possessions and seeking happiness in worldly associations they lived only for God's glory and for the upbuilding of His kingdom. His people back there were to live so the world could receive from them a knowledge of His will.

How is it at the present time, are the professed people of God representing Him before the world? I wish to speak reverently of these things, but I have thought many times that God would surely be ashamed of his profressed ministers who have been ordained to preach the Gospel, but who have so forgotten their holy calling as to go through the initiation of an up-to-date lodge of the present day. Is he maintaining the honor of Christ's name when he stands up and repeats a prayer in which Christ is not mentioned?

The Bible gives us a graphic description of the churches that are in a fallen condition and mixed up with all manner of sins as those are, who are so under the lodge influence that their ministers dare not preach against this awful evil. The Bible says of such churches: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Isn't it sad to think that the lodges have such an influence in the churches that this deadly sin is winked at?

God has given his people the remedy in this crisis. Be not unequally yoked together with unbelievers but expose or reprove them. "Come out from among them." "And I will receive you." And let your light shine.

P. A. G.

THE NEED IN GERMANY.

Over six months ago Herbert Hoover realized that German children must be fed, as well as the children in Austria, Poland, Lithuania, Serbia and Armenia. He arranged for the American Friends Service Committee of Philadelphia, Pa., to take charge of all the feeding operations in Germany in order to assure to the American public that there was a real need and that it would be handled in an efficient manner.

AMERICAN FRIENDS SERVICE COMMITTEE
20 South Twelfth Street,
Philadelphia, Pa.

Those who realize that the Gospel of our Lord Jesus Christ is the remedy that must be used to rescue the Russian people from anarchy will do well to write to Wm. Fetler, Editor of "The Friend of Russia," 1820 Spring Garden Street, Philadelphia, Pa., for ways and means to help save Russia.

Our Lord Jesus Christ, who hath blessed us with all spiritual blessings * * * in Christ.—*Eph.* 1.3.

Mercies are things that we need as long as we are in the world, and God gives them, not only to His children, but to all His creatures. He makes His rain to come on the fields of the unconverted man just as truly as upon the fields of the one who is His child. But when we go to Heaven we shall not need these mercies. We shall leave them behind; but the blessings we shall never leave behind. On the contrary, we shall go on to a fuller and larger enjoyment of them. —*H. B. Barker.*

O what a body of death do I carry about! How little can I bear! How little patience have I under the contradictions I meet with, and the afflictions I meet, how little are they sanctified! Instead of growing in grace, I almost conclude myself to be destitute of the grace of God at all. How can a wretch like me ever expect to be of use to the heathen, when I am so carnal myself.—*Wm. Carey.*

The more education a man has, the more he needs the power of God.

News of Our Work

ANNUAL MEETING
Of the National Christian Association,

June 10, 1920.

The annual meeting of the National Christian Association will occur on Thursday, June 10th, 1920, at 10 o'clock a. m., in the Fourteenth Street Christian Reformed Church (between Throop and Loomis Streets), for the election of officers and the transaction of other important business.

JOHN F. HEEMSTRA,
President.
NORA E. KELLOGG,
Rec Secretary.

IOWA CHRISTIAN ASSOCIATION.
APRIL 13TH AND 14TH, 1920.

Report of Committee on Resolutions.

Your Committee on Resolutions would respectfully report:

Believing that all secret oath-bound societies are anti-christian and an enemy to the highest interests of the individual, the home, and the community as well as the Church and the nation.

1. Be it resolved that we will do all in our power to enlighten men and women upon the evils of the secret lodge system and will both by personal testimony and the distribution of literature, seek to keep them from becoming entangled with the same.

2. We recommend that the officers of the Iowa Christian Association take such steps as seem best to them to work up a live Conference for next year; that an effort be made to have the pastors and two lay delegates from each congregation in the state, which have a testimony against secret societies at the next convention.

3. We recommend that all pastors in denominations opposing secret societies preach at least twice on the subject to their congregations during the year.

4. We recommend that all the pastors of congregations which oppose secret societies send a contribution from their congregation to the Treasurer of the State Association within the next three months.

5. We recommend that all the pastors act as agents for the CHRISTIAN CYNOSURE, securing as many subscriptions as possible.

6. We extend to the pastor and congregation of the First Friends Church of Des Moines a hearty vote of thanks for their hospitality in entertaining this Convention.

Signed by Committee on Resolutions:

WILLIAM KIRBY,
A. H. BRAT,
H. G. PATTERSON.

IMPRESSIONS.

Since I am asked to write a few words as to how the Iowa State Convention impressed me, I wish to draw a comparison between this Convention and the New York State Convention held a few years ago, which I attended when pastor of a congregation in the northwestern part of New York State. I desire to make this comparison from one point of view —that of attendance.

We cannot say that a great number were present at the different sessions of our recent convention. It is true, that was to be expected in a way; still the Christian people of Des Moines should have been better represented. Even many of the members of the Friends Church, which gave us such a cordial and hearty welcome, were not present. In this respect Rochester did better. A large number of Christian people attended during the day, while in the evening the church in which the Convention was held was filled to its capacity.

And this is as it should be. The Church of our Lord Jesus Christ should realize that Secretism, as it is represented in the various orders, is *the* enemy of to-day and against which warfare must be waged. Christian people should show their interest in the anti-secrecy fight, and also encourage the great leaders in their arduous task.

In another respect the attendance of the Des Moines meetings was encouraging and went beyond the Rochester meetings. Those present were nearly all representative men—pastors and prominent laymen, representing various denominations. These men were greatly impressed in this meeting with the great evil of the secret society system. Nearly all bought books of Brother Phillips to study the lodge system more thoroughly. And they were strengthened in their convictions that the Christian Church must make no compromise with secrecy, but oppose it to the utmost. Returning to their communities and churches they will use their influence for good in the great struggle.

Was our Iowa State Convention a success? To be sure it was. But it could have been greater, and the next one will be a larger success, we expect.

REV. C. MARING, Otley, Iowa.

Ministers of anti-secret churches seem to neglect one of their chiefest sources of help. When spending a few days in Des Moines, Iowa, in connection with the recent state convention, I was strongly impressed with the importance to the anti-secrecy churches of a meeting once a month, or once every quarter, for mutual acquaintance, conference and prayer. I am sure such a meeting would be of great importance to these churches. The Friends Church at Des Moines was opened for the Convention. The pastor will be sure to suffer for his co-operation, if it is possible for him to be made to feel lodge opposition. I remember after a convention in Illinois the pastor of the church in which we held our Conference sent up a cry of complaint because after holding the Convention he said that we left him there alone to bear the brunt of the opposition, for which he was evidently not prepared. Secretists are Satan's strongest cohorts in the Protestant churches, and they have various ways of attacking the minister. We suggest that Rev. William Kirby call a meeting of such pastors of Des Moines, as Rev. A. Norrbom, of the Lutheran Church; Rev. N. E. Baker, of the Church of the Brethren, and others who stand with him on this question of anti-secrecy.

WM. I. PHILLIPS.

"We secure our possessions by using them; nothing is ours to neglect or misuse."—CORFUT.

"The happiness of love is in action; its test is what one is willing to do for others."—LEW WALLACE.

CONTRIBUTIONS.

F. O. Sibley (Canada), $50; Dr. N. S. C. Esher (Brazil), $5; H. A. Fischer, Jr., $25; George Hampe, $6; J. C. Berg, $25; Dr. J. Ball, 50c; John P. Barrett, $2; R. L. Park, $15; C. C. Enestvedt, $3.50; Mrs. M. P. Morris, $5 and $6; Mrs. C. A. Johnson, $2.50; Elder P. Beck, $1; J. G. Scott, 50c; Mrs. Georgia A. Brown, $25; Edward Kimball, $10; J. K. Howard, $5; Eliza F. Potter, $2; Mrs. D. C. Gibboney, $2; Iowa Christian Association, $100; Rev. Frank D. Frazer, $6; Mrs. M. E. McKee, $3.50; H. H. Ritter, $3.50; G. V. Dingleberry, $1.40; J. D. Rockwell, $1 and $1; Mrs. J. E. Phillips, $10; Mrs. Carl Ebeling, $4; Mrs. Hedda Worcester, $7; O. N. Barnes, $7; J. B. Curry Estate, $25; John Holman, $20.

From the following Christian Reformed Churches: "Girls' Society," Kalamazoo First, $5; Holland Central, $35.47; Prospect Park, Paterson, N. J., $14.14; 16th Street, $18.31, and Burton Heights, $15, both of Grand Rapids; Zeeland Third, $2.70; Chicago, Archer Ave., $21.80; Paterson First, $29.10; Grand Rapids, Creston, 40c; Grand Rapids Neland, $15.

EASTERN SECRETARY'S REPORT.

By Rev. W. B. Stoddard.

Marion, Ind., May 15, 1920.

Well has it been said "Man proposes but God disposes!" Little did I think when sending my Cynosure letter last month, that in a few days I should be called to the funeral of a dear brother. The calling was as sudden as the announcement. In this bereavement we are reminded that earth's work must be hastened for soon we go hence. The travel of the past month has been more than usual. There was the hurried run to the old home, Wheaton, Illinois. The return to the Virginia home, and the run again to the Indiana field where my labors were interrupted by my brother's sudden death.

After learning from our General Secretary the date proposed for our Annual Meeting, I "lined up" a series of lectures and sermons to fit in with this arrangement. Several dates were definitely fixed and others are getting in line for meeting in Chicago and vicinity. It is hoped these may contribute to an interest in the Annual Meeting.

While in Chicago I ministered on Sabbath to some four hundred people, preaching in the morning to the Humboldt Park Free Methodist Church. In the afternoon I addressed the children of the K. M. B. Mission, Lincoln Avenue, and in the evening the students and church at Bethany Bible School Church of the Brethren.

My first meeting in Fort Wayne was in the Mennonite Mission. I found Brother King and co-workers pushing as usual in the uplift of those associated in this work. Good support was given to our work. On my later return to this city, I found opportunity to look in on the Bible Training School and fill my appointment to lecture in the spacious hall connected with Pastor H. P. Dannacker's Lutheran Church. This lecture was given under the auspices of the Men's Association. Their orchestra furnished stirring music while a collection amounting to $14.45 was being lifted for the good cause. Pastors of several congregations came to the platform requesting that your representative give lectures to their congregations. The general increase in lodge membership together with their inroads in some congregations testifying against them, has stimulated these faithful pastors to greater activities toward the enlightenment of those in danger. The "Ben Hurs" were visiting Fort Wayne. I noticed cards of welcome in places of business where they were likely to spend money. From the reports given in the local paper one might judge their main object in coming together was to dance and parade. At least they danced where they got together, and paraded in fantastic garbs between dances. How silly and sad such conduct at any time, but especially at times like this.

I lectured to a company of young people who gathered in the Hall of St. Peters' Lutheran Church, Huntington, Indiana. There were not as many present as there should have been. The best of attention was given, and the writer felt lasting impressions were made. I spent a Sabbath and some week days in my former Huntington visit speaking in Central College and the Etna Avenue

Radical U. B. Church. Being chosen as one of the judges of a debate in the young men's literary society, I had special opportunity to size up some of the talent there exhibited. Young men are there putting on armor they will use, God willing, in battling lodge and other evil in the years to come. The collections and CYNOSURE subscription contributions were very encouraging. Brother Chambers, pastor of the Etna our Cause. The College Church seemed most happy in the ministry of their new pastor—an unusually promising young man. All the old friends at the Radical U. B. Publishing house were most cordial of course. Huntington needs an anti-secrecy convention and would undoubtedly sustain it well.

It gave me joy to meet again my good friend Rev. A. R. Lembke and family. His auto carried me to secure many CYNOSURE subscribers.

I am writing in the college home of Dr. A. C. Bedford, President of the Wesleyan Methodist College being established in this city, Marion. Buildings are in process of reconstruction. Prospects for a large and flourishing institution appear bright. Over one hundred thousand dollars has already been contributed to put the college on its feet. There is a prospect of a student attendance of three hundred or more, the President tells me. There are three Wesleyan Methodist churches in this city, all wide open to hear the anti-secrecy reform message. I speak in the College and one of the outlying churches tomorrow (Sabbath). On Monday evening a lecture is planned for a mass meeting of all. Fairmount, Indianapolis, and other cities are listed for meetings as I move toward Chicago. Truly I may say "Thus far the Lord hath led me on." Let us come up to the help of the Lord in a general rally to the Annual Meeting!

The shortest way is not always right, nor the smoothest the safest, therefore be not surprised if the Lord choose the farthest and the roughest; but be sure of this, He will choose the best.—*Selected.*

We need workshop faith, as well as prayer meeting faith.—Spurgeon.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

I got to Los Angeles, California, last Sunday, May 2nd, and began my work that evening.

I left Omaha, Nebraska, on the last Monday in April and on my way here spent two evenings in Kansas City, Missouri, and gave a testimony for my Lord and His righteousness and grace and a warning against the lodge as a curse of our church and country.

I said to the minister present: "You may try the great church merger movement but if you enter into this Interworld Church Movement with all those who are joined to their lodge idols, you will never do the people any good, for these lodge preachers are teaching the people that such fellowship is right and the people believe the preachers and they, the people, do not know that they are sinning against the God of Heaven by binding themselves into these orders. These poor dying men and women are ignorant of Satan's devices but the leaders of God's people in these lodges are like the idolatrous leaders of Israel. Read the following description of them:

"For the people turneth not unto Him, that smiteth them, neither do they seek the Lord of Hosts.

"Therefore the Lord will cut off from Israel, head and tail, branch and brush in one day.

"The ancient and honorable: He is the head; and the prophets that teacheth lies he is the tail.

"For the leaders of this people causes them to err: and they that are led of them are destroyed." (Isa. 9:13-16.)

God says that the rulers are the head and the religious teachers are the tail and that they together with the people shall be destroyed.

God help the preachers to see what they are doing. God is with us, that is He is with His Church who serves Him, but not with the confederacy of infidels, (Isaiah, Chapter 8)—a confederacy of Masons, and Elks, and Night-riders. Ministers who are bound up in that sort of a confederacy cannot do the people any good, I told them. There are good men no doubt in this new Interworld Church Federation Movement but they will one day find out that these secret

order idol worshipers, are the leaders of the movement, and that Jesus Christ is the "Stone" which these builders have rejected (Psalm 118). All the churchanity in the world, without Christianity, will be of no real value. We must not only read His Word, but we must be doers of the Word (James 1:22).

I don't know just how the white folks are about living a real Christian life—but I do know about my own people, for I work among them and the majority of them do not know what it is to live a Christian life. If you ask them, they say: "Yes, I am a Christian, but I can not live right down here in this sinful world."

Well, when are you going to live right? The answer generally is: "When I come to die."

I said to them: "You are going to do wrong all your life, and then do right when you die: A dead man can not serve God (Psalm 6:5).

A man said to me on the train the other day that he thought the Interworld Church Movement would be a great help to the preacher who gets a small salary. Yes, I said, it will take care of the preacher, but if the preacher continues to do and live like a sinner he can not help anyone get back to God.

The man said, "That is the truth, we have got to have preachers that live the life themselves before they can help us out of the snare of the Devil."

Dear reader of the CYNOSURE, let us pray that God shall deliver these preachers from these secret orders and pray also for some man like Paul (Acts 19:20) so that the people will bring their rituals and curious arts and burn them up.

The Word of God is mighty and prevails. God bless all of the workers of the N. C. A. who are praying always, with all prayer and supplication in the spirit and watching thereunto with perseverance and supplication for all saints. And for me, as Paul said, that utterance may be given unto me that I may open mine mouth boldly to make known the mystery of the gospel (Eph. 6:18-19). Now this verse is for all of us workers.

Yours for the N. C. A. until He shall say "Enough done, come up higher."

MRS. L. W. ROBERSON.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

Since writing my last letter, though I have not been well, yet I have filled several engagements and distributed a large quantity of anti-secrecy tracts. I attended the Iberville Baptist Ministers' Conference at St. John's Church, Dorceyville, Louisiana, and at this Conference I taught from the Bible, lectured, and preached a sermon, and when the time came for me to take my leave they gave me a very liberal offering. The text for my sermon was "Hear O Israel, the Lord our God is our Lord." I pointed out the difference between our God and the gods of the Secret Empire. Both the ministers and congregation were very responsive.

I also had the opportunity to visit the Leland Academy, at Donaldsonville, Louisiana, as well as the public school in that town, and at each place was invited to speak to the students. While at Dorceyville, Louisiana, I was cordially invited by Prof. T. W. DeLong to address the students in the school there. Prof. DeLong is a splendid teacher and this school which he has had charge of for 35 years is in a beautiful location and is well taken care of.

At Meareauville, Louisiana, where the Baptist Ministers' Conference was held, I also taught and lectured. I dropped in unexpected at the First Free Mission Baptist Church of Algiers, Louisiana. Rev. M. Burdelon, the pastor, asked that I preach to his audience, which numbered about two hundred. I selected as a text "What think ye of Christ" and endeavored to prove from the Word of God that the world and a large element of church people to-day are rejecting Jesus and clamoring for Barabbas, worshipping Baal and bowing at strange altars. A good collection was given me.

It is not so much the being exempt from faults, as the having overcome them, that is an advantage to us; it being with the follies of the mind, as with the weeds of a field, which, if destroyed and consumed upon the place where they grow, enrich, and improve it more than if none had ever sprung there.—*Dean Swift.*

FROM OUR MAIL.

Calvin, N. D., May 1, 1920.

"I think one of Finney's 'Masonry' or 'The Masters' Carpet' should be given to every young man graduating from our seminaries, and who are soon to be the pastors of our churches. Lodge paganism is greatly strengthened, I take it, by the ministers who join it though they may not be active but are held in it for various reasons. This was my own case." REV. J. K. MACINNES.

Mr. Albert Bahr of Kansas City, Kansas, writes: "We can't do without this little publication (CYNOSURE). Must have it, if we have to cancel our subscription to some other magazine to get it."

Rev. L. O. Pederson, Forest City, Iowa, writes: "I do like it (CHRISTIAN CYNOSURE) very much and I am very much interested in your Work and believe in the principles for which the magazine stands. And whenever I have the opportunity I speak for these same principles. May our good Heavenly Father bless your Work."

A lady writes: "I intended becoming an Eastern Star member but after hearing quite a severe denunciation of all secret oganizations I have decided to look into the matter a little and see for myself." This was written on March 23rd last. On April 27th we received another letter from this woman saying, "I wish to say that I have decided not to enter any secret society." After learning the value of our literature this lady ordered a supply that she might have the matter on hand to use in warning others.

Rev. P. J. Bunge, Armour, South Dakota, writes under date of April 24th, "I have been looking eagerly for the dear CHRISTIAN CYNOSURE, but I could not get a glimpse of it, to my greatest regret. (Copies miscarried in the mail.) I am giving my copies to others as soon as I am done reading them, that the dear paper may more effectively perform its great missionary work. I am quite sure that this is a God-given paper of greatest importance, especially in these times which are so full of deceit, hypocrisy and idolatry. And for us ministers it is most refreshing to read a paper so full of truth and encouragement."

When Jesus Himself shall appear, everything of earth will be left behind as useless rubbish. If this be so, what manner of persons ought we to be? 2 Peter 3:11. How loosely we should hold to the things of time. Let the truth be grasped—this Jesus will come—surely, suddenly, soon! And we shall be led to see that we are only pilgrims and strangers. We shall then order our life accordingly.—*Selected.*

TESTIMONIALS

"In secret have I said nothing."—Jesus of Nazareth.

"Be not unequally yoked together with unbelievers."—Paul of Tarsus.

"Blessed is the man that walketh not in the counsel of the ungodly."—David the Psalmist.

"They are a great evil."—Wendell Phillips.

"Come out from the lodge."—Dwight L. Moody.

"We know no government save our own."—Grand Lodge of Missouri.

"By it Christ is dethroned and Satan exalted."—Rev. Edward Beecher, D. D.

"I was completely converted from Masonry to Christ."—Pres. C. G. Finney.

"All secret, oath-bound political parties are dangerous to any nation."—General U. S. Grant.

"Their plan is to keep out any one who is likely to need anything."—President C. A. Blanchard.

"I have no sympathy with secret oath-bound societies."—Rev. W. G. Moorehead, D. D., Xenia, Ohio.

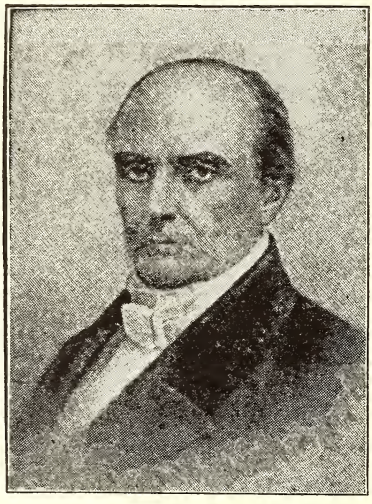
"They incite a passion for trickery and wire-pulling."—Mrs. A. J. Gordon. President Boston W. C. T. U.

"Are dangerous to the general cause of liberty and are opposed to Christian principles."—Joseph Cook of Boston.

TESTIMONIES OF STATESMEN

DANIEL WEBSTER

American Statesman and Jurist



DANIEL WEBSTER

"I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—Letter dated Boston, November 20, 1835.

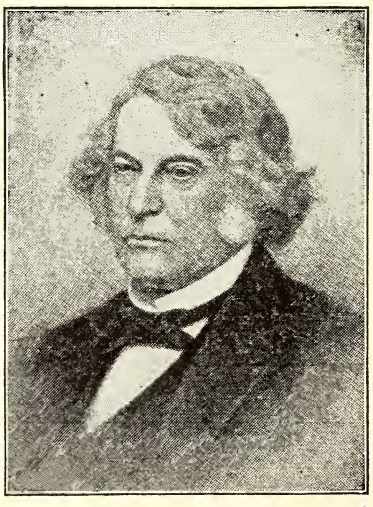
GENERAL U. S. GRANT

"All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."—In his autobiography.

CHARLES SUMNER

Eminent American Statesman, Senator and Orator

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery, and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."—Letter to Samuel D. Greene, Chelsea, Mass.



CHARLES SUMNER

CHARLES FRANCIS ADAMS

"Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God.

"A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived."

TESTIMONIES OF EVANGELISTS

REV. R. A. TORREY

Superintendent Bible Institute, Chicago,
Now World-Wide Evangelist

"I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time."

REV GEO. C. NEEDHAM

REV. GEO. C. NEEDHAM

The Irish
Evangelist

"The mere recognition of the Bible and the mere acknowledgment of God is not enough, and especially when a ritual is connected with heathen ceremonies and paganistic initiations, does the profession of a belief in God become presumptuous and blasphemous."

DWIGHT L. MOODY

"Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

REV. B. CARRADINE, D. D.

M. E. Church, South;
St. Louis, Mo., says:

1. The method of initiation is wrong.
2. These secret fraternities are rapidly becoming clubs and convivial gatherings.
3. Secret fraternities strike at the happiness of the home.
4. These fraternities rob Christ of his glory.
5. The fraternity hurts us in the matter of church attendance.
6. The fraternity hurts the church financially.
7. The fraternities have captured much of our preaching talent.
8. The fraternity is used by many as a substitute for the church.
9. Many of these fraternities are striking at the sanctity of the Sabbath.

REV. B. CARRADINE

GEORGE F. PENTECOST, D. D.

"I believe that Masonry is an incalculable evil and essentially antichrist in its principles and influences."

CHRISTIAN WORKERS' TRACTS

MASONIC OBLIGATIONS.

Blue Lodge Oaths (Illinois Work); Masonic Penalties; Are Masonic Penalties Ever Enforced? Masonic Arrogance; Masonic Despotism; Grand Lodge Powers; Disloyalty to Country; Our Responsibility as Christians; What Can Be Done? 16 pages; **postpaid, 2 cents a copy. A package of 25 for 25 cents.**

THE OPEN CONFESSION

By Rev. Dr. James M. Gray, Dean of The Moody Bible Institute. An address on the relation of the Christian, and especially the Christian minister, to the secret oath-bound lodge. 16 pages; postpaid 2 cents a copy. A package of 25 for 25 cents.

MY REASONS

For Not Joining the Masonic Fraternity, by Rev. R. A. Torrey, D. D., Dean of the Bible Institute of Los Angeles. 4 pages; postpaid, 3 copies for 2 cents. A package of 75 for 25 cents.

LODGE BURIAL SERVICES.

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EXPERIENCE OF STEPHEN MERRITT, THE EVANGELIST

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NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St. CHICAGO, ILL.

CHRISTIAN CYNOSURE

VOL. LIII. CHICAGO, JULY, 1920. No. 3.

THESE THREE

Give me this day
The faith that lives undimmed, serene,
Though cloud and storm may intervene;
The surety of those things unseen—
For Faith I pray.

Give me this day
The hope that anchors fast the soul
When waters wild around me roll;
That steadfast, sure, sees aye the goal—
For Hope I pray.

Give me this day
The love unselfish, true, intense,
That serves in free, unstinted sense,
And seeks no price nor recompense—
For Love I pray.

—*Anne Porter Johnson.*

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"There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

Secretary to Senator Johnson wrote to *The Literary Digest* the following which is published in the May number of that magazine, Vol. 65, No. 8, page 42:

"Senator Johnson and his people are Protestants. I might add that the Senator is a member of the Masonic Fraternity."

A fair inference is that the family are not church members, and that saying they are Protestants is one way of saying that they are not Catholics. Evidently "Masonry is a good enough religion" for Senator Johnson.

Presidential Candidates Who Are Masons.

According the the *New Era,* an official organ of the Council of the 33rd Degree of the A. and A. Scottish Rite, S. J., U. S. A., for May, 1920, page 235, sq., the following candidates for the presidency are Freemasons:

On the Democratic side: Vice President Marshall, 33°; Senator Oscar Underwood, 33° (honorary) ex-Speaker Champ Clark, 32°; Ambassador John W. Davis, 32°; Wm. G. McAdoo, 14°; Senator Hoke Smith, Wm. J. Bryan.

On the Republican side: Gov. Frank O. Lowden, 33°; Gen. Leonard Wood, 32°; Gen. John J. Pershing, Knight Templar, 32°; Senator Hiram Johnson, Senator Howard Sutherland.

Senator Harding is reported as having been an entered apprentice, but to have later dropped out of his lodge.

Nicholas Murray Butler's Masonic status is undetermined. So also is that of Gov. Cox of Ohio.

Herbert Hoover and A. Mitchell Palmer are *not* Masons.

Rev. A. B. Bowman, General Secretary of the Christian Endeavor Society of the United Brethren (Radical) Church, has these true words to say:

The great call for evangelism, which is going out from the churches, will come to naught unless with that call comes the call to separation from the world, and a consecration to right.

The Church must be aggressive and militant to secure the confidence of men. She must fight the moral battles of the community. She must stand for clean living and for a clean community. She must lead the forces of righteousness against every form of sin and wrong.

Let our temperance and anti-secrecy principles be held up. Let our stand on Sabbath observance and on divorce be declared.

A pastor in Wisconsin writes: "My work is no more against individual lodge members—the whole Nest of Eagles is upon me, trying to dictate to us as a Congregation."

"I have taught thee in the way of wisdom; I have led thee in right paths."—Prov. 4:11.

If you and I go in paths in which the Lord is not before us, and not with us, we are bound to be smitten before the enemy. Does the Lord lead His children to go into the public-house, or into the dancing-room [the lodge] or into the theater? Do you find Him there? Can you count on His presence being with you in such unhallowed places of resort? You are bound to get damage to your soul, for you well know that going in such a path you part company with the Lord.—John R. Caldwell.

THE FRATERNAL ORDER OF EAGLES.

BY REV. JOHN F. HEEMSTRA.

Among the few things that the wise Solomon, in all his wisdom, found too wonderful and did not know, this was the first: "The way of an eagle in the

air." This did not apply to "the eagles" discussed in this article, but it is somewhat true of them too, and they would have it so. The writer has made some study of the Fraternal Order of Eagles. This was not done with the purpose of publishing this article, but for his own satisfaction, the need thereof having arisen in his pastoral work. Neither has this study been so thorough and extensive as he would wish, so that there is some hesitation in communicating the results of his inquiry. Request has come for this, however, so urgently that he does not feel free to refrain from giving others the benefit of whatever information has been gathered and impressions received.

The Fraternal Order of Eagles was organized on Sunday, Feb 9, 1898, in Seattle, Wash. This immediately indicates what kind of people were the promoters and may be found in it consistent with its origin. The men who were the first movers were theatrical managers. The organization was started in jest, and at first meetings were held on Sunday afternoons on a stage theater. They called themselves the "Seattle Order of Good Things." Initiations were made in an improvised way by use of the stage paraphernalia, and the chief business done was to impose arbitrary fines, the proceeds of which were used to purchase refreshments, the nature of which may be easily conjectured.

A more permanent organization was effected on March 12, 1898, at which time the present name was chosen, suggested, we are told, by the picture of an eagle on the wall. The charter was issued the next day at Olympia, Wash., and the second lodge, called an aerie in this organization, was organized at Spokane, Wash., on May 28 of the same year. The order has had rapid growth from the beginning. The first Grand Aerie was held in May, 1899, at Seattle, with two of the seven men in charge being saloonkeepers and one a theatrical manager. At that time there were 18 Aeries and 3,000 members. At present the membership is said to be about 400,000.

It is of course a secret order copied in many respects after the older lodges particularly the Masonic, which is known to be the mother and model of all, and directed, no doubt, as in the case of most of the others, by Freemasons.

Like many of the lodges which belong to the zoo family, it is fond of much parade, pomp, convivialities and carnivals at its gatherings of a general, state and sectional scope. Its initiation "work" is of a rough character, and it has had its lawsuits for broken legs and arms and physical crippling generally on the part of such as desired to enter into its mysteries. Two cases were particularly brought to my attention. The one was the case of Thomas Lewis of Butler, Pa., who sued the Eagles for $5,000.00 for a broken leg sustained during initiation and crippling him for life. The gentleman was, of course, sworn to secrecy and until suit was filed, a year after it happened, it was generally supposed that he had sustained an accident in falling from a stairway. The other case was that of James Humus, reported from Middletown, Conn. Court testimony revealed that his arm was badly wrenched and the ligaments torn at the elbow; that being blindfolded he was laid on a table and tattooed with the letters F. O. E. on his breast; that he was compelled to defend himself being cuffed about the head; that he was thrown about the room with straps fastened to his body and furnished with handles.

The Eagles claim to be an insurance order of high standing, and ascribe their growth to weekly allowances in case of sickness, free medical attention and funeral benefits. The examination of its own reports, however, would indicate the wisdom of using the soft pedal in proclaiming its praises in this respect. It reported having disbursed some two and one half millions in benefits during its first nine years, but in the same time its total disbursements had been eleven millions, i. e., only 22 percent of its disbursements had been used for benevolent purposes.

Its influence on politics at the last presidential election had been such that "an earnest warning" from the Grand Worthy President was sounded against this practice in their official organ, a practice in which the offenders stood high in honor and position, and that while knowing, as they were reminded, that "absolute non-interference with the

political and religious views of its citizens is one of the fundamental doctrines of the American nation." What will be the case in the coming political campaign we will doubtless not learn, but there is no reason to think that it will be any better, or that the "earnest warning" will be heeded.

It claims as its fundamental principles liberty, truth, justice and equality. "It bars no man on account of avocation, insisting that all applicants be white males over 21 years of age, of sound health, and good moral character." While therefore its liberty, truth, justice and equality bar no man on account of avocation, supposing that there is no avocation that in itself involves a question of moral character, it does bar for other reasons than that of morality,—a principle of equality that is made to suit a foregoing purpose, lest there be too great a drain on its resources for benevolent purposes so-called and not enough for satisfying the lusts of the flesh.

But what we are most interested in, though the above is by no means insignificant and may be considered a menace that all true minded citizens should realize and denounce, is the attitude of the order toward Christian truth, not of the milk and water type, but as revealed in the person of Jesus Christ, the eternal Son of God, the crucified and atoning Saviour, Who alone is "the way, the truth and the life."

Like all the rest of the secret empire the F. O. E. has its religious tenets. We have not been able to secure its Funeral Ritual. It considers this among the mysteries that may not be revealed, even its furneral ritual. (See Cynosure of Oct., 1919, page 163). How this can be a secret since it is to be used publicly is hard to understand, unless it contains things that are to be suppressed in that part of the burial service that is not for the public. This secrecy shows that it has no gospel for that must be proclaimed, its very nature demands proclamation.

The order lays great stress, however, on its ritualistic "work"; speaking of it as a strong factor in securing the permanency of the fraternity, and holding that "the history of fraternal organizations proves that the only lasting orders are those built up about a ritual, with its attendant symbols and ceremonies. For ritualism satisfies a world-wide craving in man. The stately forms and ceremonies constitute for the average person a satisfying, ennobling drama, in which he is an actor." *Eagle Magazine*, Feb., 1916.

From statements that are made in its Magazine it is perfectly apparent that its religious tenets are those of a purely natural religion. It insists on belief only in a Supreme Being. Such it must do for its oath's sake, for, as in Masonry, what makes one an Eagle is his obligation. Of course it ignores the necessity of a God-given Mediator, and repudiates the only way of salvation. It speaks of Jesus of Nazareth as the founder of Christianity standing "pre-eminent as a teacher of ethics and exemplar of morals," comparing favorably among "the leaders whose precepts and example have furnished the basis for Buddhism, Shinto, Brahmanism, and Mohammedanism." A religion therefore of mere morality.

And notice the type of morality it has adopted, after the carnal mind which is "enmity against God," for it is not subject to the law of God, neither indeed can be." Rom. 8:7. I quote from the *Eagle Magazine* of Feb., 1916: "The 'moral law' is the standard of right and wrong by which mankind, through common consent judges the actions of individuals, communities and nations. It may vary in detail according to the degree of culture possessed by a people: but its essentials are the same among the savage and the civilized. It is embodied in the Ten Commandments, and is set forth in its highest form in the Golden Rule."

The law above described is not the law of God. It repudiates His authority and has not His sanction. "The law of the Lord is perfect converting the soul." "It is the schoolmaster to bring us unto Christ, that we might be justified by faith." Neither is the Eagles' conception of the "Moral Law" at all moral. *It takes its authority and sanction in the common consent of mankind*, according to the general wisdom of the world which is foolishness with God. It is grossly immoral. Whatever claim may be made for truth and justice (and its

claim is a hollow boast, characteristic of what men will be in the last days, 2 Tim. 3:2), it ignores the duty to God altogether,—so flagrantly that it has even divested God of His authority as Lawgiver. If that be not grossly immoral, pray, what is it then?

The conclusion that we reach is that the Eagles fittingly bear the name they do, these being by God Himself classed among the unclean birds. And the exhortation must be to Christians: "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." To all others be it said: "Forsake the foolish, and live; and go in the way of understanding."

As for the F. O. E. it must be said: "the way of peace have they not known: there is no fear of God before their eyes." "Their foot shall slide in due time; for the day of their calamity is at hand and the things that shall come upon them make haste."

THE NOWEGIAN LUTHERAN SYNOD.

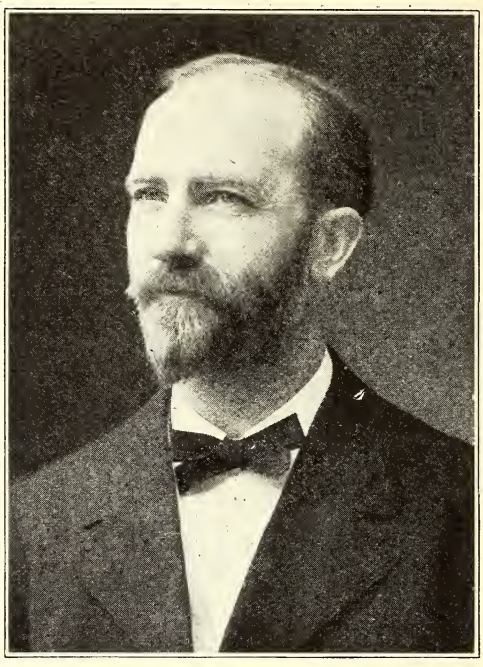
Meeting in Minneapolis, June 10th, 1920.

The Norwegian Synod of the American Evangelical Lutheran Church, at its annual meeting in Minneapolis, passed strong resolutions against all secret societies and admonished its every member, whether clergy or laity, to thoroughly acquaint themselves with the tremendous dangers of secret society memberships, and do everything in their power to rid the church of this pest and set up a bulwark that will keep this huge anti-Christ out of the Church of God's people.

The rank unionism and lodgery within National Lutheran Council was referred to as highly un-Lutheran and un-Christian and a list of 106 (positively proven) names of their leading pastors and theological professors who are Freemasons was furnished the meeting by the writer.

The undersigned was encouraged to continue to bear witness against the lodge evil, and Synod asked its pastors to take up for thorough discussion the lodge question in pastoral conferences and present recommendations at the next annual meeting. B. M. HOLT.

Barnesville, Minnesota.



REV. JOHN F. HEEMSTRA, PRESIDENT, NATIONAL CHRISTIAN ASSOCIATION; PASTOR, REFORMED CHURCH, HOLLAND, MICH.

RECORDING SECRETARY'S REPORT.

MRS. N. E. KELLOGG.

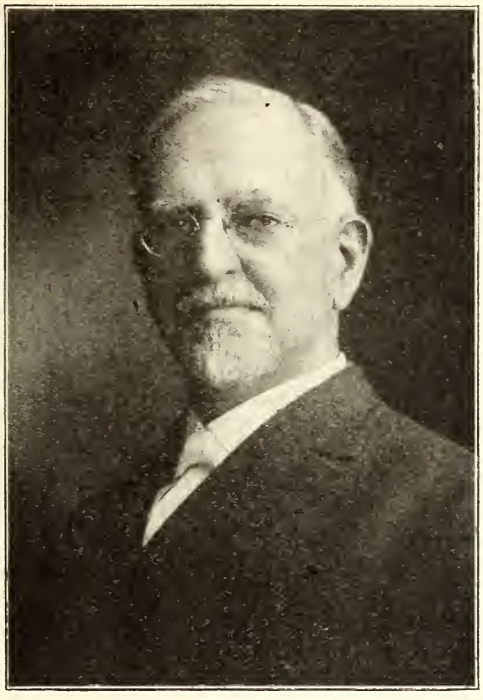
The 52nd Annual Meeting of the National Christian Association was held June 10, 1920, at the Christian Reformed Church on 14th street, Chicago, Illinois.

The meeting was called to order by the President, Rev. J. F. Heemstra. Rev. A. W. Safford of Wheaton, Ill., led in prayer and praise service. He read 2 Chron. 14, and emphasized the thought "the battle is not yours; but God's."

President Heemstra, of the Reformed Church, gave an address in which he spoke of the importance of the work of the National Christian Association and mentioned the fact that it is the only organization in the world which is engaged in this reform.

The honor of God is assailed in secret lodges; and it is attempted by them to break down the testimony of the people of God; against the forces which oppose His kingdom and truth.

The minutes of the last meeting were read and approved.



REV. WILLIAM B. ROSE, VICE-PRESIDENT, NATIONAL CHRISTIAN ASSOCIATION, PUBLISHING AGENT, FREE METHODIST CHURCH.

The Annual Report of the Board of Directors was read by the Secretary, William I. Phillips, and approved by the Association. The report follows:

Annual Report of the Board of Directors.

We have had five meetings of the Board of Directors during the past year. The Board consisted of eleven members representing seven different denominations, which is mentioned simply to indicate the interdenominational character of the "Board."

The removal during the year of Rev. H. J. Kuiper to Michigan; and Rev. P. A. Kittilsby to New York, and Bishop D. S. Warner to Kansas was a loss, regretted so far as our work was concerned, but submitted to willingly as we believe their departure was providential in the furtherance of God's plans concerning His Church and Kingdom.

Some special work was accomplished by sending Rev. M. P. F. Doermann of the Board members, to northern Michigan, and Rev. T. C. McKnight to Ohio, and by the appointing of Rev. A. H. Leaman to help in the editorial management of the CHRISTIAN CYNOSURE during the absence of the Editor on the Pacific Coast. Pres. Blanchard, another member, though not under appointment of the Board, has represented the Cause in Conferences and in sermons and addresses in many states of the Union. We have one and all given some time to the interests of the Association which chose us for that purpose and regret that other interests prevented us from doing more.

We sent Secretary Phillips into Otsego County, New York, and into Iowa and Nebraska where he spent some time in helpful service.

We desire also to mention the helpful counsel and interest of our Attorney, H. A. Fischer, Jr., who met with the Board as often as his business permitted and who has always been at its service whenever needed.

We appointed as regular agents of the Association Messrs. W. B. Stoddard, J. B. Van den Hoek, F. J. Davidson, and Mrs. L. W. Roberson, all of whom had heretofore served us faithfully and acceptably. Secretary W. I. Phillips and Miss O. Johnson have constituted the office force. There has been during the year harmony and cordial co-operation among all. We thank God not only for the good health of all on the whole and the great amount of work accomplished by those already mentioned, but for the work and influence of the CYNOSURE and the tracts and the force of voluntary co-workers throughout our land. We have the testimony of men and women who have been delivered or kept free and are now rejoicing in the fellowship and help of God as was impossible before, so our work has not been in vain.

We issued during the year a new edition of Modern Secret Societies in cloth and regard it as a special blessing that this book continues to have such a large sale and wide distribution after so many years since the first edition. Three new tracts, one in Dutch, were added to our list and an edition of the older ones was also issued. The demand has been so great that another edition of some 150,000 tracts (30 different kinds) must be issued in July next if the money can be found to pay the bill.

We have been obliged to increase the

price on books and tracts and subscription price of the CYNOSURE. Printers are receiving $12 per day of eight hours for time work, and the demand of linotype operators has not lagged behind. The cost of paper has also been continually increasing. We delayed as long as possible but finally had to make the subscription price of the CHRISTIAN CYNOSURE $1.50 per year. We are gratified that the CYNOSURE, Mother of us all, has suffered the loss of only a few of her children in consequence.

We have had to increase moderately the wages of our stenographer and office clerk, and also the salary of our Eastern Secretary but we thank God that the friends of the Cause have not neglected in the midst of so many "drives" the needs of the Association, as is shown by the Treasurer's annual statement.

We wish to call attention to the action during the year of the Wesleyan Methodist Conference of Kansas, as one that might prove very helpful if it shall be generally followed by the many testifying churches. We quote:

"We, the members of the Kansas Annual Conference of the Wesleyan Methodist Connection of America, assembled at Miltonvale, Kansas, this thirtieth day of August, 1919, desire to express our confidence in the Christian character of the CHRISTIAN CYNOSURE, the official organ of the National Christian Association of America, and to commend it for its bold advocacy of the Bible as the Word of God; and the atonement of Jesus Christ as the only way of salvation; and for the warning it continues to give of the hostile principles of secret societies to the teachings of the Bible, and their hostility towards our Lord Jesus Christ."

We recommend to the delegates of the twenty or more national denominational gatherings to take similar action. We believe it would be helpful to them as well as to this Association.

We recommend during the coming year a vigorous effort to raise a substantial endowment for our organ, the CHRISTIAN CYNOSURE. As a Board of Directors, we favor an endowment of $50,000, to be known as the "Christian Cynosure Endowment."

While we are not discounting the great service of the CYNOSURE during the past year, we can make it of still greater force with sufficient capital to enable us to secure more help and so give more attention to research work. Questions of great importance to ministers about this or that organization cannot be answered often for want of some one with time to investigate. The help of able writers could be obtained if they could be paid. We pay $800.00 to our Editor, but an Endowment would enable us to secure more efficient editorial service. An Endowment would enable us to pay for copies of the CYNOSURE to reading rooms of educational institutions and to send sample copies to the clergy of all denominations throughout the country. The above are some of the reasons why we urge a special Drive for a CYNOSURE ENDOWMENT during the coming year.

SIGNED: George W. Bond; Pres. C. A. Blanchard; Rev. A. H. Leaman; George Slager; Rev. T. C. McKnight; Rev. M. P. F. Doermann; W. I. Phillips.

The Treasurer's Report was also read by Mr. Phillips and referred to a committee consisting of Rev. Walter Weitzky, Chas. E. Nash, and Rev. A. W. Safford.

The Report of the Auditors was read by the Recording Secretary. Moved by W. B. Stoddard to receive the report. Carried.

May 1, 1920.

To Whom It May Concern:

I have examined from time to time as per the request of the Board of Directors, the vouchers for all disbursements for money from May 1, 1919, to April 30, 1920, and believe the same to have been justified. I have also proved all the footings for the same period, both for disbursements and receipts, and have found the same correct. I have also checked over the Journal, Sales Register, and Ledger, as well as the Cash Book and have found them correct.

I believe the Treasurer's accounts and books are correct.

Respectfully submitted,
J. P. SHAW,
Special Auditor.

Report of Auditors.

To the National Christian Association:

The undersigned auditors of the National Christian Association have examined the Annual Report of the Treasurer, William I. Phillips, and have found the same correct. We have also found that the Securities are on hand as stated

in the said Annual Report. We also believe that the report of the Special Auditor, Mr. J. P. Shaw, is correct.

Respectfully submitted,
J. P. Shaw,
Herman A. Fischer, Jr.,
George W. Bond,
Auditors.

The Report of Eastern Secretary, W. B. Stoddard, showed: two hundred fifteen addresses given; twelve hundred seventy Cynosure subscriptions received; and two thousand four hundred eighty-one calls made in the prosecuting of his work. Collections amounted to seven hundred eight dollars; and expenses of travel $598.52.

It was moved by W. I. Phillips that the report be received with appreciation and thanks. The motion was seconded and prevailed.

Rev. F. J. Davidson's report and that of Mrs. Roberson and J. B. Van den Hoek were also read and approved, and it was moved by Rev. J. G. Brooks that Secretary W. I. Phillips write letters to these friends, who labor under great difficulties, of our approval and sympathy. Seconded and carried.

Committees were appointed as follows: *Committee on Nominations*: Rev. H. W. W. Allen, Lexington, Ohio; Rev. J. O. Vos, Chicago, and John Meeter, Lansing, Ill. *Committee on Memorials*: Rev. W. B. Rose, Chicago; Rev. T. O. Lewis, Mt. Carroll, Ill., and George Vander Wonde, Roseland. *Committee on Enrollment*: Rev. W. B. Stoddard. It was moved by Rev. J. G. Brooks that if vacancies occur, the Secretary supply names to fill places. Carried.

On recommendation of W. I. Phillips, W. B. Stoddard and J. G. Brooks, a number of persons—named below—were received as corporate members of the Association:

Mrs. F. Stuart, 427 Elm St., Hanford, Calif.

Herman Newmark, "Pensax" Chesham Bois Bucks, London, Eng.

Robert Atchison, Osaka, Japan.

Wm. Leon Brown, Lawrence, Indiana.

E. E. E. Bailey, San Fernando, Calif.

John Meeter, Lansing, Illinois.

Rev. Walter Wietzke, 6049 S. Marshfield Ave., Chicago, Ill.

Louis Joh, Halethorpe, Md.

Mrs. M. Alice Durham, 214 Delaware St., Leavenworth, Kans.

Rev. A. W. Safford, Wheaton, Ill.

Rev. J. Van Lonkhuyzen, D. D., 1018 Ashland Blvd., Chicago, Illinois.

Rev. Wm. P. Ferries, 1132 Washington Blvd., Chicago.

Rev. H. W. W. Allen, Lexington, Ohio.

Fred H. Wezeman, Oak Park, Illinois.

Rev. J. R. Shaffer, 153 Institute Place, Moody Bible Inst., Chicago, Ill.

Rev. G. W. Hylkema, 10942 Perry Ave., Chicago.

Rev. W. J. Bennett, 752 Tilden St., Chicago, Ill.

Chas. C. Nash, Three Rivers, Michigan.

Rev. J. O. Vos, Chicago, Ill.

A recess of fifteen minutes was taken to give opportunity for committees to consult. On returning to business the following report of the Nominating Committee was given by Mr. J. Meeter as follows: *President*, Rev. John F. Heemstra, 240 15th St., Holland, Michigan; *Vice-President*, Rev. W. B. Rose, 1132 W. Washington Blvd., Chicago; *Secretary-Treasurer*, Wm. I. Phillips; *Recording Secretary*, Mrs. N. E. Kellogg, Wheaton, Ill. *Managing Editor* Christian Cynosure, Wm. I. Phillips.

Those to serve on the Board of Directors were elected as follows: Rev. Walter Wietzke, 6049 South Marshfield Ave., Chicago; Rev. A. W. Safford, Wheaton, Ill.; Rev. G. W. Hylkema, 10942 Perry Ave., Chicago; Rev. Wm. P. Ferries, Glen Ellyn, Ill.; Prof. J. R. Shaffer, Moody Bible Institute, 153 Institute Place, Chicago; Charles A. Blanchard, D. D., Wheaton, Ill.; Rev. Thomas C. McKnight, 6539 St. Lawrence Ave., Chicago; Rev. Albert H. Leaman, 1907 S. Union Ave., Chicago; Mr. George Slager, 4049 Grenshaw St., Chicago; Rev. M. P. F. Doermann, Blue Island, Ill., and Mr. George W. Bond, Wheaton, Ill. It was moved by Rev. J. G. Brooks that the Recording Secretary cast ballot for general officers and Board of Directors as named. The ballot was cast and persons named were declared elected.

The Memorial Report was read by Rev. W. B. Rose, and was received and approved by association.

In Memoriam Report.

As we gather each year we think of friends who have formerly labored with us who have responded to the call to the higher life. We see their faces no more until we, too, pass the veil that so thinly separates from the life to come. Called as we are to labor in various lands, and various sections of our own land, quite frequently we do not learn of the death of some friend until some time after their going. Of the Cynosure family we shall miss among others the following:

I. R. B. Arnold, a man of genius who, with stereopticon views, startled many audiences by his exhibitions of the modern idolatry found in the Masonic lodges, and so compared it with the Ancient Worship, so that all would at once recognize its relationship as idolatry.

Rev. Wm. Dillon, D. D., one of the founders and an able leader in the Radical United Brethren Church. He was especially gifted in debate, and apt in illustration. He was always ready to respond to the N. C. A. call to give an anti-secrecy address when it was at all possible. How we miss his good cheer and kindly help.

Bishop Wilson T. Hogue—a prince in Israel. A great leader in the Free Methodist Church. While always overloaded with duties incident to his church office, his anti-lodge addresses were many and always effective. He had a great soul and accomplished much work.

Rev. D. Vander Ploeg. A generous soul of large vision. From choice he served much in the difficult mission fields. He organized several congregations. The Christian Reformed Church recognized in him a great mission worker. Of genial personality he gladly served those in need. His N. C. A. support was most cordial.

Rev. H. A. Day, of the Wesleyan Methodist Church, served his generation well. He led a following of consecrated people who loved righteousness and abhorred iniquity. Naturally as gentle as a child, he hurled thunderbolts against the lodges and other institutions of iniquity.

Mrs. Laura L. Foster, the wife of Rev. J. M. Foster, D. D., the well known Boston, Mass., reformer, was a woman of unusual ability. A leader along many philanthropic lines.

Dr. R. M. Sommerville. A scholar of wide research. An unassuming man. A pastor in one of the largest Covenanter churches. He welcomed our conventions to his church and advocated the anti-secrecy reform.

Rev. W. P. Johnston. For years President of Geneva College, Beaver Falls, Pennsylvania, invited addresses on reform lines for his students. As pastor and educator he led an active life. Many will revere his memory.

J. H. Troutman. Was very successful in his business. He did much to aid his fellowman. He recognized in the lodge an enemy of Christianity. He was generous in support of the Lutheran church of his choice.

Mrs. C. G. Fait, the wife of our good friend and co-worker Rev. C. G. Fait of North Dakota, was a good supporter of her husband in his anti-secrecy work.

Rev. F. Stuart, of the Christian Reformed Church, was a very helpful friend in our work. One of his special services was in the translation of an anti-secrecy tract into the Holland language, which has had a wide circulation among his church people.

Rev. C. W. Comin was a United Presbyterian of the old school. His convictions along reform lines were deep and well founded. He faithfully served the several pastorates to which he was called. He was a CYNOSURE reader and bore testimony to the truth it advocates.

Noah Burkhalter was a missionary sent by the Mennonite Church of Berne, Indiana, to India. His early death was a great shock to his many friends. He

gave his all that Christ might be known among the heathen.

Agnes Wayne Schoenhut, was one of our most faithful helpers in Philadelphia, Pennsylvania. She manifested the courage of her convictions in a continued testimony against the Masonic lodge. She was always able and ready to offer the abundant proof of its evil character. Her courage, good cheer, and faithful testimony will be greatly missed by our reform workers. She leaves a noble heritage in her ten children who "rise up and call her blessed."

Respectfully submitted,
W. B. Rose.
Theron O. Lewis.
Geo. Vanderwond.

W. B. Stoddard handed in the roll of the meeting which showed that nine denominations were represented, Free Methodist; Lutheran; Christian Reformed; Reformed; Independent; Mennonites; United Brethren Radical; Congregational and Methodist Episcopal.

After prayer, adjournment until two o'clock in the afternoon.

Afternoon Session at Two O'clock.

Rev. Van Vliet, by request of the President, Mr. Heemstra, occupied the chair. Hymns weres ung, and after prayer, business was resumed.

Rev. Robert Atchison of Osaka, Japan, gave an interesting account of his early life as a miserable tramp; how when "down and out" he went into the Pacific Garden Mission, Chicago, was converted and for twenty-six years has been kept by the grace of God, who has made his life useful as a Christian missionary. He sung "Rock of Ages" in Japanese. Mr. W. L. Ferris, after speaking a good word for Wheaton College, gave his reasons for opposing secrecy,—the chief of which is that lodge religion offers salvation apart from Christ.

Mr. Phillips moved that following speakers be restricted to five minutes. Carried.

Rev. Charles Nash spoke of ways of working against this modern idolatry. Rev. Lewis of Mt. Carroll; Pres. Blanchard; Editor J. L. Logan of the Free Methodist, and others spoke briefly. Mr. Hoekstra read a brief comprehensive arraignment of secrecy. After prayer by President Blanchard and the benediction, a recess was taken until the evening.

At 7:45 a good audience gathered. President Blanchard presided. All joined in singing "I Surrender All." A Moody Bible Institute quartette sang "Peace, it is I." Prayer was offered by Rev. J. F. Heemstra. Rev. G. W. Hylkema spoke on secret societies, the greatest menace to the Church of God. He showed that where the lodge flourishes, churches decay. Rev. H. W. W. Allen used the text "Prove all things, hold fast that which is good." He showed clearly the unfairness of secrecy in every walk of life. An offering was received, and after the benediction adjournment followed.

AN APPRECIATION OF THE NATIONAL CHRISTIAN ASSOCIATION.

BY BISHOP DAVID S. WARNER, A FORMER MEMBER OF THE BOARD OF DIRECTORS.

It is with pleasure that I look back upon the several years that I have been associated with the National Christian Association as one of the Directors and

as an Officer. I have endeavored to discharge the duties of my position conscientiously, and have been happy in the fellowship of those who from deep convictions are laboring to combat the evils of organized secrecy.

The work of the National Christian Association is of great importance. It is rendering a greatly needed, but too little appreciated, service to vital Christianity to-day, in sounding the warning against the lodge through lecturers and literature. The CHRISTIAN CYNOSURE is a reliable exponent of the anti-secrecy cause. At the office of the Association, literature is attainable that gives dependable information regarding the lodge evil and regarding the work of various secret organizations.

While riding on the train recently in California I met a minister belonging to the Missouri Synod of the Lutheran Church. He spoke favorably of the Association and said he had been sending to the CYNOSURE office for literature to help in counteracting the evil influence of the lodge.

They who are bearing the burden of the National Christian Association should be encouraged by the results of their labors. They who contribute to the Cause are aiding a helpful movement.

EASTERN SECRETARY'S REPORT.

Dear Friends, Co-Workers in the Anti-Secrecy Cause:

In making this, my thirty-fifth annual report, I am permitted to rejoice with you in the goodness of God in sustaining thus far.

Our work is necessarily directed along prescribed lines with a resultant sameness. Each year, however, has its special features. Conditions have changed, and are ever changing. To secure the largest results, there must be an understanding, together with a wise adjustment.

For reasons that seemed good, conventions have not been attempted in my field during the year. For a time many of the churches were closed because of the prevelance of influenza. National drives along various lines were urging people to their best endeavor. During such a time, wisdom seemed to indicate the holding of conventions inopportune.

I have always felt that nothing could help in the furtherance of our work like the presence Divine. After all it's "not by might nor by power, but by my spirit, saith the Lord." Drives are good, but there must be grace Divine accompanying, if the best is to be obtained.

I have pushed our work especially along two lines. The holding of meetings and the enlarging of the CYNOSURE subscription list. In these I have been successful. For holding of meetings, I have naturally sought those in sympathy with the cause. The question is frequently asked, "Why do you not seek the Lodge people first, rather than those who know the truth?" Many reasons might be mentioned for my practice in this matter, such as the necessity of support, or the good brought the helper, but the fact is, I probably reach a much larger number of lodge people in this way than would be reached by the more direct approach. When friends provide a place of meeting, they assure an audience. A hall could be hired and an audience of lodge people sought, but they would likely be conspicuous by their absence. People are apt to seek what they wish to hear. Lodge people usually mix with those who are present because of their sympathy for the cause. There is special benefit resultant from the stirring up of our friends. They are more active in reaching others. If I may arouse one hundred so that they reach five hundred, much more has been accomplished than had I taken the time and made the effort to reach that number singly. Lodge error is made apparent by a clear application of Gospel truth. Some argue all their lives with little resultant good, while others bring the simple truth of God's word with convincing effect. It's God's message enforced by the Holy Spirit that leads to conviction. The great sin of the lodge is its rebellion against Divine authority. There is little help for the individual unless he is brought to recognize and yield to this authority.

At this time all wide awake Christians are recognizing the tremendous need of special Divine help. The way to the Throne of Grace is still open, thank God. During the year, I have come in touch with some real revivals of "pure relig-

ion." Prayers are still answered in the salvation of men, and who knows but the time is at hand when "Nations are to be born in a day." Judgments of God are manifest. Is not His mercy still extended to the children of men? Changes are coming rapidly. Who shall tell us what is just ahead? The Church as the "Light of the World, and the Salt of the earth" is to enlighten and purify. What mean these tremendous movements she is undertaking? Are these evidence she is awaking to her responsibility? If the leaven is right, the lump is lifted. As usual, I have been helping the churches bearing testimony to the anti-lodge truth.

My record shows 215 as the number of lectures and other addresses given. This is a gain of 39 over the year previous. Cash collections on the field have more than doubled those of the year before, the amount gathered this year being $708.68.

The number reached through addresses delivered in Seminaries, Colleges, Bible Institutes, Ministerial Conferences, Synods, Men's Meetings, Luther Leagues, Prayer Meetings, Classical Gatherings, etc., probably equal, if not surpass those of any other year. The accustomed number of personal visits have been made, the approximate number for this year being 2,481. Tracts have been distributed with care, their cost making it especially important there should be no waste.

The importance of a wide circulation of the CHRISTIAN CYNOSURE can scarcely be overestimated. As the mouthpiece of the Association, our voice depends on its continuance. There could be no co-operation without a knowledge of what has been done, and what is needed. It is now the CYNOSURE to many eyes. It should be to multitudes more. New eyes are seeing its light; others need it. Recently a lady keeping a neat grocery store said to me, "Mr. Stoddard, do you really think the lodges are wrong?" I replied, "It would seem strange I should have spent thirty-five years of my life in opposing them if I thought otherwise." That lady should read the CYNOSURE. In securing CYNOSURE subscriptions I have also "gone over the top" as they now say. The record is twelve hundred and seventy, amounting to $1,427.50. When necessity compelled the advance in price, I had fears many would feel they could not continue their subscriptions. In this, I have been happily surprised. Very few decline to renew. Many continue who must make personal sacrifice in so doing. Evidently, our efforts are commending themselves to those who know us best. May the CYNOSURE Star long continue its lumination!

Expense of travel is, of course, somewhat increased but as yet not alarmingly so. Is it because friends know the need of the times, they have been so hospitable? With the increasing lodge membership, the world grows selfish. As people are taught to help the strong and those who are able to help themselves, it could not be otherwise. The Christ spirit prompts us to acts of kindness. I wonder at times at the repeated kindness offered by our friends. Sad will be this world if the time ever comes when the selfish lodge idea dominates. My traveling expenses have amounted to $598.02. I have revisited fields, formerly cultivated, but have also found opportunity to enter new doors that opened. One month each was given to work in Iowa and Michigan with good success. New points in Maryland and Virginia have been reached. There was some enlargement in the Pennsylvania, New York and New Jersey fields. While points in Ohio and Indiana could not be reached as there was invitation, something has been accomplished there. Accustomed success has attended efforts in Chicago and other Illinois points. It seems indeed wonderful as I review the travel, the discomforts resultant from war and disease, that God has permitted me to attain what the record shows. Surely none but the Divine hand could have thus led through nights of adversity to a day break of victory! There are many valleys in the Christian reformer's pathway, but they lead to mountains of rejoicing.

Lodges live on ground that is Spiritually low, where the atmosphere is foggy and chill. They naturally flourish in the night. "Light shall arise for the righteous and gladness for the upright in heart." Christians flourish best where the sun shines in its beauty and the atmosphere is clear. The war may come; the clouds darken the horizon; the thun-

ders roll and lightnings flash, but there follows the shifting and sifting, the cleaning up and out. The clouds are dispelled and the glad, bright day bursts forth in all its beauty and glory. "In that day, it will not be necessary to say one to another, Know the Lord, for all shall know him, from the least even unto the greatest."

(Rev.) W. B. Stoddard.

LETTER OF REV. MR. VANDEN HOEK.

During the year, that has gone by I have been led to give some lectures placing tracts and books and the Cynosure wherever I could.

The writer is fully convinced that his work for the Cause of the National Christian Association was not strong in any sense of the word, but he did what he could, hoping and praying that his frail efforts were not in vain.

Secretary Phillips did all he could to help me along and always tried to encourage me. I thank the Association for the trust placed in me.

My work in Iowa, South Dakota, and Minnesota has been reported from time to time in the Christian Cynosure.

I pray that others may be led by Divine Providence to desire the labors, which I cannot continue now.

May our Lord guide you all in the difficult work to which you are called in the Annual Meeting and further on for the future.

My prayers will be with you on June 10th.

Yours in Christ with fraternal greeting,

Rev. J. B. Van den Hoek.

ANNUAL REPORT OF "LIZZIE WOODS."

Mr. President and Officers and Members of the National Christian Association:

I thank God I am still alive and able to make to you my eighth annual report.

I can report victory. The Lord has blessed my work. I have taught the people as God has given me grace. I have learned long since that we can do nothing without Christ (John 15:15). We know nothing without him. We can think nothing of ourselves (2 Cor. 3 and 5:6). We have nothing in ourselves (1 Cor. 4:7). The Word of God with the life of Christ indwelling us will conquer the enemy. The spirit and life is in the Word (John 6:63). I have been like Asa (2 Chron. 14:11) "Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee."

As I go from house to house and city to city my soul is grieved for the sons and daughers of my people.

I read about the Interchurch World Movement trying to get money to take better care of their preachers. After all what good will it do the preachers that are in the secret society work of the Devil, or their congregations? They will never be able to help the people for their lodgery is the very thing that is de stroying this country.

If we show them the sin of the lodges they say "you ought to be killed," but these ministers will have to give account to God, for He sent them to watch for the souls of men (Heb. 13:17). Jesus said, "feed my sheep" (John 21:15-17 and 1 Peter 5:2-4) "feed the flock of God." A flock of sheep (Math. 25:33) —not goats, not a flock of Elks, but sheep.

Since the last Annual Meeting I have lectured in thirteen different states: Nebraska, Kansas, Missouri, Illinois, Indiana, Ohio, New York, Virginia, North Carolina, Tennessee, Arkansas, Michigan and California. I met many, many white and colored people and of all denominations and nearly of all nations. And they were blessed by my ministry in the Word of God. It cleans the people up (John 15:3).

I pray God's blessing on the meeting and enclose two dollars towards the expenses of the meeting.

Yours in the work,

Mrs. Lizzie Roberson.

SOUTHERN AGENT'S ANNUAL REPORT.

To the Annual Meeting of the National Christian Association.

Dear Brethren and Sisters:

Through the merciful kindness of God, our dear Heavenly Father, we are

again permitted to submit our Annual report for your prayerful consideration. I am unable to submit a full report as I can only find a record of my 1919 report from September, 1919, to May 1, 1920, the remainder having been misplaced by some means.

I have delivered fifty lectures, forty-three sermons, made 405 house to house calls, secured eighty cash Cynosure subscriptions. Receipts from all sources for the National Christian Association have been $103.84. May expenses have been $28.78. I have attended three Baptist Associations and three Executive Board Meetings where antisecret testimonies were given. I have also held five Bible Institutes for public ministerial instructions. I have been ill a greater part of the year, hence my inability to do much for the Association, and I trust you will all remember me in prayer. Wishing you God's richest blessings on the Association and its Annual Meeting, I am

Yours in brotherly love,
REV. FRANCIS J. DAVIDSON.
New Orleans, Louisiana.

AN APPRECIATION OF THE CHRISTIAN CYNOSURE.

BY REV. M. P. F. DOERMANN.

"Men love darkness rather than light" that is the reason for the fact that secretism is on the increase!

It requires a great deal of work and care to obtain a good garden. Even in a good garden weeds sprout more readily than good seed. Constant care and diligence with the hoe is necessary. Where the use of the hoe is neglected there weeds will thrive and greatly hinder the good things in a garden and even make them impossible. So even in Christian Congregations secretism has its adherents! It is unpopular to weed and to use the hoe where secrecy is taking root. But when these fast spreading weeds of secretism are neglected the good seed of the gospel has a hard time of it. These weeds grow while the congregation sleeps! And what makes the matter all the more dangerous—a great many people, even some "gardeners," seem to be unable to distinguish these weeds from the wholesome plants. We all know that in the garden of the Lord worship, love, charity, and all the Christian virtues do grow and we all love to see the fruits they bear, and when some men find that in lodgery there is "some" worship, "some" religion, "some" charity, "some" virtues, they are satisfied with their scrutiny and call lodgery a good thing. Why, yes, "just as good as the church." Here lies the real danger of secretism in its secret tendencies, its secret tapping of the streams of life.

REV. M. P. F. DOERMANN, PASTOR, OHIO SYNOD LUTHERAN CHURCH.

But what has the CYNOSURE to do with all this? Very much indeed! For over fifty years its life has been devoted in a very particular way to the exposure of secretism. That is, it has endeavored to teach its readers all about these noxious weeds in the Master's garden, it has exposed their roots and their habits; it has shown forth the finished fruit of these weeds as a warning to all. It has given information to inquiring individuals and has become a kind of clearing-house on Lodgelore. Now to combat an evil the first necessary thing is to know the evil thoroughly. We implicitly believe, that if our people really *knew* this thing called Lodge, every Christian soul would rise up in arms against it. What we need

more than anything else is real practical knowledge on this problem. We would that the CYNOSURE might be read in every Christian home. We have been reading it for over twenty years and it is and has been doing noble work. It has, through the grace of God, opened the eyes of a great many, and many others by it have been kept watchful and faithful.

It has been a great help to me personally. We all need a friendly word, an encouragement, and admonition as the case may be. The able writers for the CYNOSURE place the gift the Lord has given them at your service but we would like these things to be available to a great many more than are reading the CYNOSURE now. The Church needs these truths more than ever in these days. Therefore I would make an appeal to every reader of the CYNOSURE: Let each subscriber get at least one new subscriber for this magazine. That will double its strength and service. If that new subscriber be a lodge brother all the better. Particularly read it yourself. We want readers not simply subscribers! Come, lend a hand, the Lord has need of you!

Blue Island, Illinois.

ANNUAL MEETING LETTERS.

President A. F. Wiens, Bethany Bible School, (Church of the Brethren) regrets his inability to be present because of the Church Conference in Nebraska which he has to attend. He writes: "If in the future I can be of service to the Cause I am willing.

"May the Lord bless you abundantly at the Annual Meeting."

The widow of our late helpful friend Rev. F. Stuart writes from Hanford, California, of the loss which she feels so keenly and encloses a contribution to the Association and writes: "My husband was always greatly interested in your work, which interest I shared. May God bless you in your work. May Satan's power be broken and God's kingdom come."

Rev. J. G. Brooks, a Congregational pastor, writes thanking us for a notice of the Annual Meeting and says that he expects to be present at both the morning and evening sessions. He also encloses a contribution for the work.

Elder Philip Beck, Woodland, California, now in his 84th year, has abated his interest in the Association not one jot or tittle. Neither has he ceased his labors for in his letter to the Association he not only contributes to its expenses but also remits for literature which he may use. He writes: "I hope and pray that God's spirit may be given in large measure to all those attending the meeting of the Association. May God bless you all is my prayer."

Our good friend, Louis Joh, of Halethorpe, Maryland, writes, "I hope the time will come when we can put the CYNOSURE in the hands of every Christian minister in this country of ours. I know that many of the lodge ministers will pay no attention to the warning, but we will have done our duty.

"There is one thing I like about the CYNOSURE, that is, that it never spreads any error regarding the doctrine of salvation, always teaching that we are saved by faith and must trust in the merits of Christ only and that our works have no part in our salvation whatever. May God grant us a successful meeting at Chicago."

Boston, Mass., June 7, 1920.

As you gather in the Annual Convention, may it be the pleasure of our New England Christian Association to extend to you our most hearty greetings, and to bid you Godspeed. Each year no doubt, some of the once familiar faces are missing, and their voices not heard. We need to get new recruits and close up the ranks. We must go forward; there is no such thing as standing still in our reform. Never in the memory of most of us has our country as a whole been so unsettled, or such unrest felt. We hardly know what to expect next, but we have confidence in our Leader, and He has promised to be with us alway, even to the very end, so we need not be afraid.

Trusting that your convention will be blessed of the Lord; and His councils prevail, and enclosing a trifle to help,

Cordially, In His Name,

ANNA E. STODDARD, Cor. Secy.

Wm. Leon Brown, merchant at Lawrence, Indiana, writes: "Of course, I would very much like to attend the Annual Meeting on June 10, but situated as I am now, that would be next to impossible. May every blessing rest upon the meeting.

"I heard Brother Stoddard on a recent Sunday evening in Indianapolis. I could not but think it a pity that so good a speaker and a man with such an important message had so small an audience. This, of course, is because men love darkness rather than light."

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Mr. W. E. Shaw of Kansas City, Missouri, writes: "I read the announcement in the CYNOSURE of the Annual Meeting on June 10. Of course I did, for I always read every item in every number of that magazine.

"I would like to be able to give all my time to advance the work of the N. C. A. and to warn church members especially against secret societies. I have never been a member of any of them except the Good Templars. I try to make the best use possible of all literature I can get on the subject of secret societies, and hoping to have the privilege and means of doing more in the future."

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Another friend in Kansas City, Missouri, Mr. J. K. Howard, writes: "You may depend on me for all the aid my faculties and means are capable of.—because I believe that the salvation of the United States of America, from perversion and subversion greatly depends on the efforts of the National Christian Association to arouse the citizens nationally to consider the absurdity of electing members of secret societies to legislate for one hundred million citizens of the United States."

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Our good friend, Prof. J. R. Millin, of Knoxville College, Knoxville, Tenn., writes: "I wish I could attend the Annual Meeting. But I can not and I hope that the meeting will show no letting down of effort, no waning of enthusiasm or of hopefulness. The Cause is a great cause and it is a hard cause because Satan can not afford to surrender his most useful and most formidable institution—the secret lodge system. It is the bulwark of Antichrist in our day. Not only that, but it is Satan's most powerful aggressive force for the overthrow of the Christian religion. The war that is on is the Lodge Hun vs. the Christian Church, with a considerable part of the Church pro-hun. We look and wonder and begin to stagger in bewilderment and doubt, then we read again Matthew 15:13 and take new courage. "The saloon must go!" It went. "The Lodge must go!" This is a harder task, but we or others shall live to say "It went."

There is no place to stop till we arrive over the top. That's right. Here is a mite to help pay expenses. With best wishes, I am sincerely your coworker.

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From our Canadian friends comes the following from Mr. F. O. Sibley, Czar, Alberta: "I received your kind remembrance asking me to be present at your Convention on June 10. I regret very much that I cannot attend but thank you for the invitation. I hope to be of more service to your Association in the future and with best wishes for a good Annual Meeting, I am."

L. Hacault of Bruzelles, Man., who has written many items for the CYNOSURE, says, "Your kind circular regarding your Annual Meeting is received.

"How glad I would be to be able to meet you (W. I. Phillips) and President Blanchard at this meeting, but age and travel are the obstacles. You know how your Belgian Associate member is fighting for the same Christ against the same Satan, is always sympathetic and interested in your Christian work. Of course we will pray the Lord Oremus *pro invicem*—and *laboreme*.

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Mr. W. Patterson of Howes Cave, New York, writes: "I would like very much to be present on the 10th at the Annual Meeting but cannot.

"You have my sympathy and co-operation in raising a standard of righteousness for the people against the worship of Baal, the god of the lodge. This standard is one of the ancient landmarks our fathers set which I have been contending for forty years. Since Dr.

Blanchard was Editor of the CHRISTIAN CYNOSURE the magazine visits to my home has been unbroken all these years —in fact it is a part of me.

"God bless all you good people. Be strong and of good courage. God brings victory out of seeming defeat through the efforts of the few. In Jesus' might we'll stand and fight and drive this battle on."

Mr. R. A. McCoy, Princeton, Indiana, for many years a supporter of the N. C. A.'s work, writes: "I have been working in the interest of the antisecrecy cause for more than forty years and was never more sure than now that the secret lodges have come from the Pit. They are doing more to ruin the Church by sapping the vitality and spirituality of her than any other thing. The lodges have a Cain altar without any blood to atone. My prayer is that you may be guided by the Holy Spirit and that you may be bold to declare the full Gospel of Jesus Christ. Cry aloud and spare not but lift up thy voice like a trumpet. Show Israel their transgressions and the House of Judah their sins."

Seattle, Wash., May 28, 1920.

Fellow Workers in and for Jesus Christ and His Kingdom, gathered in National Christian Association Convention:

As a humble fellow worker of thirty years in your uncompromising fight against all Christless religions, I wish and pray upon you the blessing and guidance of the Holy Spirit—the Spirit of Truth and Prayer—in all your deliberations and resolutions, for though your work is of negligible quantity to the money-serving press it is of momentous importance to the many lonesome souls—often tempted to despair—as you strengthen them in the often seemingly loosing fight. Your work is unique and many are looking to your convention for inspiration and to your splendid paper CYNOSURE for the complete and bracing testimonies of speakers and seceders.

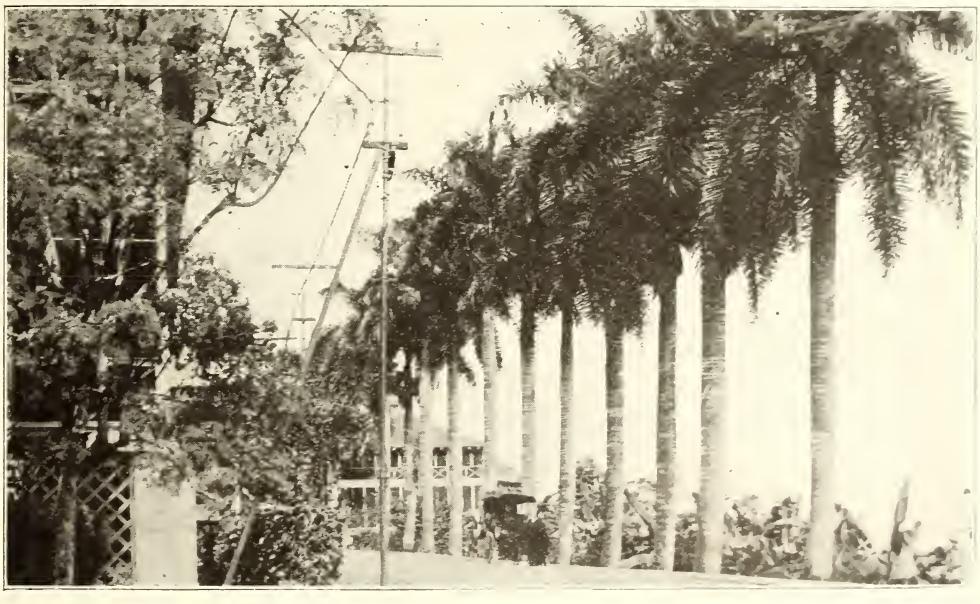
For the Church to slacken in its battle upon all the forces of evil, of unbelief and worldiness in all forms, would be to give up the cause of Christ and the salvation of souls. And the temptation to give up is tremendous today, when the influence of the many counts more than the power of the Spirit, when pastoral success is measured by the maxim of the world—dangerous in secular matters—ruinous in spiritual matters: "Nothing succeeds like success." For this means nothing less than that "the end justifies the means," that it is of no account what message you bring, what means you use and whither it all leads as long as you succeed outwardly in number of people, dollars and houses. The worldling pastor builds not his success upon the rock of skulls, where divinity was crucified for our sins but on the mound of gold, where humanity is crucified for gain. And under this damnable standard of success many pastors, who started out with the intention of being true to the ideals of Jesus Christ and the ideals of their first love, are giving up with a despairing: "What is the use?" "Offenses must come, but woe be unto him by whom they come!"

Under the flood of rationalism and materialism in the church of today the Christlife is drowned in the hearts of men, who in the ice cold water of modern theology, human reasoning and worldly methods have got spiritual cramps so that they can neither swim nor call for help and just sink. Let the Church cease for one year to rave and rage against the godlessness of the outsiders and take seriously hold of the godlessness of the insider, the pastor, the bishop and the church papers and at the end of such a period of publican self examination and self condemnation, God might show mercy to the sinner, and then the world might listen again without a sneer to the call of the Church, the Word and the Spirit. You can no more make the world listen respectfully to the preaching of worldling preachers and churches than you can make a young man take seriously the testimony to Christ from a girl in the embrace of the dance.

How it strikes terror to many a true Christian pastor to see the maelstrom of materialism and amusement-madness possessing—not only the world, for that is but to be expected—but church members. What does it mean that dancing

masters are appealing to the Church to stop warning the young against dancing? Would they have dared to offer that to Paul, Luther, Wesley or Moody? Well, why do they dare to offer it to the Church leaders today? Who has changed attitude toward these things—the world or the Church? Think it over! The young of the Church—and, God pity them, the older ones, too—are being dragged into the vortex and sucked down with the speed of the 20th century.

And how has the Church in many places fallen down? Instead of meeting is written." And Satan left Jesus, when he saw that Jesus was "narrow-minded" enough to follow the old method. That's more than the churches that follow Satan's methods can accomplish. He does not fear his own weapons. He is too familiar and immune to them. The Law and Gospel are the weapons he fears. And Calvary is the ground upon which he cannot stand. There he must beautifully leave us alone. Great conventions, combinations and collections are wonderful in the service of the Spirit; but no human institutions of the



ROYAL PALMS, ANCON HOSPITAL GROUNDS, CANAL ZONE.

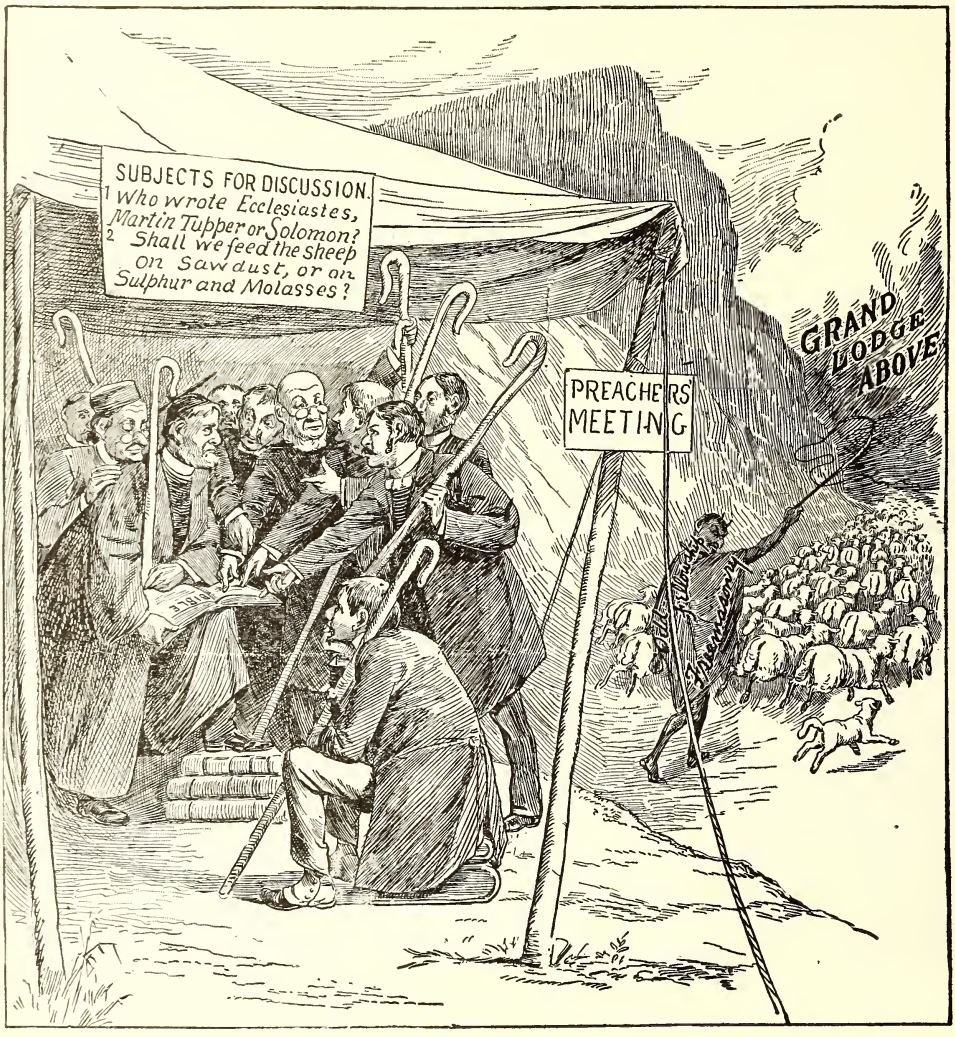
the onrushing stream of soul-destroying worldliness with the powerful and uncompromising denunciation of the prophets and apostles they meet it with liberalism, modernism, halfwayism and a "pardon us for differing with you." Pastors are today trying to build up the Kingdom of God with the very means that the Devil so far has used to tear down the kingdom, and many worldly-wise claim that it is a superior wisdom to meet the devil on his own ground and with his own weapons. No, dear friends and fellow soldiers, let us meet Satan with God's own weapons on His own ground, where Jesus stood in the hour of temptation, as he hurled at Satan the old-fashioned weapon of: "It hugest proportions can fill the gap left, where the Spirit should have dwelt—no, not in one single heart.

Round about us pastors, who once were true to Christ are letting down the bars to let the crowd in. Their only aim is to fill the church with people and not to fill the people with Christ, and so they give up the testimony against all that people hate to sacrifice from the dance to the lodge, and the slogan becomes: "long programs and short sermons."

Dear fellow fighters, let our slogan be: "Back to Christ and the back to the world."

Yours in Christ,

(Rev.) B. E. Bergesen.


SUBJECTS FOR DISCUSSION.
1 Who wrote Ecclesiastes, Martin Tupper or Solomon?
2 Shall we feed the sheep on sawdust, or on Sulphur and Molasses?
PREACHERS MEETING
GRAND LODGE ABOVE

WHEN THE SHEPHERDS ARE MASONS, ALAS FOR THE SHEEP.

MINISTERS AS MASONS.

Team Composed of Episcopal Clergymen Confers Second Degree.

An event which attracted a large number of members of the fraternity to the Masonic temple last night was the conferring of the second degree upon a class of candidates for Hiram lodge, No. 105, by a team of acting officers composed entirely of Episcopal clergymen, under invitation from the master of the lodge, E. Earle Axtel.

The men who officiated last night were: Master, the Rev. Charles D. Broughton, rector of the Church of the Ascension, who is also a grand chaplain of the grand lodge of this state; senior warden, the Rev. George F. Williams, rector of Saint Mary's Church; junior warden, the Rev. David H. Weeks, rector of the Church of the Epiphany, Niagara Falls; chaplain, the Rev. Walter R. Lord, rector of Saint John's Church; senior deacon, the Rev. H. W. deMauriac; rector of Saint Matthia's Church, East Aurora, junior deacon, the Rev. F. W. Abbott; senior master of ceremony, the Rev. Edward J. Stevens, rector of Saint Simon's church; junior master of ceremony, the Rev. John Darling, rector of the Church of the Advent, Kenmore; senior steward, the Rev. David L. Leach, rector of Saint Mark's

church, Warsaw; junior steward, the Rev. F. M. Marchant, rector of Saint Mark's church, Orchard Park; marshal, the Rev. John N. Borton, curate of Saint Paul's church.—*Buffalo Express* (*N. Y.*) *June* 12, 1920.

WHAT LED ME TO TAKE A PUBLIC STAND AGAINST FREEMASONRY.

My first acquaintance with and knowledge of Freemasonry was while attending school in 1867-68 at the Boston Theological Seminary, now Boston University School of Theology in 1867-68, where the Independent, published by Henry C. Bowen, came to our reading room. In it were published two or three articles revealing the secrets of Free Masonry, written by Rev. Charles G. Finney, late president of Oberlin College. He had been a Mason himself. After publishing these articles for three weeks the *Independent,* for some unexplained reason, failed to publish any more.

Two of my class mates were Masons and I called their attention to these articles of Mr. Finney. They indignantly declared that Mr. Finney was a wicked liar and that there was no truth in his statements. I said to them "Brethren, my knowledge of Mr. Finney and his record as a man and minister of the Gospel compels my reason to decide that I must accept his testimony rather than yours." Later investigations have proven conclusively and beyond the shadow of a doubt that my classmates, and not Mr. Finney, were the liars in the case.

I have often wondered if they did not justify themselves by claiming that Mr. Finney lied when he revealed what he had promised not to tell.

While pastor of the M. E. Church at Colchester, Conn., 1873-74 the Rev. John Livingston gave several lectures in Colchester against Freemasonry. He brought such grave charges against the institution, with such strong proof of their truthfulness, that I wrote to my father-in-law who was a Methodist minister and whom I knew was also a Mason. He was in his last sickness and on his deathbed. I wrote him that if I could not get rebutting testimony I should be compelled to believe the charges made by Bro. Livingston, and if I did so believe, I should blow my trumpet and asked him if he had anything to say on the subject. In reply he wrote me from his death bed saying "I guess you have been behind the curtain."

The next day I took a train to his bedside (about fifty miles). I found he had taken at least thirteen degrees but had taken a dimit from the lodge about three years before. What started him to seriously consider the moral and religious character of Masonry was this incident. On their way home from a lodge meeting one night, one of his class leaders said to him "Brother Palmer, I do not think the Masonic lodge is any place for a minister of the Gospel." This set him to thinking and the result was he applied for a dimit from the lodge and got it.

I found he had a copy of Richardson's Monitor of Freemasonry which he had used to post himself on the different degrees when about to be initiated. I asked him if it truly gave the oaths, obligations and penalties of Freemasonry and without any hesitation he said it did. I took the book and read to him many of the oaths, obligations and penalties which I considered wicked and sinful and asked him if he had taken them and his reply was "I am sorry to say I did." I thus finally became convinced beyond a doubt that these published revelations of Freemasonry were true, and on my return home began to question Masonic members of my church and congregation about belonging to such an institution. One prominent man asked what my objections were and when I said their barbarous oaths and death penalties he explained, "Oh, they do not mean anything." I said, "If they don't mean anything, what are they there for?" He thrust his clenched fist in my face and said, "We want something that will hold men." Exactly, said I but how does it hold men if it doesn't mean anything? To this he made no reply, but blushing deeply, turned and left me.

From that time till now I have felt it my solemn duty to oppose this evil institution on all proper occasions.

A. L. Dearing.

—Santa Ana, California.

A SERMON.

BY CHARLES A. BLANCHARD, D. D., PRESIDENT, WHEATON COLLEGE.

Text: "O send out thy light and thy truth: let them lead me."

These words are found in the third verse of the forty-third Psalm. This Psalm seems to have been written in the time when the writer was oppressed by evil men. He says, "Plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man. Why go I mourning because of the oppression of the enemy?" and having thus appealed to God against human enemies, he utters the prayer of the text, "O send out thy light and thy trtuh; let them lead me." It is interesting to observe that he makes this request without any apparent doubt respecting its being granted. He says in the fourth verse, "Then will I go unto the altar of God; yea, upon the harp will I praise thee, O God, my God," and in the last verse of the Psalm he addresses himself as if asking a reason for the doubts and fears which had oppressed him. "Why art thou cast down, O, my soul? And why are thou disquieted within me? Hope in God, for I shall yet praise Him, who is the health of my countenance and my God."

This portion of God's word gives us three distinct but related lines of thought. In the first place God's people are not exempted from the trials, difficulties and dangers that belong generally to human lives. Ungodly nations, deceitful and unjust men, haters of goodness and good people, are likely to make trouble for them. In the second place, when these events take place they are not occasions for disheartenment but times when Godly men should look to God, should appeal to Him against the evil men and the difficult circumstances by which they are environed, and third, when God's people thus do they will be so helped, so illumined and energized that they will say to themselves, "Why was I cast down? Why was I disquieted? I will hope in God for I shall yet praise Him who is the health of my countenance and my God."

The Difficulties of Godly People.

One who has neglected the Word of God entirely or who has studied it less carefully than he should might easily form the opinion that God would guarantee those who loved and served Him against difficulties and dangers. In place of having done so, He explicitly declares that good people as well as evil people are subject to the ordinary law of human life. They will be perplexed, discouraged, and disheartened at times as other people are. Wicked men will sometimes plot against them, seeking to destroy their reputations, their labors, even their lives. We are taught that God does not afflict willingly nor grieve the children of man—that is, that when He permits these difficulties to threaten the peace and prosperity of His children He does not do it because of desire to inflict suffering; He does it solely that He may benefit them and prepare them for larger service than they could hope to render without the difficult experiences through which they pass. Though He does not permit evil to come without a real reason and without a plan for the well being of His children, yet men, even good men, are born to trouble as sparks are to fly upward. Take, for illustration, Joseph in Egypt; David on the way to power marked for death by Saul; Lincoln in poverty or finally in power facing tremendous difficulties. God never in a single instance says, I will keep good people out of trouble. He says, "I will be with them *in trouble*; I will deliver them and honor them. With long life will I satisfy them and show them my salvation" (Psalm 91:15-16). This is a clear declaration that God's people are to be in trouble but they are not to be deserted while they are there. The three in the furnace, Daniel in the lion's den, Paul on the road to Rome are well-known examples. "I will be *with him* in trouble; I will *deliver him* and *honor him.*" If the righteous were not in trouble surely God could not be with them while they were there. If they do not come into difficulties, surely God could not deliver them, but He says plainly, "I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him and show him my salvation."

Calculate on the Disheartening.

There are probably no men who do not at times wish that they could foresee

the future. This desire is indicated by the continuation of the spirit mediums, the sorcerers who in every age of the world have professed ability to make known to men that which lies in the future. This desire, being as it is, universal, indicates that it is God appointed and that He wishes people to know in general or in detail the events which they are to experience. The sin of the spiritualist is not that he wishes to know the future but that instead of seeking knowledge of the future in God's Word and from God's Spirit, he endeavors to secure it from finite spirits who have never been authorized or qualified to convey such information. The girl who fears that her lover is forsaking her instead of committing herself to God, goes to some spirit medium, often a person of base character, to obtain information which God alone can give. It is so with some husbands and wives who fear that they are losing the affection of their partners, with some business men who are alarmed at the changing channels of trade, with some statesmen who desire to know what is to be among the nations and what counsel they should give to those who trust them—all of these are tempted and from time to time actually do take counsel with vagrant spirits who profess ability to aid them in their need.

God Has Furnished Light for All.

He knows that people naturally wish to forecast the future. He knows that in themselves they have no power to do so. He knows that finite spirits, good or evil, have no ability to furnish this information unless they are directed and empowered by some supernatural being to convey it and so He tells men to search the Scriptures and to appeal to the Holy Spirit, to be filled with this Spirit and in this way He purposes to give to people the light which they naturally desire and which all of them need. One of the truths which He has over and over again stated clearly to His people is the one with which this Psalmist begins, that Godly men are not exempted from the ordinary difficulties of human life. Deceitful and unjust individuals and bodies of men seek to do them wrong, sometimes they do them wrong. They are permitted to do this and the child of God who does not understand this fact is likely to be disquieted and cast down. He is in danger of feeling that God has forsaken him when in fact God is sending to him the very experiences which are designed and adapted to lead him into the greatest usefulness and the highest happiness.

Good People Are Not Always Good.

When the Civil War was on in this country, the people in the north felt that the people in the south were at fault, and they were; the people in the south felt that the north was at fault, and this was also true, and so while the Northerners were astonished that the Southerners were not always defeated, and while the Southerners were astonished that the Northerners were not always defeated, God was mingling for both north and south the bitter and the sweet, He was letting trials, difficulties and dangers encompass President Lincoln as they did President Davis. It is true that as to the fundamentals, President Lincoln and the armies of the north were in the right. It is a fact of history that in the end they were victorious, but there were many long and dark days before victory finally settled upon their banners.

The High Cost of Living.

We are today in another time of difficulty. I suppose that I do not speak to one person in this audience who has not found the last year a time of great perplexity and who does not question as he sits here today what the future has in store for him. The bodies of tens of thousands of our young men are even now being transported across the seas, these men having given up their lives on Flanders Field in the great drive which emptied the Marne pocket, in the battles in the air and in the battles on the sea. Fathers and mothers proud of what their sons have done, nevertheless find their hearts sore as they look about their empty homes. Patriots are made ashamed by the exhibitions of greed that have accompanied the exhibitions of self sacrifice. Two great political organizations are contending even now not for the spoils of war but for the spoils of peace, and while tens of thousands of men are longing for positions and salaries and profits, other men and

women are perplexed to know what their duty is to be.

Hearts, Homes and Nations.

What is thus true respecting the lives of nations is true of individuals as well. What German knows exactly how to feel about Germany if he is an honest man and a Christian? What dweller in the Balkan states knows exactly what ought to be done with the Balkan States? What American feels perfectly sure respecting the duty of America to Armenia and the Turkish Empire? How many young men today are questioning what their life task should be? How many young women are hesitating between foreign service and service in the home field. Explain it as you will or refuse to do so if you please, nevertheless it is true today as it was three thousand years ago, that good people are troubled, perplexed, in difficulties and in doubts. They are and they are to be, or, perhaps, to speak more plainly and helpfully to you, you are and you are to be. Even if you are a Godly man or woman you must meet with the foes within and the foes without who have assailed all those who have preceded you in the path which is in reality the path of peace which leads on to glory.

Send Out Thy Light and Thy Truth.

I think that the emphasis here is on the word "Thy." I rather think that it was on that word, in the mind of the Psalmist, there are certain sources of guidance and help which are open to all. God has not given us reason and the story of the past and thoughtful friends without expecting us to make use of them. One who says, "I am guided from God; I have no need of history; I have no need of counsellors; I have no need of human reason," may be a worthy man in his spirit, but he is nevertheless a thoroughly foolish man in his life plans. I would be willing to say more than this; he is irreverent and dishonoring his Heavenly Father. If an earthly parent gives his son ten talents, he does not wish him to use one or two and allow the others to remain unemployed. There is a divine economy in the dealings of God with His people. As our Lord Jesus said to His disciples after thousands had been miraculously fed, "Gather up the fragments so that nothing may be lost." So God wishes all His people to gather up all the times and moneys and powers and feelings and thoughts which may make duty clear and use them for His work. But, while this is true, it is also true that all natural gifts and all human aids by themselves alone are insufficient for the guiding of human beings. A great man was accustomed to say, "There is no man who has wisdom enough to make one person perfectly happy, even if that man were himself and he were able to do everything for him which he believed would be for his advantage." I do not know how fully the Psalmist had thought the proposition through but I am satisfied that though he was a wise and gifted and powerful person he had so frequently come up to the limits of his knowledge and found that he was utterly unable to bring about the results which he desired to produce that when he uttered the words of the text he did as I think we should do and dwelt in thought largely upon the light and truth of God, "Send out *Thy* light and *Thy* truth; let *them* lead me," not that he was disposed to reject lesser lights nor that he wished to reject truths which he had gained by teachings of men or the use of his own powers, but that he realized that these at their best were insufficient, that he must have the wisdom of God, the truth of God, or he would be unable to meet fully the demands of each day.

You need the light of God and the truth of God as well as the strength of God and if you do not avail yourselves of them, you will not be equal to the work you have in hand. So let us resolve just now that as the Psalmist prayed so we will pray, "Send out Thy light and Thy truth; let them lead me."

Remember, also, that God has as usual gone before your prayer. He has already sent out His light and His truth. Here they are with the glory of three thousand years upon them. So that while we ask for the light and the truth, we should more constantly say: "Open thou mine eyes that I may behold wondrous things out of thy law."

No Faith, No Power.

You have already learned that your own wisdom is insufficient, so also you have learned that even when you have

known the thing you ought to do, you have often lacked power to accomplish it. I am convinced that the lack of power more frequently than for any other reason is caused by a lack of belief. "So we see they could not enter in because of unbelief." (Heb. 3:19.) Many good people do not seem to take pains even to find out what God has promised to do for them. They meet in the name of Jesus and ask Him to come into their assembly. He explicitly declares that where even two persons meet in His name He is already there. If this is true, why should men ask Him to come into a place where He is already present? We often ask God to give us power when He has said of His people, "I will dwell in them and walk in them." If it is true that the Almighty God who made the heavens and the earth dwells and walks in us, why should we ask for power? Why should we not rather ask for humility and diligence in the use of the power which God has already bestowed and which He stands ready to continue to us so long as we are engaged in His work. These are two instances out of an uncounted number. Christ seems to exhaust language to set before His people the certainty of His omniscient and omnipotent presence with them in every time of need. Take, for example, the healing of the sick. God tells us that our bodies are temples of the most high God. He tells us to keep them clean and give them proper care that they may be fit for His work. If by reason of our own fault or the fault of other people, or by reason of direct Satanic assault, we are physically ill, He has told us what to do. "Is any among you sick, let him send for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise him up and, if he has committed sins, they shall be forgiven him. Confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:14-16.)

Now we observe, to begin with, that this command respecting bodily well being is very generally disregarded by professed people of God. God tells them to send for the elders of the church; they send for a doctor. God tells them to confess their sins and pray for one another; they send to the drug store and pay a bill. God tells them that the prayer of faith shall save the sick, and they go about the world saying that Dr. So-and-So pulled them through. If God were not a very merciful Being, He would deal with us for such sacrilege as this much more sharply than He does. But we have here an explanation of a great deal of the sickness and death that we find among the good people of God's world. The same thing may be said respecting a person's financial needs. God says, "The silver and gold are mine; the cattle on a thousand hills are mine." He says, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." There is no expressed limitation here. God does not say, ask for spiritual blessings and you shall receive them, or ask for temporal blessings and you shall receive them. He says, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." These seem to be clear and explicit statements made by Almighty God to the people who are present in this room at this time. What do they mean? What are they worth? Do they mean what they say? Are they worth their face value? Do you, who have just heard these promises read, believe them to be true? If you do, do you ask and do you receive? If you have not, will you? What is your attitude respecting the teachings and the promises of Almighty God. There are witnesses here this morning to prove that when lessons have been difficult, impossible, men have prayed and God has given them wisdom and light. There are witnesses here this morning to prove that when difficulties have hemmed in a church or a family, prayer has been offered and the difficulties have disappeared. There are witnesses here this morning to prove that when men and women have been sick they have prayed and God has made them well. There are witnesses here to prove that when nations have been distressed, utterly perplexed, absolutely unable to find the Lord or make a way, they have prayed

and God has heard their prayer. Until this nation was willing to say, "Humiliation and prayer," our armies and the armies of our allies were defeated. I believe if *we* had not been made willing to say "Humiliation and prayer," Germany would have walked rough-shod over the allied nations and I believe that it would have been a righteous thing of which no reasonable person could complain. For, while I believe that Germany was unquestionably wrong in the launching of that frightful carnival of death against the young manhood of the world, there were sins among the allied nations, too. They are yet. England has never repented, so far as we know, of her sins against China or South Africa. France and England have never repented, so far as we know, of their sins against Armenia; and while Turkey has wielded the sword that has destroyed those millions of men, women and children, France, Germany and England sharpened it for the slaughter. They do not repent now. Our own nation, while less guilty than others in some respects, is nevertheless a guilty nation. We trample the Sabbath day under our feet now. We do not hallow it as God told us to do. We do not search the Scriptures as we ought. We run to the movies in place of the prayer meetings. Our schools put out the Bible and put in dancing and plays. We rob God, we steal from Him; we take the tithes and the offerings that belong to Him and use them for ourselves. Everybody knows that this is true who knows anything about the subject at all. We permitted the whisky business for hundreds of years. We hanged men occasionally for killing people when they were drunk on liquors that we furnished them—I mean liquors that were sold according to law. It is true this was simply insanity from every point of view. It destroyed the health of the nation; it destroyed the Spiritual life of the nation, but the worst of it was, it was a defiance of God Almighty, yet we kept it up until God gave us sense enough and difficulties enough to help us to put it away. The tobacco trade is now occupying the position that the liquor trade occupied ten years ago and the foolish people who said that slavery could not be abolished seventy years ago and who said that the whisky trade could not be abolished ten years ago, now say that the tobacco trade cannot be abolished, and they are just as wise now as they were then. We commit many sins against God but I think the sin of unbelief is the greatest of our sins and the one which is hindering us from the happiness and joy of effective service more than all others put together.

Of Sin Because They Believe Not on Me.

Jesus seems to have thought of this as the crowning sin. He said that when the Holy Spirit came to the people of God that He would convince the world—that means people who are not the people of God—of three things. He would convince them of sin, righteousness and of coming judgment, and when He proceeds to explain what the sin is that the world is committing that the Holy Spirit will convict them of, He says that it was the sin of unbelief, "because they believed not on me." As it is not my method to preach to people who are somewhere else but rather to those who are with us, let me ask plainly whether you ask for what God has promised you and if you believe He is willing to give it to you, and if you do not know what His promises are, and if you do not really believe in your hearts that He intends to fulfill His word, are you ready to change, to begin now this morning searching the Scriptures to find out what He has agreed to do and to begin praising Him that He is going to do it? The psalmist had this faith; he cried for the light and the truth of God and said that when God gave them to him he would go to the tabernacles of God, to the altar of God, and would praise God for keeping His word and doing what He agreed to do. This seems to be ordinary common sense and ordinary fair dealing. The psalmist knew that God was faithful and that He was truthful, and that He had made certain promises to him and he believed that God would fulfill those promises and give him the light and the truth which he required for the gladness and the service which were his proper portion.

This Is a Dark Day

and the dark deepens always. This has been a needy world since sin entered

it. Never was it more needy than just now. There are changes in the outward seeming but the essentials remain. There is not a person, a family, or a community represented here this morning which does not need the light and the truth of God. And God more earnestly desires to give these persons, these families, these communities His light and truth than they desire to receive them. The only question is whether or not here this morning we shall be willing and able to put up the petitions, to comply with the conditions and to believe for the fulfilling of the promises of God.

There are many reasons this morning why we should be filled with both thanksgivings and expectations. God has in wonderful fashion supplied our needs; in times of sickness He has sheltered us under His mighty wing. My only anxiety for you is that continually as days pass this cry of the psalmist should be in your hearts and on your lips, "Oh, send forth thy light and thy truth; let them lead me," for this cry is not one which is self-moved; it is one which is divinely in-breathed and God who puts it into your hearts will fulfill it to you day by day in your lives. I bid you be of good comfort, have faith in God, have the faith of God; it is He who has brought you thus far and it is He who will lead you to the end. "He that hath given you grace yet more and more will send; He who hath set you in the race will speed you to the end. He loveth always, faileth never, then trust in Him today—forever."

MASONIC SECRECY.

The Masonic *New Age Magazine* (Washington, D. C.), in its May issue (p. 202), gives space to an article by John C. Vivian, 32°, in which complaint is made of the carelessness with which some Blue Lodges publish the names of their initiates and other information pertaining to their work. These incautious Masons, Mr. Vivian says, forget that the words "silence and circumspection" are in the dictionary of Freemasonry, and "lose sight of the fact that the Tiler's sword reminds us of certain principles and maxims in Masonry."

Mr. Vivian sets up the Grand Lodge of Colorado as an example to the brethren. This lodge has "discontinued publishing even the names of the subordinate lodges throughout its jurisdiction" and "guards very carefully everything that is sent out from the office of the Grand Secretary."

The writer concludes by saying that, while publicity may be "a virtue of society," it is not a virtue of Masonry, but on the contrary, the outside public should be kept "entirely profane with reference to *anything Masonic*" (italics Mr. Vivian's).

Secrecy is indeed of the very essence of Freemasonry (see "A Study of American Freemasonry," edited by Arthur Preuss, B. Herder Book Co., *passim*), and it is only "Knife and Fork Masons" that disregard it in the flagrant way complained of by Mr. Vivian.
—*The Fortnightly Review, June* 15, 1920.

As far as true piety and Bible Christianity is concerned, the world is growing worse and worse.—Spurgeon.

"If our right hand is not to know what our left does, it must not be because it would be ashamed if it did."—Ruskin.

News of Our Work

A LIVE ASSOCIATION.

My Dear Brother Phillips:

I gladly comply with your request to write a few words anent the last Convention of the Iowa Christian Association. You ask for only a few words. I shall write very little. I wish to say that I was pleased that the I. C. A. was still alive and had in mind to function as it did before the World War set in. Anti-secret Associations seem to have a tendency to start out with a rush and then to die—to which assertion at least a dozen defunct state organizations bear witness.

The Iowa Association is yet alive. Under God, the credit of having an Iowa Association today belongs to the Rev. A. M. Malcolm, Associate Presbyterian, of Albia, Iowa. His prayers and patience have not been in vain. For six years he has carried the Association on his heart and for a great time was its president and secretary and treasurer, all in one. A

great stunt, yet he did it uncomplainingly.

I was distinctly disappointed when I was at the Convention and saw how few had responded to the invitations sent out by the president; how few sent a word of cheer or encouragement; how few sent a mite to speak for their stand in the matter of anti-secrecy. The Lutherans and the Friends were the best represented—honor to whom honor is due. Where were the others and their testimony? We believe there are "the seven thousand" in Iowa who have not bowed their knee to the Baal of today. Will the Obadiahs tell the Elijahs in what caves our friends have secreted themselves? (1 Kings 18)

In the third place there seems to be a misunderstanding as to who are members of the Association and as to who "runs" the business. We were told at the meeting that every Christian who is opposed to Secret Societies is to consider himself a member. We were also told that nobody ran the business—that is, that no certain number of men of any particular church for the sake of self-aggrandisement. The business is every Christian's business. The best men regardless of denomination are elected to be officers, and they serve at the pleasure of the members. The Association is very democratic in this respect. In the fourth place it seemed to me as the Christian people have been so taken in by the worldly prosperity and the struggle to get the world's goods that I tremble as to what will be the price the Church is going to pay ultimately for its folly. Lot in Sodom, and in the plain of the Jordan (Gen. 13) paid dearly for his worldliness and greed. And finally I am persuaded that it is time that all those interested in the work of the I. C. A. "lift up the hands which hang down, and the feeble knees, and make straight paths for your feet" (Heb. 12); that they hold up the hands of the officers of the Association like Aaron and Hur held up the hands of Moses (Ex. 17). Let us all drop the officers a card and let them know that we are back of them. Let us get ready for the next convention.

(Rev.) A. H. BRAT.

Otley, Iowa.

You cannot sop up the sins of the week with a solemn face on the Sabbath.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

Grand Rapids, Mich., June 17, 1920.

This finds me at the Biennial Synod meeting of the Christian Reformed Church which gathers in Calvin College of this city. The expected welcome and greetings have come with the opportunity to address the Synod. The many expressions of kind regard show a very high appreciation of our work by this church. The various matters coming before them are being pushed with that staunch determination which is their characteristic. It was a great joy to greet so many of our old friends and helpers.

The Annual Meeting of our Association has of course engaged the center of my thoughts and efforts of late. While not as largely attended as the Republican convention, gathered at the same time and in the same city, it was exceedingly important. Surely with the confidence of the justice of our cause we may move into the new year with high expectation! The opportunities for lectures and other anti-lodge addresses have been as expected—all that time would permit, with many on the waiting list.

In coming through Indiana a few days were spent very profitably with my brother-in-law, Mr. W. S. Orvis, and his interesting family at Indianapolis. Several friends were found in the First Baptist church of that city. I listened to a sermon delivered by Rev. Mr. Taylor, pastor of this church, on the text "Especially the Parchments," his general theme being the things that make up life, especially the important things. He called attention to the fact that the nation naturally looked with expectation to the churches when it had great need, "not to the fraternal organizations." In the same city on a Sabbath evening, I spoke to a gathering in the Holland Reformed church. The building was small, the evening was hot, but those present gave kindly expression. At Flora, Indiana, I stopped to gather CYNOSURE subscriptions, and was made to rejoice in the appreciation man-

ifest. Our Convention, held there some years ago, left an impression still felt for good. At Logansport, Indiana, I was glad to fill the appointment in the Church of the Brethren, and make the acquaintance of some new friends. Other lectures are desired there.

On reaching Chicago I filled appointments in Christian Reformed, Reformed, Lutheran, Free Methodist, Brethren in Christ, Mennonite and other churches. An opportunity for greeting and a brief address was given before the Illinois Conference of Swedish Baptist pastors and church leaders, about two hundred in number. As the Swedish language was generally used, I could not understand what was said, but was told most of the people were in sympathy with what I said, while a few were not.

The churches quite generally took offerings for our work which will be duly acknowledged through the CYNOSURE. I found Wheaton College enjoying a prosperous year. The student body has grown. An army of young ladies and gentlemen were being fitted to carry the good news to the ends of the earth under the efficient labors of Dr. C. A. Blanchard and his co-educators. I should gladly have responded to the pressing invitation to attend the Commencement Exercises, but the various Synods meeting at this time called for attention.

I go in the morning, God willing, to Detroit, Michigan, where I hope to greet a gathering of our Missouri Lutheran friends. I must not forget to mention the splendid welcome of our Lutheran friends at Glenview, Illinois. Your agent was there treated with the greatest of kindness and highest regard.

A lecture in the school of Pastor Werfelman's church in Chicago was well attended and supported. I have visited friends at Elgin, Batavia, Aurora and other Illinois towns who gave encouragement and kindly support. Yesterday I found Pastor Schwankoosky of a Lutheran Church in this city happy in the outcome of a discussion of the lodge question in his church. It seems some of his members had lodge inclinations. They thought the church too narrow in its exclusion of lodge members until a Masonic writer of note, together with other Masons were induced to come to the church and drawn into discussion. Much was said pro and con, but this emphatic statement made by the lodge representative in address to the pastor settled the matter—"Get it out of your head that Jesus is the only Saviour!" Neither this pastor nor his Christian men propose to take the lodge man's advice.

By the way, we are getting much advice nowadays that is good. I see in several railroad stations Red Cross warnings signed by ex-president Taft. "Don't cross the tracks in front of the train!" "Don't stick your head out of the window!" "Don't get off the car backward." All good advice no doubt, but many don'ts were omitted: "Don't join the lodge!" Would not something like that also help the people?

CONTRIBUTIONS.

Received from May 21st to June 18th, 1920. G. A. Pegram, $3; Louis Joh, $10; N. P. Bourne, $10; R. McConnell, $1; J. R. Millin, $2; John Hoogenbook, 50c; C. A. Dodds, $5; Laura L. Heath, $10; M. C. Baker, $2.10; J. C. Brooks, $5; N. S. Coleman, $5; Philip Beck, $2; Lizzie Roberson, $2; F. Stewart, $1; R. E. Stevenson, $1; Mary Templeton, $3.50; N. E. Kellogg, $4.50; J. R. Cummings, $2; E. L. Vogel, $1; Emily Prantz, $1; E. E. E. Bailey, $2; E. Walker, $5; M. W. Siemiller and sisters, $20; S. Legron, $1; R. Dawson, $5; Robt. Patterson, 50c; Anna E. Stoddard, $2; C. G. Fait, $2; T. O. Smith, $1.

Christian Reformed Churches: Classis, Illinois, $24.96; Burton Heights Mich., $17.76; Muskegon, Second, Mich., $5.

The following contributions were received by Rev. W. B. Stoddard from May 1919 to April 30th, 1920:

From Christian Reformed Churches: Paterson, N. J., $2; Englewood I, $10.43; Roseland II, $22.77; Otley, Iowa, $4; Prairie City, Ia., $10.60; Evergreen Park, Ill., $7.50; Detroit I, $10.50; Alpine Ave., Grand Rapids, $5.35; Coldbrook, Mich., $8; 14th St., Holland, Mich., $27; Central Ave., Holland, $22.55; Kalamazoo I, $18; East Side, Cleveland, $25; Sherman St., Grand Rapids,

$31.91; Englewood, N. J., $3; North Side, Passaic, N. J., $10; Broadway, Grand Rapids, $32.20; Midland Park, N. Y., $22.05; Maple Ave., Holland, $9.25; Cleveland I, $15; Paterson II, $13.73; Paterson IV, $15; Passaic, N. J., $15; Hope Ave., Passaic, N. J., $8.50.

From Free Methodist Churches: Fort Wayne, Ind., $3.66; Harvey, Ill., $2; Canton, Ohio, $6.22; Grand Rapids, Mich., $3.03; Mt. Pleasant, Cleveland, O., $10; Woodlawn, Pa., $5.82.

From Mennonite Churches: Fort Wayne, Ind., $5; Mechanics Grove, Pa., $10; Wadsworth, O., $3.03; Salem, O., $7.60; Martinsburg, Pa., $1; Johnstown, Pa., $4.44; Gen Conf. Mennonites, Bally, Pa., $5.

From Reformed Churches: Indianapolis, Ind., $1.29; 62nd St., Chicago, $5.34; Pella, Ia., I, $15.

Church of the Brethren: Cedar Rapids, Ia., $1.39; Ephrata, Pa., $2.37; Lebanon, Pa., $1.97; Richland, Pa., $5.30; Harrisburg, Pa., $1.50; Chippewa, O., $1.80; Mt. Pleasant, Pa., $4.46; East Petersburg, Pa., $6.75; Martinsburg, Pa., $2.04; Pittsburgh, Pa., $6.21.

From Lutheran Churches: Em. Evangelical, Glenview, Ill., $7.44; East St. Paul, Detroit, Mich., $16.50 Gethsemene, Detroit, Mich., $8; Emanuel, Grand Rapids, Mich., $4.45; St. Peters, New York, $10.65.

From Covenanter Churches: Sharson, Ia., $18.62; and Morning Sun, Ia., $9.07.

Also from a union meeting of the Reformed and Christian Reformed Churches at Leighton, Ia., $10; United Christian Church at Palmyra, Pa., $5; Wesleyan Meth. Church, Barberton, O., $3.75; Ebenezer Mennonite, near Bluffton, O., $6.90; Wesleyan Meth. Church, Holland, Mich., $3.55; Union Church, Maugansville, Md., $11; United Presbyterian, Paterson, N. J., $5.15; Missionary Church, Berne, Ind., $4.50; Brethren in Christ Mission, Chicago, $2.16; Stine Mission, Allentown, Pa., $1.82; K. M. B. Mission, Chicago, $3; Mennonite Friends, Menges Mills, Pa., $2; Concordia College, Ft. Wayne, Ind., $1.

Contributions were also received from the following: Nicholas Johnson, $10; T. C. Wendell, $1; Martin Geiss, $5; Miss M. Cooper, $10; Rev. G. W. Hylkema, $1; Wm. G. Herpolschiemer, $4; S. Hugh Paine, $4; H. W. Sehler, $4; De Eldon E. Hayner, $1; Irvine Caldwell, $10; Rev C. D. Fischer, $25; F. M. Ranson, Beaver Falls, $7.50; T. C. Wendell, $1; Friends, Huntington, Ind., $3.68.

The following contributions were received by Rev. J. B. Van den Hoek:

Christian Reformed Churches: Ireton, Ia., $14.58; Hull, Ia., $74.55; Volga, So. Dak., $11; Inwood, Ia., $15.40; Pease, Minn., $16.48; Brooten, Minn., $10.36; Colton, So. Dak., $18.55; New Holland, So. Dak., $42.16; Platte, So. Dak., $30.79; Harrison, So. Dak., $18.32, and Corsica, So. Dak., $50. Also from Mr. John De Young, $1.

"LIZZIE WOODS' LETTER.

Dear CYNOSURE:

I left Kansas City, Kansas, the 29th of April and reached Los Angeles on the second day of May. The State Convocation Meeting was held at Dr. E. R. Driver's Church on Twentieth and Hooper Avenue and was conducted by Elder C. H. Mason. It was a great meeting and the writer had opportunity to teach all nations in this meeting. We did not fail to declare the whole council of God. Dr. Driver made us welcome to his big church, seating about two thousand people, and Elder C. H. Mason preached until men cried out "What shall we do to be saved." I taught the women in the afternoons and lectured in the evening from seven o'clock to half past eight. We labored and prayed at this Convocation Meeting for three weeks.

Dr. Driver is not afraid of the lodge devil. He and Elder Mason have been fighting this enemy of the church for years. We distributed a large quantity of tracts and the Masonic, Odd-Fellows and other lodge rituals which I received from the National Christian Association were on the bookstand every night. Men and women bought the books and all were sold with the exception of a few.

In the congregation one evening a man arose and said, "I declare!! That woman ought to be stopped from selling lodge rituals. She has no right to join the Masonic Order and to make public our secrets like she is doing this evening; it is an outrage!"

The following day a lady came to my room and said, "That man who fumed about your selling rituals is not the only one who is mad. There are a number of men who are sore and they are saying somebody ought to stop you from committing such acts." I answered, Well sister, why don't they do it then? The poor ignorant men are giving away their secrets themselves by admitting that what I have said is true. Why my dear lady, if I were a man and the Masons offered to initiate me into their Order without charging me a cent, why I'd have better sense and more modesty than to become affiliated with such a crowd which is composed of false preachers, deacons, class leaders, bootleggers, and such. What sort of a man do you suppose he is who would consent to have his clothes stripped off, his eyes hoodwinked, a halter put around his neck and then swear to have his throat cut from ear to ear, or to have his body severed in twain should he ever knowingly or willingly violate the oaths or obligations he has taken? No, Indeed. I'd have more sense than to join such an order. I don't need a man-made ritual by which to live. In Matthew 4:4, Jesus says, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

Another evening a man came to me and said, "I have been a member of the Masonic Order and have taken thirty-two degrees but when God, for Christ's sake, saved me, I gave it up. My Worshipful Master was a saloon keeper and was just as wicked as he could be. While in the Order I was blind and could not see the danger until the light of God's Word was turned on. Truly "Thy Word is a lamp unto my feet and a light unto my path" now. I can say with you sister, the whole system of Masonry is wicked and sinful.

Your for Jesus,
LIZZIE WOODS ROBERSON.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

I earnestly hope that the blessings of God upon the Annual Meeting on June 10th were numerous. The wicked influences of secret societies are being felt and are spreading over the land like a green bay tree, corrupting courts, jurors, governors, legislators and defiling homes and bringing spiritual death to churches. I can see more and more the great needs of a wider circulation of the CYNOSURE and the liberal distribution of antisecrecy tracts. There are thousands of honest and well-meaning men and women who are deceived and led into the lodge upon the assurance that the Bible is used and that there is nothing in the lodge which will interfere with their religion, and that if they live up to the lodge obligation they will make better Christians. This false doctrine has led many to believe the lodges are as good, if not better than the church, and once they are initiated into the lodge and take its obligations it is a difficult task to get them to see their error. Hence the best plan is to convince men and women of the vast evils resulting from secretism and of the folly of Christians belonging to secret orders, before they get inside.

I praise God for strength to contend for truth and righteousness. I have visited, preached and lectured at the following places in Louisiana since my last letter: Morning Star Church, Violet, where I conducted a Bible Institute and discussed "New Testament Salvation": Broadway Mission Church, and Bethel M. E. Church, both of New Orleans. Mt. Zion Church, Donaldsville, St. Paul and Mt. Zion Churches at White Castle, as well as St. John's Church, Seymourville. At Bruceville, Louisiana, I taught the Bible, preached and lectured for seven days. I also preached at Shiloh, and addressed the Executive Board of the Louisiana Freedmens Baptist Association at Beulah Baptist Church in New Orleans.

A few CYNOSURE subscriptions were secured during my house to house visits while distributing tracts.

I rejoice to say to the CYNOSURE family that we held our first service in our new building of the Central Baptist Church on May 30th. There was great rejoicing among the faithful few. God has blessed us and we pray that truth and righteousness shall prevail.

Your attitude to Jesus Christ is the key to your attitude to every other question in the world.—Rev. G. H. Bainbridge.

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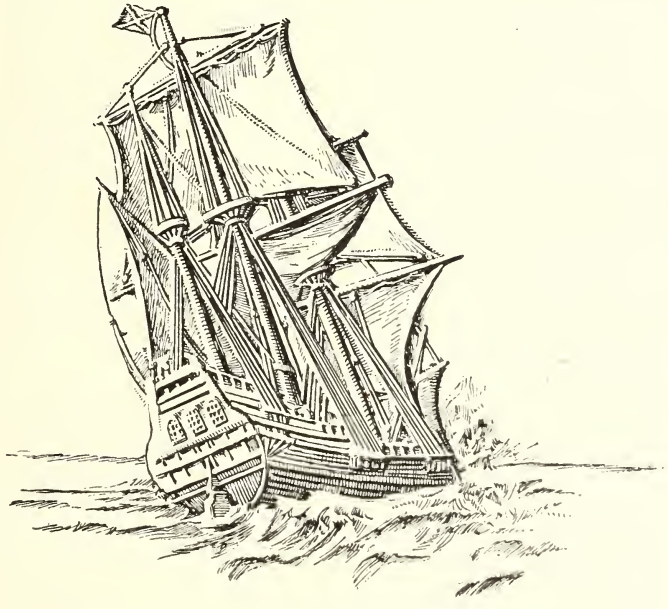

THE MAYFLOWER

In September, 1920, a "second Mayflower" will set sail from Southampton, England, to follow to the American shore the path taken by the original,—but this second Mayflower will be modern and much more seaworthy than her smaller predecessor.

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BUSINESS LETTERS should be addressed to Wm. I. Phillips, Gen. Secy., at the above address.

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

The *Buffalo Evening News* recently answered the question of a correspondent as to what lodges the Republican nominee for President, Hon. Warren G. Harding, belonged, answered:

"He belongs to the Moose, Odd Fellows, Hoo Hoo, and is a first degree Mason."

Will he have the strength of character to resist the pressure that now will be brought upon him to complete the Blue Lodge degrees? Let us pray that he may show himself as strong a character as did President Cleveland, who stood four-square against such pressure, which was continued even after his presidential term had expired.

UNITED STATES SENATE.

Washington, D. C.
Marion, Ohio, July 19, 1920.

My Dear Mr. Phillips:

In reply to your letter of July 15th, I desire to advise you that the only orders of which Senator Harding is a member are the Elks, Moose and the Knights of Pythias.

Very truly yours,
(Signed) Geo. B. Christian, Jr.,
Secretary.

One thousand prominent members of the Knights of Columbus in the United States will go to France in August to participate in the dedication of the $50,000 statue of La Fayette by Paul W. Bartlett, which the Knights will present to the city of Metz.

LAFAYETTE, HILAIRE BELLOC, AND THE DUEL.

In view of the discussion concerning the Catholicity of Lafayette, the following, reproduced from Vol. XIII, No. 4 (Feb. 15, 1905) of the *Fortnightly Review*, will prove of interest: "It is still the fashion with some to claim Lafayette as a Catholic. But as Mr. Griffin points out in his [*Catholic Historical*] *Researches* (New Series I, 1), there is no basis for this claim. Lafayette never gave any signs of the faith while in America; he attended religious services in an Episcopalian church and fraternized with Freemasons."

Hilaire Belloc says of Lafayette in his book, "The French Revolution," London, 1911, p. 66: "In religion the man was anodyne, Catholic, of course, by baptism, but distinctly Protestant in morals and in general tone, in dogma (until the end of his life), freethinking, of course, like all his contemporaries."

This passage calls for a word of incidental comment. "Anodyne" is defined by the dictionaries as "having power to allay pain, soothing to the mind or feelings." What Mr. Belloc probably means is that Lafayette had no use for religion except as a means to soothe the feelings of distressed persons, mainly women and children. This was quite a common view among the infidels and Masons of his day.

By saying that Lafayette was freethinking in dogma "until the end of his life," we suppose Mr. Belloc wishes to insinuate that he died a Catholic. The late Martin I. J. Griffin, whom we have quoted above, in his *Historical Researches* for 1910, New Series, Vol. VI, No. 4, p. 400, establishes the fact that Lafayette "had a religious funeral at the Assumption Church, Paris, and was buried in a consecrated cemetery"; but in view of the conditions then existing in France, this affords no certain evidence that he died in the faith. His fellow Masons did *not* think so, for they glorified him in their obituary resolutions.—*The Fortnightly Review.*

SHRINERS' CONVENTION.

Light Comes From Allah.

(From *The Morning Oregonian (Portland)*, June 24, 1920.)

As if by Allah's direction, old Sol shifted to a position yesterday afternoon which sent long shafts of light down upon the heads of more than 500 imperial representatives of the Mystic Shrine, representing 400,000 of the faithful in North America.

These light shafts were mistaken for artificial rays directed into the convention hall by powerful searchlights for effect. But instead, as one of the delegates announced, it was real sunlight, the *true light of Allah, sent as his indorsement of the plan of the nobility of America to render service to the unfortunate crippled and maimed children of the continent.*

SHRINE HEAD FOR GOVERNOR.

On June 19, at Helena, Mont., W. Freeland Kendrick of Philadelphia, Imperial Potentate of the Mystic Shrine, authorized the announcement that he would be a candidate for governor of Pennsylvania on the Republican ticket.

HUNGARY DISSOLVES FREE MASON LODGES.

"Copenhagen, June 1, 1920.—A dispatch received here from Budapest says the Hungarian minister of the interior has issued a decree dissolving all Freemason lodges, the funds of which will be confiscated and devoted to 'humanitarian purposes.' The dispatch adds that it is alleged that the lodges even before the war were revolutionary centers."

Masons, Mormons, Knights of Columbus—caucusing in their various secret lodges for the political control of our country. When will the United States show the wisdom and civic sense manifested by Japan and Hungary in suppressing these despotic, designing bodies in our republic.

Franklin D. Roosevelt, nominee for Vice-President on the Democratic ticket, is a member of the Episcopal church, the Alpha Delta Phi fraternity and is a Mason, according to the daily press.

SECRET SOCIETIES BARRED.

There are no native Masonic nor Odd-Fellow lodges in Japan or Russia, as both of these countries forbid secret societies.

GOOD NEWS FROM JAPAN.

Kunamoto, Japan, May 31, 1920.

Mr. B. M. Holt,
Barnesville, Minn., U. S. A.

Dear Sir: Your card of April 14, 1920, addressed to "Secretary, Masonic Lodge, Kunamo, Japan," was delivered to us, and while not addressed to us, we take liberty to supply you with the following information:

There is no Masonic lodge in Kunamoto. The Japanese government very wisely prohibits any secret organizations existing in this country.

Rev. E. T. Horn has not lived in Kunamoto for five years. He is now in U. S., America. He is not a Mason.

Rev. F. N. D. Buchman has never resided in Japan. He is now in America. We do not know his attitude toward secret organizations, but knowing him as a Christian, we would be very much surprised if he has associated himself with any such organization of darkness.

We ourselves are not only not members of the Masonic organization, but as Christians, we disapprove of and oppose this and all secret organizations as being contrary to the spirit of Christ, and subversive to His kingdom.

May we ask the reason for your inquiry?

Very sincerely,
CLARENCE S. NOMAN,
A. J. STIREWALT,
J. M. WINTHER.

[EDITOR'S NOTE.—The contents of Mr Holt's card was merely an inquiry asking whether or not the two mentioned Lutheran pastors were Masons.

The reason why Mr. Holt wanted to know this was because he has been an active Mason himself for six years, but has, by the grace of God, come to the knowledge of the Christless religion of the lodge, and is witnessing against it with all faithfulness.

We do not publish this letter in order to show up any persons, but think the ministry in general may profit by the stand taken by the people of Japan. A

copy of the CYNOSURE will be sent to the three signers of the letter.]

TO CELEBRATE THE 300TH ANNIVERSARY OF AMERICA'S ORIGIN.

The year 1920 is doubly significant, historically. It marks the 300th anniversary of two important events which led to the founding of the Republic of the United States of America. One is the *signing of the Mayflower compact and the landing of the Pilgrims;* and the other is the *meeting of the first American legislative assembly.*

On November 11, 1620, in the cabin of the Mayflower, a tiny bark lying off the Massachusetts coast, a little band of liberty-loving men from "Brittania," entered into what history has styled the Mayflower Compact. This agreement bound the forty-one adult males in the ship's company into a civil body politic for the better ordering, preserving, and furthering of their mutual ends. And it provided for such just and equal laws and offices as should be necessary for the general good of the colony.

Ten days later, so records Dr. Charles W. Eliot's inscription on the Pilgrim Memorial Monument at Provincetown, Mass., "the Mayflower, carrying 102 passengers, men and women and children, cast anchor in this harbor 67 days from Plymouth, England.

"This body politic, established and maintained on this bleak and barren edge of a vast wilderness, a state without a king or a noble, a church without a bishop or a priest, a democratic commonwealth, the members of which were straitly tied to all care of each other's good, and of the whole by every one.

"With long-suffering devotion and sober resolution they illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy."

Meantime, uninformed of the Pilgrims, fellow-colonists of Captain John Smith had met at "James City" (Jamestown), Virginia, for the first American Legislative Assembly. On July 30, 1619, they had thus broken ground for the foundation of the present democratic form of government in the United States.

The grave of Myles Standish in Duxbury, Mass.

This year (in 1920) these events are being commemorated in the United States, in England and in Holland. In August, the origin of the Pilgrim movement will be celebrated in England. And early in September, meetings will be held in Holland in memory of the Pilgrims' sojourn in that country.

In September, a *"second Mayflower"* will set sail from Southampton, England, to follow to the American shore the path taken by the original Mayflower. (But this second Mayflower will be modern, and therefore much more seaworthy than her smaller predecessor.)

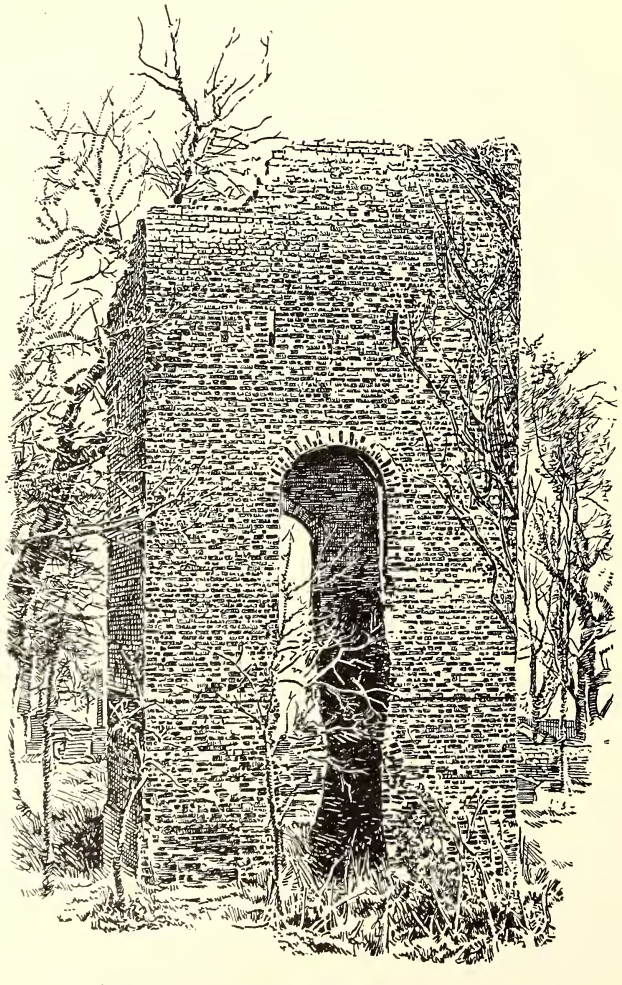
This boat, carrying many prominent people of England, Holland and the

United States, will anchor in Provincetown Harbor in late September. Its arrival will perhaps mark the crowning dramatic episode of the entire Tercentenary celebrations.

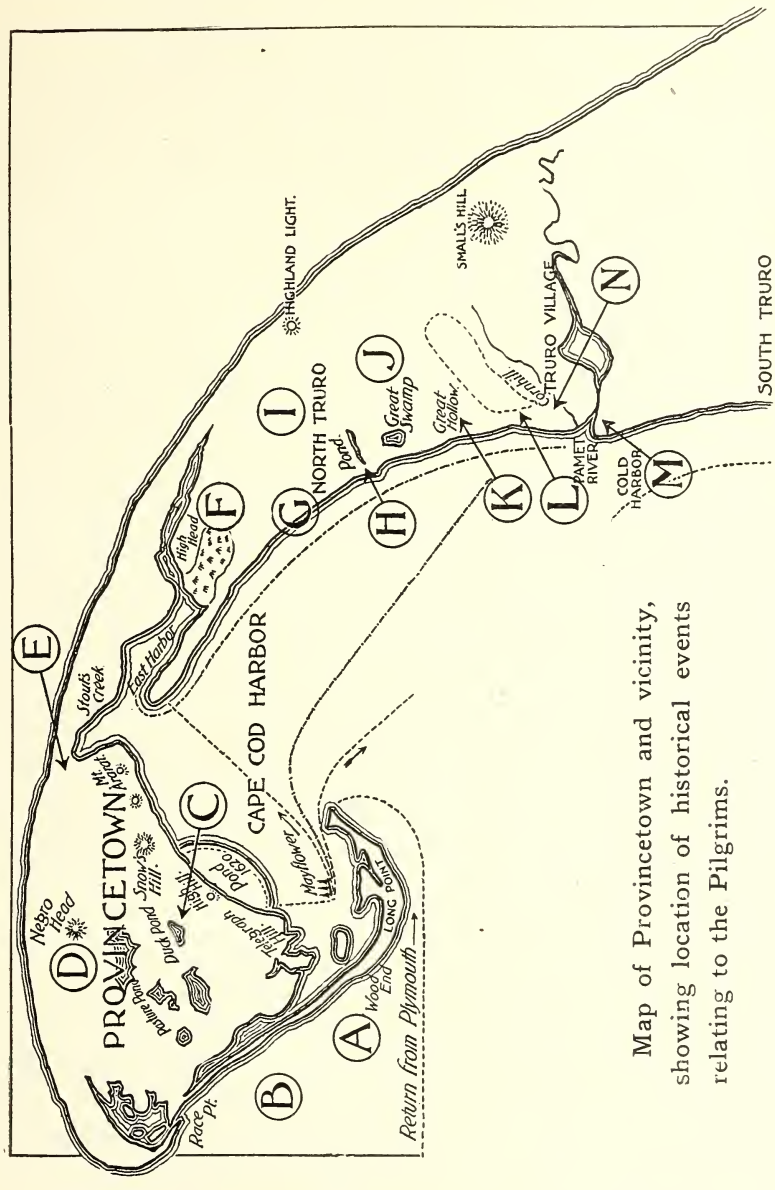
These events will not be celebrated in the United States by the citizens of Massachusetts and Virginia alone. Nor solely by the New England and South Atlantic states. Communities throughout America are planning to take this opportunity to review the "foundation upon which the United States rests"—and to re-emphasize those principles which these ancestors established—and which their sons, their followers, and their followers' sons have handed down to us through our form of representative government.

America is appropriating, from national and state treasuries, hundreds of thousands of dollars to be used in plans for the commemoration. One plan is to erect, overlooking Plymouth harbor, a colossal statue of Massasoit, the Indian chief who befriended the Puritan pioneer. Another is to set the Plymouth Rock, which in 1741, was raised above the tide, in its original position.

Seventy American cities, including New York, Chicago and Boston have started plans for their celebrations of the Tercentenary. The Sulgrave Institution and the American Mayflower Council have been active in co-ordinating these plans.



The Picturesque Ruins of the Old Jamestown, Virginia, Church Tower. It Has Been Left Undisturbed and Appears Now Just as in the Picture.


PROVINCETOWN
CAPE COD HARBOR
NORTH TRURO
TRURO VILLAGE
SOUTH TRURO
HIGHLAND LIGHT.
SMALL'S HILL
PAMET RIVER
COLD HARBOR
Great Swamp
Great Hollow
Pond
Pond
Pond

stake are things of the past, shrink from raising their voices in defense of suffering unpopular truth.

Royal proclamations, required all English subjects to conform to the liturgy. The Separatists refused. Some were banished, more imprisoned, and others hung. The persecutions the Non-conformists endured were bitter and relentless. The case stood thus: They would not, they *could* not conform, and to stay in England was continual persecution or death. Hearing that free toleration of religious opinion was allowed in Holland, after careful deliberation they resolved to go there. And this was not a slight undertaking. To go to Holland meant more than a short voyage over a narrow sea. It meant partings from native country, home and friends; a sojourn in a strange land, the learning of a new language, and the supporting of their families in ways to which they were totally unaccustomed.

How to get there was a question difficult to answer. Their enemies would not let them either remain in quiet or depart in peace; but closed the ports of the kingdom against them. They tried to procure a secret passage from the country by the paying of extraordinary rates and again and again met with disappointment or betrayal. In the spring of 1608, a Dutchman agreed to take them from a point between Grimsby and Hull. One boat-load of the men was just aboard, when, a band of soldiers appearing, the captain with an oath weighed anchor and sailed away. It seemed as though their misfortunes would never end. Yet through all of them they never shrunk from their purpose to secure freedom of conscience and a pure worship at whatever cost.

Consider for a moment, the anguish of these men thus torn by tyranny from their helpless wives and children, and witness their agony of suspense during the dreary days following, while they were tossed by a fierce storm on the deep. We can almost hear the sobs of the women on the shore, mourning for husbands then taken off, or for their little ones who clung about them, trembling at once with fear and with cold. Follow the women thence, driven like sheep from place to place and from magistrate to magistrate. Glance over the untold suffering of the Puritans from Wickliffe down through two centuries and a half. Visit Lollars tower and see the prisoner in tortures, pining away in the cold and the dark. Stand by Hooper, slowly burning in his fire of green fagots, while, in the words of the quaint and terrible annals, "the fat and water and blood" fall from the fingers of his hands with which he smites his breast. Then sum up, if you can find the nerve to do so, all this suffering; and when you have pressed it into a cup of agony filled to the brim, perhaps we may begin to realize, *something of what American principles have cost.*

At length, after much trouble they were permitted to leave England. They settled at Leyden under the pastoral care of the good and faithful John Robinson.

They had fled to Holland to enjoy that liberty of conscience and freedom in worship that the combined tyranny of King and magisterial bishop forbade in England. In this foreign country, while struggling with poverty, but free from persecution, their principles took root anew and gained the strength necessary for their destined transplanting to America; in all of which we plainly trace the Divine hand leading to the preservation and establishment of truth in these States.

Having noticed briefly the flight of the Puritans to Holland, the causes that led to it, the obstacles they met with, and the object they had in view, let us discover if we can, whether there be any connection between the determination of the progenitors of this republic to be guided only by God's Word in matters of religion, and that liberty in church and state of which Americans now boast.

The Bible is the source of all true liberty. For only in proportion to the spread of its teachings have soul fetters, and the power of despots been broken.

When the Puritans, therefore, took it as their only guide and determined to follow its teachings at whatever cost they had taken a large step towards human freedom.

The Puritans by opposing innovations in religion strove for a pure church and religious liberty. While they were in England, king and queen had command-

ed them to worship thus and so. They saw that if kings had authority to say how they must worship God, that there was almost nothing which they might not command or exact. For if any monarch has compulsory authority over the conscience and soul of men, his power over his subjects must be absolute and his rule despotic; since "whoever has the right to govern men for eternity, surely has the right to rule them in time." They perceived that the Bible underlies the Christian religion, and that this being the case all the authority for her modes of worship must be derived from it. In its sacred pages however they found no such authority delegated to any earthly power. But the bishops, high officers in the church, commanded observance of the liturgy.

Having found that *civil power* had no right to make laws for the faith and order of the church, they next discovered that bishops clothed with *magisterial power,* as such, had not a rightful existence, much less such authority. By bursting the bonds of priest and bishop they became first possessed of *religious liberty;* and to seek *civil freedom* was but a natural result of minds thus unfettered.

Even many of their enemies perceived this. Queen Elizabeth and her leading statesmen saw it; and "determined to crush the rising doctrine of popular rights." The "judicious Hooker," honored alike by the Church of England and Roman Catholics to this day, saw it and said "Let not any one imagine that the bare and naked difference of a few ceremonies could either have kindled so much fire, or caused it to flame so long," and that while laboring for reformation, they "had somewhat *more* than this mark whereat to aim." James I, whom Sully called the wisest fool in Europe, saw it, and said in reply to the Puritans' appeal for church reformation: "No bishop, no king."

To break the power of priest-craft and set aside its despotic authority and high titles, meant like destruction to like despotism and lordly titles in *civic government,* and final freedom from the yoke of kings.

The more closely we examine them, the more clearly we see that the principles, which the Puritans held dear are those that underlie all liberty whether civil or ecclesiastical. Bishop and monarch have acknowledged it; historians, infidel and Christian, hostile and friendly, have reaffirmed it; reason asserts it; and time has but strengthened the general conviction of the great truth, that the Bible is not only our guide to salvation but the charter of our liberties and the pole star of our earthly hopes.

B. T. Pettengill.

THE PILGRIMS—THEIR PRINCIPLES,

What was it which led the Pilgrims to leave their native land, endeared to them by all that ever renders our birthplace and the scenes of our early days dear to us? Was it a desire for wealth and the life of ease and luxury which it is supposed to bring? Were they urged on by hopes of gold and precious metals which needed only to be gathered from the surface, or obtained from the natives, to afford the possessor the means of gratifying his every desire? For such things did the early settlers of Virginia and the inhuman conquerors of Mexico and Peru seek; and by such motives were they influenced. Was it in hopes of finding amid the western wilds that magic spring of "Perennial Youth" in whose waters the old man might bathe and have his blood again course through his veins with all the wild impetuosity of his youth, and renew his strength and vigor? This it was which nerved the earlier explorers of Florida, and impelled De Soto to explore this Mississippi valley and be the first to gaze upon these western prairies clothed in all their native beauty.

Was it any or all these which influenced the Pilgrims? No. It was a higher, nobler purpose which led them to seek a home upon the rough and inhospitable shores of New England. They came to secure a place where they might worship God according to the dictates of their own consciences. It was the cause of religion which laid the corner-stone of New England, and their motives, religious faith and fear, religious hope and trust, the fear of God, the love of Christ, an assured faith in the Holy Scriptures, and an assured hope of a life of bliss and blessedness to come. These, and these

alone, were sufficient to nerve them to seek a place where they might enjoy "Freedom to worship God"; or, in the words of Winthrop, "to seek out a place of cohabitation and consortship under a due form of government both civil and ecclesiastical."

Such in brief were the principles and aims of the Pilgrims. Possibly, as some assert, "they builded wiser than they knew." But they built nobly. They severed the democratic principle from all the principles which repressed it in the old communities of Europe and transplanted it unalloyed to the New World. And all these laws are clearly the result of their religion. And why should it not be so? "The fear of the Lord is the beginning of wisdom" was a truth ages ago. And today religion is the road to knowledge; and the observance of the divine laws, the foundation of civil freedom.

SAMUEL E. CLARK.

OUR PRESENT-DAY ATTITUDE TOWARD THE LODGE.

BY REV. J. R. GRAEBNER, FT. WAYNE, IND.

(Continued from the June number.)

The Lodge Religion.

In most lodges, as already said, members join in stated religious rites and exercises conducted by religious officers, chaplains, priests, etc., according to accepted rituals or books of forms.

Mackey tells us that Masonry is a "religious institution," and that its ceremonies are "part of a really religious worship" (Encyclopedia, page 60), and that it is indebted solely to the religious element which it contains for its origin and continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. (Encyclopedia, page 640.) He further states that no one can deny that it is eminently a religious institution, since it inculcates religious doctrine, commands religious observance, and teaches religious truth (Encyclopedia, page 641). On page 594 of his Encyclopedia he says: "Freemasonry is a religious institution and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of Life."

Grosh tells us in his Manual that "Odd-Fellowship was founded on great religious principles" (page 348); "we have a religious test" (page 364); "we use forms of worship" (page 364); "we frequently read valuable lessons from the Sacred Volume" (page 364); "we draw from it our moral code and the peculiar instruction which unfolds our obligations to God and our brother-man" (page 364); "so far we are a religious body and have a religious faith for the basis of our fellowship and to unite us in religious duty" (page 364).

Though the religious feature is not so prominent and pronounced in the other lodges as it is in Masonry and Odd-Fellowship, they all have more or less of it. They all have the same "religious test" that the Masons and Odd-Fellows have: "Do you believe in a Supreme Being?" They all have prayers for use in opening and closing meetings, in burial services, etc. They all mention moral education of their members as one of their objects. The Foresters of America, for instance, in their "Constitution and General Laws of the Foresters of America and Decision of Supreme Court, Governing Supreme, Grand and Subordinate Courts and Endowment Fund" (published in Brooklyn, N. Y., by W. C. Rosenkranz, 331-333 Adams Street; 1901), say: "This fraternity . . . is established . . . to inspire its members with the elevating influence of a proper recognition of the stern realities and responsibilities of life." Article I of the Supreme Court Constitution mentions the third object of the order as follows: "To educate its members socially, morally and intellectually."

What Is the Religion of the Lodge?

Does the lodge worship the true God or an idol? Does the lodge recognize Christ as the Savior from sin, or does it stand for salvation by man's own works?

Mackey says in his Encyclopedia: "Masonry demands of its adherents a belief in God, the Creator of all things, who is therefore recognized as the Grand Architect of the Universe." The same statement can be found in every Masonic ritual, also in those used publicly at Masonic funerals. There can be no doubt that Masonry worships a god

whom it calls the Grand Architect of the Universe. We quote from Mackey's Encyclopedia (page 205): "This institution cannot require its members to give their adhesion to any religious dogmas or precepts excepting those which express a belief in the existence of a God and the immortality of the soul." And (page 192): "This creed consists of two articles, first, a belief in God, the . . . Grand Architect of the Universe, and secondly, a belief in the eternal life. . ." And from Freemason's Monitor (page 44): "The universal principles of the art unite men of the most opposite tenets, of the most distant countries, and of the most contrary opinions." According to these Masonic authorities, Masonry does not recognize the true God.

Grosh tells us in his Manual that Odd-Fellowship "requires of every candidate for initiation an expression of his faith and trust in a supreme Intelligence as the Creator and Preserver of the Universe" (page 36), and he calls this "principle" "the corner-stone of the entire institution" (page 363). He further says (page 297): "Judaism, Christianity, Mohammedanism recognize the one, only living and true God."

All the other lodges have the same creed as the Masons and Odd-Fellows. In the initiatory ceremonies of the United Order of Foresters the Recording Secretary asks the candidate, "Do you believe in the existence of a Supreme Ruler?" In the By-Laws of the Modern Woodmen of America, published in 1912 by the Modern Woodmen Press, Rock Island, Illinois, chapter 1, section 2, we find the provision that "its members shall be believers in a Supreme Being." Examples could be multiplied *ad infinitum*. The lodge creed amounts to this, as the old Masonic song has it:

> "In one immortal throng we view
> Christian and pagan, Greek and Jew.
> But all their doubt and darkness o'er,
> One only God they now adore."

Lodge Prayers.

The prayers in lodge rituals also show this very thing. They are all directed to some unknown Supreme Being called Almighty God, or Grand Architect of the Universe, or Great Spirit of the Universe, or Allah, or Father, Guide, Friend, or something else which denotes simply some benign Supreme Being.

Christ's name is frequently purposely avoided. On page 24 of Freemason's Monitor we find a prayer which reads: "Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of brotherly love, relief and truth, to the honor of Thy holy name. Amen."

Grosh (Manual, page 185) recommends the following as a model prayer for Odd-Fellows' meetings: "Prayer at Opening. Almighty and most merciful God, we adore Thee as the Creator of all worlds and the righteous Governor of all beings, upon whom we are dependent for life and all its blessings and without whose favor no human enterprise can permanently prosper. Lift upon us, we pray Thee, O Lord, the light of Thy countenance, and bless us while we are together this evening. May all things be done in the spirit of charity and brotherly kindness, and may our labors be blessed to the promotion of the best interests of our beloved order. Hear us, O God, in behalf of the stranger, the sick, the afflicted, the widow, and the orphan; and bless them as Thou seest they may need. Keep us ever in Thy fear and wisdom and save us all with an everlasting salvation; and to Thy great name be all the glory, as it was in the beginning, is now, and ever shall be, world without end. Amen."

Another example (page 22) of lodge prayer: "O Thou Great Spirit, we acknowledge Thy wisdom and goodness toward the Red Men of our Tribe. We ask Thee to watch over us during the slumbers of the night and while following the hunt. Guard us from all harm, succor the distressed, feed the hungry and clothe the poor. Do, Thou, Great Spirit, impress upon each Red Man's heart to bear patiently the lot assigned to him on earth so that, when he is called from the hunting-grounds of his fathers, he may meet the shaft of death with

unwavering courage, and feel assured that Thou wilt sustain him through the 'dark valley of the shadow of death.' Hear us, O Great Spirit."

Listen to the genuine Masonic New Year's greeting: "May Allah be with you through the season of feasting. May He guard and guide you through peaceful and pleasant ways in the year to come. May He ever have you in His holy keeping. Salaam."

At a memorial service of the Elks held at Fort Wayne a few years ago, the well-known Common Doxology was sung in the following perverted form:

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above for all that's good;
Praise God for our true brotherhood.

Should not every Christian feel at once that there is something missing in these prayers? Christ is not there; nothing even to remind one of Him. It is incomprehensive how a Christian can feel at home and at ease among such prayers, which are in every respect so different from the prayers in Christian books for use in Christian homes, churches and schools.

Omitted, But Not by Accident.

But is there not a possibility that Jesus and His bloody sacrifice are only by accident and coincidence conspicuous by their absence in these prayers? None whatever. Or could it be by accident or mere coincidence that all the lodges throughout omit Christ in their rituals? No, these prayers are evidently purposely and carefully drawn up without any mention of Christ and His atoning blood, and forgiveness, life and salvation through Him. The Grand Lodge of Masons of Pennsylvania said in a judicial decision: "To offer prayer in the name of Christ is contrary to the universality of Masonry." Mackey says: "Masonry is not a Christian institution. If it was, the Jew, and the Moslem, the Brahman and the Buddhist could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altars men of all religions may kneel; to its faith disciples of every creed may subscribe." (Encyclopedia, p. 162). We quote from the same work: "Freemasonry is not Christianity nor a substitute for it. The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom" (p. 641). "It is not Judaism, though there is nothing in it to offend the Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian."

It is anti-Masonic, because "contrary to the universality of Masonry, to offer prayer in the name of Christ" it is equally un-Masonic to quote Scripture containing such expressions as "In the name of the Lord Jesus Christ," and therefore Masonry, in true Satanic fashion, simply eliminates such words from Scripture-texts and quotes the rest of the text. In Webb's Monitor (p. 122) 2 Thess. 3:6 is quoted thus: "Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition ye have received from us." The Bible says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh," etc. 2 Thess. 3:12 is quoted as follows: "Now they that are such we command and exhort that with quietness they work and eat their own bread." The Bible says: "We command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread." This same passage is found in Mackey's Masonic Ritualist, p. 348 and in Sickle's Monitor, II, p. 50 (printed by Effingham, Maynard & Co., New York). Many other examples of such exclusion of the name of Jesus might be cited.

Grosh speaks for the Odd-Fellows as follows: "Odd-Fellowship being of all denominations, and some of them of no denomination, it would be absurd to suppose that they, or any of them, would require an initiate to give or receive the fellowship of the order as Presbyterian, Baptist, Lutheran or any other church-fellowship, or even as distinctively by Christian fellowship." "The descendants of Abraham, the various differing followers of Jesus, the Pariahs of stricter sects, here gather around the same altar, as one family, manifesting no differences of creed or worship." (Grosh, Manual, p. 283.)

The Sovereign Grand Lodge of Odd-

Fellows, at the session of 1888, had the following question submitted to it for its decision: "Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?" In giving his decision, the Grand Sire, after defining the word "sect," used these words: "In this sense Christianity is a sect, hence it is inexpedient, unwise and, I think, unlawful to make prominent mention of it [the name of Christ] in lodge work." (See official report, No. 58, p. 105.)

The Grand Lodge of Odd-Fellows of Massachusetts, at its semi-annual session, held in Boston, February 14, 1889, formally approved and adopted the action of the Grand Sire and Sovereign Grand Lodge, thus making it officially "inexpedient, unwise and unlawful" for "a chaplain to commence and finish his prayer in the name of Christ," in any lodge within its jurisdiction.

The Grand Lodge of Missouri, at its session in St. Louis, September 24, 1889, the decision of the Grand Sire was confirmed and sustained; and

"Whereas, the decision of the Grand Sire places our order on record as having put a ban on the name of Christ; therefore,

"Resolved, That this Grand Lodge petition the Sovereign Grand Lodge to reverse the decision of the Grand Sire, as given in 1888, in relation to the name of Christ and prayer, and permit perfect toleration in matters of conscience in all our Grand and Subordinate Lodges." (See Official Report, pp. 12, 619.)

On pages 12 and 675 the committee reports "no action can be taken by the committee" and the matter was dropped.

The Grand Lodge of New Hampshire, held at Newport, October 15, 1891, also adopted "vigorous resolutions, petitioning the Sovereign Grand Lodge to reverse its action and the decision of the Grand Sire, that the name of Christ cannot properly be used in lodge-rooms." (Boston Journal, October 15, 1891.)

The reason why the protests of Christian Odd-Fellows and even of Grand Lodges do not effect a change and give relief is thus given by the Grand Sire of the Sovereign Grand Lodge in his decision in 1888:

"Our Order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated.

"The words 'system of faith' or 'sect' do not have reference merely to sects within the pale of Christianity, but have a far broader significance and include all the religions of the world. In this sense Christianity is a sect; hence, it is inexpedient and, I think, unlawful to make prominent reference to it in lodge work. . . . We have Jews and may have Mohammedans and other non-Christian sects within our order, and the rule applies to them equally with members of the Christian faith."

In White's Digest of the laws, decisions, etc., of the Sovereign Grand Lodge, I. O. O. F., Sec. 596, we read: "No peculiar religious belief or practice is requisite to admission into the Order, and none disqualify. To the question: 'Can a State Grand Lodge legally approve a by-law of a subordinate which provides that "infidels shall not be proposed as members?"' the Grand Lodge answered: 'Since no peculiar religious views which do not affect the belief of the person asking admission into the Order in a Supreme Being, the Creator and Preserver of the Universe, can disqualify him for membership, neither can these views be allowed to interfere with the privilege of members in respect to propositions for admission.'"

The Principle the Same in All.

The same principle is expressed in some other lodges and implied in the rituals of all of them. It is simply this: We cater to men of all creeds and therefore we cannot make any particular creed our lodge creed, neither the Jewish nor the Mohammedan, nor the Confucian, nor the Christian, and so Christ must not be mentioned in our religious exercises. We simply believe in a Supreme Being, and to that God, whoever He may be, we pray.

But what say the Scriptures? "That at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10-11.)

There is a great difference between be-

lieving in a God and believing in God, the only true God, and Jesus Christ, "whom He hath sent." To believe in a God means to believe that there is a Supreme Being, and it does not mean any more than that. The heathen who bows down to wood and stone believes in a god. He believes his idol of wood and stone to be that Supreme Being. All his religious belief pertains to that idol. He fears, loves and trusts in that idol above all things. The North American Indian, when he still roamed on his happy hunting-ground in the wilds of this continent, and long before he had ever seen a Bible or a missionary, was very religious and believed in a Great Spirit, Gitchi Manitou, the Mighty, as Longfellow tells us in "The Song of Hiawatha." So does the lodge believe in God, but not in the Tribune God—Father, Son and Holy Ghost. That god is, like the Great Spirit of the Indians in our primeval forest, a phantom of the imagination of those that worship him, an idol made by man's mind, a fiction, a myth, a nothing. "Whosoever abideth not in the doctrine of Christ hath no God." (2 John 9.)

To believe in God means to know and accept as true what the Scriptures say of God, and with firm confidence to trust in and rely upon God. And that God is Father, Son and Holy Ghost, three distinct persons in one divine essence. He is the "God and Father of our Lord Jesus Christ." (1 Cor. 1, 3.) Of Him the Savior says: "I and My Father are one." (John 10, 30.) He is the God who, together with the Son and the Spirit, is one divine essence in three persons. To Him no one can come except through the Son (John 14, 6); the Son is in the Father and the Father in Him (John 14, 11); through the Son we have access by one Spirit to the Father (Eph. 2, 18); and by the Son were all things created that are in heaven and that are in earth, visible and invisible (Col. 1, 16). "All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." (John 5, 23.)

The unbelieving Jews said to Jesus: "We have one Father, even God." "Jesus said unto them, If God were your Father, ye would love Me; for I proceeded forth and came from God." (John 8, 41, 42.) "If ye believe not that I am He, ye shall die in your sins." (John 8, 24.) "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3, 16.) Jesus said in His high-priestly prayer: "This is life eternal that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." (John 17, 3.) St. John says in his First Epistle (2, 22-23): "Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also."

The lodge denies the Son completely, and so has not the Father. The lodge is an idolatrous institution. It is Christless

(To be continued.)

WHY "PRIMITIVE BAPTISTS" DO NOT FELLOWSHIP SECRET SOCIETIES.

BY ELDER LEE HANKS, EDITOR, GOSPEL MESSENGER.

The Church of God is the greatest institution in the world. It is the "ecclesia" a congregation of believers, called out from the world, with heavenly doctrine and practice. Christ is her only lawgiver, and she looks to Him alone as her Head, Husband and the Giver of every good and perfect gift. She is blessed with all spiritual blessings in heavenly places in Christ. She is the light of the world, a city set on a hill whose light cannot be hid, and her light should never be put under a bushel. When her Savior, Leader and Exemplar taught her by precept and example He Himself exemplified and did it openly. He did nothing in secret. Everything essential to that which is for her good here was delivered to the Church by her blessed Husband, who was an exhaustless storehouse of rich provisions which are adapted to the needs of every one of her members.

She is one of three divine orders on earth. Her members have a secret that they can make none understand until they receive it, as the church has, by revelation. The secret of the Lord is with them that fear Him, and He will show unto them His covenant. The so-

cieties of men may have done some moral good, but she excels them all. She is the greatest charitable institution in the world. She loves and cares for her poor purely from a principle of love. She protects her members in the right, but never in a wrong. She has the greatest brotherhood on earth. All born of one blessed heavenly Father, and one Jerusalem from above—the new Covenant of Grace which is free—is the mother of them all. She is the greatest temperance society on earth, the grace of God in the soul teaches her temperance, which is a fruit of the spirit abiding in her. She "black balls" no poor, humble child whose only hope is in Jesus. She receives maimed, halt, blind, old or young, white or black, rich or poor, that has this humble hope, without money and without price. This is the only order that any true, loyal Primitive Baptist needs.

We have many good friends that belong to secret orders, but they are of the world. Let the world have them and keep them, but we cannot allow our members to belong to such societies and still remain in the church of God. We would advise all who love these worldly things better than the church to go to them and let our people alone. You can not be a loyal Christian and belong to the lodge. "You can not serve God and mammon." We have read a great deal of secret-order literature and their religions antagonize Christ and His Church.

A man said to me, "I belong to three secret orders, my dues are paid, and I am in full fellowship, but it is no place for a Christian; if a man is going to do a dirty deed I would advise him to join them, for they will protect him." A young man in Bainbridge, Georgia, murdered his partner in business. He was acquitted. He belonged to secret orders I heard him say afterwards he was going to join every secret order he could. What for? To be protected in his criminal acts. Does a Christian need such an order? No. A man who lived in sight of a schoolhouse where I was teaching, in Alabama, went to his field where his neighbor cut a tree, which fell across this man's fence; he deliberately went to his home, got his gun, and shot his neighbor like a brute! Did they hang the murder? No. He belonged to a secret order. He was acquitted. We have so many times heard people say that they could not get the law enforced because so many criminals belong to secret orders. This does not suit a Christian.

Some say, "The lodge is a good thing." If it is, why keep it secret? Some "love darkness rather than light, because their deeds are evil," says the Savior. * * *

Elder J. R. Daily, in his book on secret orders, shows that Masons, Odd-Fellows, Knights of Pythias, Woodmen and others are religious secret orders, but Christless. He shows that Odd-Fellows would not dare associate the name of Jesus with God the Father. That would be contrary to their doctrine. So Odd-Fellowship is a worshipping or religious institution, but save us from its doctrine.

They teach loyalty to their secret orders. Christless religion assures them to be blessed in life, death and eternity. Conditional, of course. Elder Daily, on page 17, says, "Just think of it! This secret order (Odd-Fellows) says, 'Jew or Gentile, Catholic or Protestant, is, as such, welcome to our doors." (Page 233, Odd-Fellows' Text Book.) "And in all its lodge rituals it will not allow Christ's name to be mentioned," yet holds that observance of this anti-Christian doctrine will save him without any Christ. Elder Daily asks, "Can you, Christian church member, subscribe to this order of pagan religion, with its Christless ceremonies, prayers and lectures?" * * * Elder Daily (pages 22 and 23) shows that Masons and Odd-Fellows claim a transit at death from their lodges below to the "lodge above"; so also the Knights of Pythias claim a passage from their "castle here to the joys of the castle in the New Jerusalem," as a recompense for service under their tri-colored banner. He shows them taking the Holy Bible and purposely leaving out the name of Jesus Christ to keep from offending those of their number who do not believe in the God of the Bible, and then say that membership and service in their Knights of Pythias lodge is a passport into the presence of the One in whom many of them do not really believe! What consistency!

Here is their prayer: "Supreme Ruler of the Universe, we humbly beseech Thy

blessing upon the officers and members of this lodge. Aid us to avoid anger and dissension, help us to work together in the spirit of fraternity, and inspire us to exemplify the friendship of Damon and Pythias. Hear and answer us, we beseech Thee. Amen." All: "Amen" (page 23). No Christ, nor prayer to imitate Christ. "The order is like all other secret orders in this respect. Whom does the petition pray that they imitate? Damon and Pythias! Who were they? They were two Pythagorean philosophers,—heathen philosophers. It is upon the friendship of these heathen philosophers that this secret order has been constructed. It is a Christless, heathenish religion that is practiced by the order." The Ancient Order of United Workmen is a secret order, founded by John Jordan Upchurch, October 27th, 1868. * * * This is also a religious order. Their prayer is Christless like all other secret-order prayers. Notice also that their prayer asks Almighty God to receive them at last as a lodge of Ancient Order of United Workmen!

There is a silly order known as the "Improved Order of Red Men." If this is *"improved,"* what must the unimproved thing be? We say silly, and we mean what we say. Being in the printing business, we have printed the constitution and by laws for some Red Men lodges, and we have their complete revised ritual, adopted by the Great Council of the United States. We have Robinson's "One Hundred Reasons Why I am a Red Man." This is a religious order. Prayer is offered by the Sachem: "Oh, Thou Great Spirit! We acknowledge Thy wisdom and goodness toward the Red Men of our Tribe. We ask Thee to watch over us during the slumbers of the night, and succor the distressed, feed the hungry, clothe the poor. Do Thou, Great Spirit, impress upon each Red Man's heart to bear patiently the lot assigned him on earth, so that, when he is called from the hunting grounds of his fathers, he may meet the shaft of death with unwavering courage, and feel assured that Thou wilt sustain him through the dark valley of the shadow of death. Hear us, O Great Spirit!" Response by the brothers: "Hear us, O Great Spirit!"

We come next to the Modern Woodmen of America. It is very modern indeed, and scarcely less silly than the Order of Red Men! Joseph Cullen Root wrote its first ritual in 1882. * * * "With much pomp and silly ceremonies and threatenings of murder, the candidates for admission to the degrees of the 'Beneficiary' and 'Fraternal' pass as members of these degrees. The candidate for admission to the Fraternal degree must ride the 'camp goat,' while the neighbors all sing, to the tune of 'Marching Through Georgia,' 'Keep the logs a-rolling, boys, and pile them high and dry,' etc. He is then put to the task of sawing a tough stick of wood in two minutes. Later on his hoodwink is removed and he is tied by a band of supposed enemies of the order to a moving rack that draws him slowly to a revolving saw, when, just as he is nearing the saw and ready to give it all up for his life, he is rescued by supposed friends and is congratulated for his fidelity to his obligations, showing himself willing to die rather than give the secrets of the order away. The odes and hymns and funeral rites of this order show it to be a kind of religious institution, as well as a mystic playhouse for the sporting class. But some say, 'It's only a mutual insurance society!' But why should a mutual insurance company have all this connected with it?" If one wants insurance why join such an idolatrous society? How could any Primitive Baptist prefer such to the fellowship of his brethren?"

"Few who are well informed on the subject will deny that the Masonic fraternity is directly or indirectly the parent organization of all secret societies, good, bad, and indifferent."—*Cyclopedia of Fraternities.*

"The Modern Woodmen of America has its female auxiliary, known as 'The Royal Neighbors of America.' Prayers are offered, hymns are sung, and there is considerable scripture reading in the lodge meetings. This lodge has also a funeral rite that is quite elaborate, giving every one dying as a member the hope of a happy immortality in heaven."

"Having shown that secret societies are religious orders, we now propose to show that the principles of their religion are absolutely false, and that it is not only out of harmony with the Christian

religion, but that it is antagonistic to it. Lodge religion is Deism. Any religion that leaves Christ out of its system is Deism. The Christ of the Bible is ignored by the orders and left out of their prayers and ceremonies. Readings are chosen in the Masonic ritual that do not contain the name of Jesus. Whosoever enters a Masonic lodge must leave the Savior at the door, as well as his wife and children." Christian brother, how can you endure the religion of an order, a secret order, an oath-bound order, which fellowships the Jew, the Mohammedan, the heathen, Christian and Hindoo? These institutions ignore Jesus Christ in order to have the fellowship of His enemies. What is proved to be the religion of Freemasonry can be proved to be the religion of Odd-Fellowship. See Donaldson's Odd-Follows Text Book (page 155). Christ is omitted in the Odd-Fellows' prayers, in order that Christians, Jews, Mohammedans, and all other religions may unite in those prayers.

We love the dear old church and all of God's precious children, and since God's church is separate from the world and her only hope is in the Lord Jesus Christ, we beg all children of God everywhere to come out of those anti-Christian societies and unite with the dear old church and let us dwell together in peace and love.

True Old Baptists will not fellowship those societies. If any love those worldly societies better than the church, he has no business in the church. We feel sure if all our ministry would in love condemn those Christless societies, and show the necessity of our people standing together against every unscriptural practice in order to glorify God and preserve unity, the dear children of God would gladly sever their connection with such societies. Can any afford to sell their birthright in the dear old Primitive Baptist Church for a mess of pottage? I do not know a church nor minister of ours in the South that would fellowship those societies. We cannot walk together except we are agreed. If a member believes in Christ, how can he unite with an oath-bound society that ignores Him? Is not the Christ of the Bible your only hope? Is not the only undefiled church enough. Why marry into another church (lodge) and become a spiritual adulterer?

Are you not a traitor to Christ when you join an institution that ignores Him? Are you not a traitor to your government to unite with societies which conceal crimes and where you must protect your brother in crime? Who gave secret order lodges the right to murder members who reveal their secrets?

I write this solely for the benefit of the cause of my blessed Master and for the love of the dear saints, but with no desire to offend those who are with the orders. These are some of our reasons why we cannot fellowship lodge men in the Primitive Baptist church.

THE UNITED BRETHREN CHURCH.

The Place of Rev. Dr. Dillon in Its History.

Degolia, Pa., July 5, 1920.

Dear Brother Phillips:

For upwards of 45 years I have been edified as each issue of the "CYNOSURE" has been handed me.

In the current issue (July) I think that while the Memorial Committee did justice to our late brother, Wm. Dillon, D. D., a misconception concerning the church he cherished, and whose principles he defended, was held by it.

Rev. Dr. Dillon was not a founder of the Church of the United Brethren in Christ. The church, as you individually know, was founded near the middle of the 18th century. The term "radical" is a law court term given for its own convenience, but it stuck.

A true statement would be: "The late Rev. Dr. Dillon was an able leader in the Church of the United Brethren in Christ, under the constitution of 1841." All church deeds, properly drawn, so describe the church. The high law courts had no difficulty in finding the constitution to be a valid instrument, the pleadings of the liberals to the contrary notwithstanding. Honorable W. H. Williams, chief justice of Pennsylvania Supreme Court (also Deputy Grand Master of Pennsylvania, 1893) heard, and handed down an opinion in the Greencastle suit: See Supreme Court Reports, 1893. He said: "The society was a unit prior to 1889." "The Constitution was formulated and adopted in 1841." "The Constitution has been re-

garded and accepted as the fundamental law of the society for half a century."

Dr. Dillon was a defender of the rights of, not "one of the founders of the Church of the United Brethren in Christ."

With best wishes,

J. C. YOUNG.

CONGREGATIONS DUTY TO LODGE MEMBERS.

BY B. M. HOLT, BARNESVILLE, MINN.

I shall never forget the warning words of Prof. Th. Graebner some years ago, when he concluded his letter: "If we do not renew our efforts in our fight against the lodge we may live to see it in control of the Lutheran Church!"

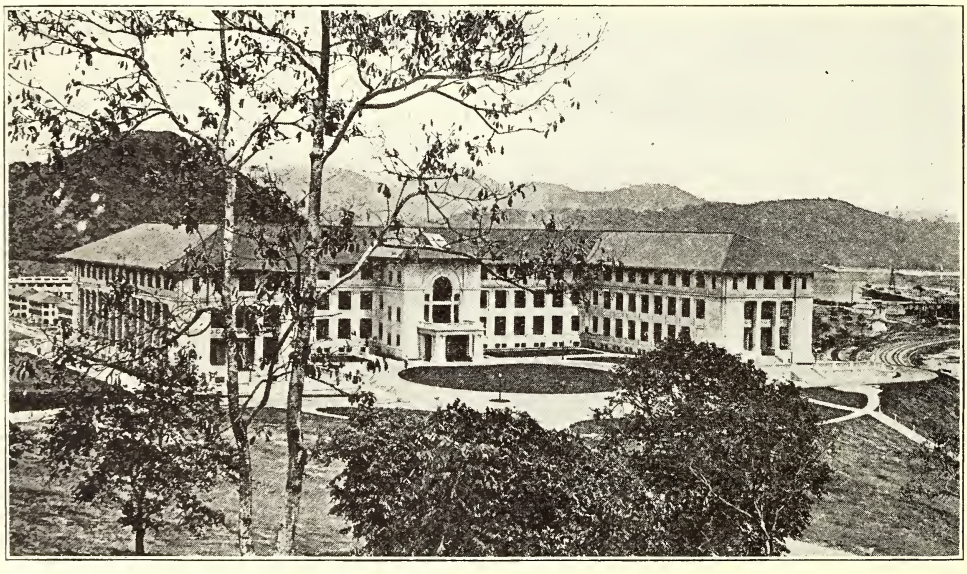
If we want to be consistent in our church discipline, no person should plead ignorance or be ignorant in regard to the lodge system and its heathen plan of salvation.

Not even a lodge person will deny that lodges are founded on religion (the Fatherhood of God and the brotherhood of men). This religious faith required by the lodge puts it in a class with the church, and upon examinations of its claims the state grants the lodge a charter (and exempts it from taxes).

The question then arises: "What sort of religion is the religion of the lodge, since Jews and Turks and Unitarians and other unbelievers all kneel together at the same altar? To this I answer, most emphatically, that the religion of the lodge is not the Christian religion, but is a man-made, naturalistic and sophistical religion, and its god is the god of this world.

If you are a member of a Christian congregation, please make the necessary investigation and provide yourself with the proofs for what I have said. You owe this to yourself as well as your fellow-worshipers and to your congregation. As a Bible student you owe your church the study of affairs that make or unmake a congregation of God's people. And this duty is one that you cannot shove onto your pastor.

It is true that the lodge question presents a complex problem; it is also true that we are ourselves to blame for this. Some of us are afraid of trouble or personal enemies, while others fear the loss of congregational members or contributions; and as a rule we have ourselves to thank for the lodge representation in our (Lutheran) church today. This should not be so. The lodge people have absolutely no business in our church. They should either be out of the



THE NEW ADMINISTRATION BUILDING, BALBOA HEIGHTS, CANAL ZONE.

lodge or out of the church. They cannot be both *for* and *against* Christ. They cannot serve both God and the devil.

Certainly, if you *knew* that the lodge (all lodges) is founded on a religion in which the name of Christ is purposely ignored, and that the lodge uses any heathen writings such as the Vedas, Zendavista and Koran in equal authority with the revealed Word of God, then you would not be slow in declaring war on the lodge, would you? It is *your* business to know this, and provide yourself with such material as will make you able to assist your church in its battles; otherwise you are a poor church soldier.

What shall we do with the lodge people in our church? The Bible solves the problem for us. We must treat them kindly and considerately. We must instruct them carefully as to the tremendous antagonisms between Christ and the lodge. With sincere and Christlike patience we must strive to liberate them from their bonds, ever remembering that they have been deluded by the prince of darkness.

What shall we do with lodge people that apply for membership in our church? They must be treated much the same way. They, too, must be taught to understand the great difference between faith which comprehends that which Christ has purchased for us on the cross, and the mockery and blasphemy of the lodge. It is very true that we must use every possible Christian means in our process of instruction, and it is also true that if these people refuse to be instructed they are judged, not by us, but by the Word of God, which clearly forbids us to fellowship all such as cause divisions and doctrines contrary to God's will.

Nothing must induce us to shrink from our duty in showing the lodge people wherein they are wrong, and herein we have no other choice than that we stand firmly on Scripture until our friends in the lodge have officially separated themselves from all lodge connection. If we yield to the lodge in this respect we thus defend and shield the lodge iniquities and become jointly guilty with unbelievers in their evil and ungodly deeds. And in so doing our Church has no claim to the guidance of the Light of the world; nor has it any guarantee how long the Lord will wait before He removes His candlestick from our midst and suffer us to grope in the dark!

You may say: "We are *all* sinners. We all have need of the Lord's Supper as an answer for forgiveness. In this we should give the lodge people equal rights with ourselves." My friend, your conditions are admirable. But you carry your charity too far. It is true that we are unlike the lodge people in sins of weakness. And in so far as sins of weakness are concerned, upon their confession of such, we grant them forgiveness, full and free. But we must understand that positive idolatry and false doctrine are not sins of weakness. A person that knowingly and willingly partakes in the affairs of the lodge after he has been instructed in its evils, and lends his name, money, influence and all he otherwise has (even his own Church if he could) to promote a system of religion that is purely heathenish—a system designed by the devil in his wily scheme to overthrow God's church—must never be said to be a person sinning in weakness! Such a person has a heart of stone, and is weak only in his head—refusing to abide by the plain truth of God's Word. There may be cases when lodge persons (others, too) actually are so simple of mind and void of comprehension that they cannot understand the falsehoods in the lodge plan of salvation, even though they have been properly instructed. But, then we must also admit that such a person is totally unfit for the communion table, not discerning the Lord's body.

It is our solemn duty to warn all people who are affiliated with religious, secret and oath-bound lodges of their danger, otherwise we are held responsible for their damnation. But this does not go to say that when we have repeatedly warned them, we are to accept them as brethren in Christ even though they cannot see any particular wrong in the lodge. We warn a blind man of dangers ahead; he refuses to listen because he sees no danger. Does that remove the danger? Likewise we know many a lodge person who refuses warning because they see no danger in their blinded condition, and often they laugh us to scorn when we ask them to compare their lodge plan

of salvation with that of God's plan. As a rule, lodge people do not know what their lodge teaches; they do not want to know; as a rule, also, if we strictly point out to them the difference between Christ and the lodge they get on their high heels and tell us: "My lodge is a good enough church for me. You keep your church and I'll keep my lodge." This is the average person as we find them, a pitiable lot indeed, yet dangerous.

Our church must demand a confession of sin and a simultaneous confession of faith in the Savior, Jesus Christ. Any congregation that does not comply with this demand offends against God's Word. And by allowing lodge persons to come into our church, or by allowing those already there to remain without instructing them, we become joint partakers of the sins of the lodge, and confirm to the world that there is nothing so dreadfully wrong in the lodge after all.

Let us also remember that if our patient instruction in the Word of God does not bring a lodge person to the knowledge of their false religion and a repentance thereof, then there can be no hope of doing this after he finds out that we have yielded to him and denied our own faith! Once a lodge person is in a congregation it is hard to get him out, and his falsehoods and heresies spread like wild fire—a leaven that makes sour the whole lump. Such conditions certainly offend the Spirit and retard all God-pleasing growth of a congregation.

The congregation must show its God-given authority to discipline whenever its membership is threatened. What manner of discipline would you call it, if you please, if we take into our congregations all sorts of people regardless of what they believe or do not believe? To give the Lord's Supper to a lodge person that refuses to be instructed in the evils of his lodge is causing that person to drink damnation unto himself. Woe to every pastor guilty of this terrible deed! Woe to every congregation that stands by and permits this crime!

Whenever a lodge person then (by the grace of God), through painstaking and thorough instruction of the Church of God, has come to a living realization of the anti-Christian principles and teachings of the lodges, that person is at once, after renouncing his lodge connection, to receive membership in our (Lutheran) Church. This is the one and only procedure in conformity of the Master's Word, and may He grant us that His will be done.

ONE DECISIVE REASON WHY THE CATHOLIC CHURCH OBJECTS TO FREEMASONRY.

PUBLISHED BY THE CATHOLIC BOOK EXCHANGE, NEW YORK.

Happily, Protestants and Catholics are in accord respecting the most fundamental doctrine of the Christian religion. Both believe that Jesus Christ is the only Mediator of redemption between God and man, and that it is through Him alone that the gifts, graces and blessings of God are bestowed upon men. It is in His name that all Christians, Protestants and Catholics, alike, pray to God for the things they desire. Their prayers end in some form of words by which they express this reliance upon His merits and mediation. Protestants close theirs with the words "for Christ's sake" or with some equivalent expression.

Now, suppose that some one should say to a Christian, a sincere follower of Christ: "All this reference to Christ in your prayers is unnecessary; it is all a mistake about men's prayers not being answered unless they are offered in His name; God will not answer the prayers of a sincere Christian any more readily than He will those of a man who believes that Jesus was an imposter."

You would be shocked at such language, and probably think it most blasphemous. You would say: "Never will I believe such a thing, for that would be to destroy the very foundation-stone of Christianity, and to take away the whole ground of Christian faith and hope. It would be to offer to our divine Redeemer the greatest possible indignity, by virtually saying that all His sufferings were either wholly useless or of no avail whatever. I, for one, will never consent thus to deny and dishonor Him. Before heaven and earth, always and everywhere, I will proclaim my belief that it is only through the merits of Jesus Christ that God answers prayer. Never will I join with any association

of men in putting Christ aside and refusing to pray in His name."

Well, as long as that is your feeling, you will never become a Freemason. For, as we shall see, Masonry repudiates the doctrine of the mediation of Christ, and that is one very cogent reason why the Catholic church condemns Masonry. Perhaps you will say at once: "You must be mistaken on that point, for are not many ministers of the gospel and many professed Christians members of Masonic lodges? Surely such good men would not join any society that repudiated the intercession of Jesus Christ."

Now, that would be an unanswerable argument against the position of the Catholic church if she asserted that Masons are forbidden by their laws to believe in Christ at all. But she does not say that, for it is not true. What she does say, and it is the indisputable truth, is that according to the teaching of Masonry it is a matter of indifference whether men believe in Christ or not. It is true enough that it allows its votaries to believe in the necessity of praying in His name, when they pray in their churches or at their homes.

But Masonry forbids its Christian members to bring their faith in Christ into the lodge.

It demands that they shall leave it at the door, and shall ignore it until they come out again. That is the point. That is the church's objection—that Masonry thus demands that there shall be one place, at least, where nothing shall ever be heard of Christ, of trust in His merit or prayers in His name, in such religious exercises as are held there.

And you must admit that she is right, unless you take back what you said just now. For to this demand she makes the same reply that you willingly allowed me to put into your month a little while ago. She says, as you did: "I will never consent to it; there is no place on earth, not even a Masonic lodge, where I will agree that Jesus shall be ignored and placed in the background. In obedience to my teaching, my children proclaim to the whole world their reliance upon the mediation of Christ to obtain an answer to their prayers. Therefore I will not suffer them to deny their Lord by uniting in prayers from which His name is required to be wholly excluded."

Do you ask what authority I have for saying that Masons exclude Christ from their prayers? I have the authority of the Virginia Text-Book, containing a digest of the laws of the Grand Lodge of Virginia, by John Dove. It gives various forms of Masonic prayers. They all end, without exception, with the words, "So mote it be." In not one of them is there the remotest reference to any need of the mediation of Christ to obtain an answer to prayer.

This omission is intentional, for it is expressly said that the chaplain is required to use the forms given in the book, in order to "avoid sectarianism." That is to say, Masonry looks upon Christians merely as a religious sect who stand upon the same footing as Buddhists or Mohammedans, and who have, therefore, no more right to introduce their belief in Christ into a lodge than the latter have to introduce their belief in Buddha or Mohammed. It requires the Masonic Christian to take an utterly inconsistent and contradictory position. For outside of the lodge he proclaims his belief that God answers prayers only through the merits and in the name of Christ; but inside of it he denies his Redeemer by joining in prayers with Jews and infidels, in which the name of Christ is forbidden to be mentioned at all.

The text-book I have cited tells us that Freemasons profess only "the universal religion." What is that religion? It is certainly not Christianity, for it is willingly embraced by thousands of Jews, who look upon Christ as an imposter, and by thousands who, though not Jews, believe His doctrines to be false and superstitious. It is a religion which requires only "belief in God as the Supreme Architect and Governor of the Universe." Therefore any man can be a good Mason except the downright atheist, who denies the existence of God altogether. There are multitudes of men who believe that God created and controls all things, but who utterly repudiate Christianity.

Shun the Gross Errors of Bigotry.

In fact, Masonry teaches that Christianity is merely bigotry and superstition. It may not say as much outright, but that is, manifestly and to all intents,

its real belief concerning religion. For, according to the digest referred to, it is the duty of the Mason to "shun the gross errors of bigotry and superstition," and to hold only to "the essentials of religion in which all men agree." But inasmuch as Masonry forbids any reference to Christ in the lodge, it thereby proves that it does not consider belief in the divinity, in the atoning death, and in the mediation of Christ an essential of true religion at all. As all the world knows, it retains as Masons in good standing men who utterly repudiate these essential teachings of the Christian faith.

How can any sincere disciple of the Lord Jesus Christ join with such men in their religious worship in their lodges? How can we say amen to the prayers of the infidel and of the Jew? The Catholic church declares that no consistent Christian can knowingly and willingly do so. She rightly looks upon it as denying Christ out of deference to the wishes and views and unbelief of His enemies. She warns her children to remember His words: "If any man deny me before men, him will I deny before the face of my Father." She tells them that He spoke of those who should deny Him anywhere, before any man or any society of men.

In a word, in objecting to the members joining with Masons in their religious exercises the Catholic church simply carries out faithfully and consistently the idea expressed in that stirring old Protestant hymn:

All hail the power of Jesus' name,
And crown Him Lord of ALL.

She has no objection to the benevolent work that may be done by the Masonic order. But she is too zealous for the honor and glory of the one Divine Mediator between God and man to allow her members, in religious worship anywhere, to join in prayers with the Mohammedan, the Jew, or the infidel, who repudiate faith in His mediation as "bigotry and superstition."

A STREET IN OLD PANAMA. THESE STREETS ARE FROM EIGHT TO THIRTY FEET IN WIDTH.

LABOR UNIONS.

DR. G. A. PEGRAM, MASON CITY, IOWA.

All good people want the laboring man to have his just dues and a fair wage for his work. Most people have worked at manual labor at some time or other, and everybody except snobs regards labor as honorable.

The laboring man of the last century did not get his just dues nor nearly what he earned. In those days men worked faithfully and were paid poorly. They

were frequently oppressed by their employers, and robbed of their rights as well as of their wages. They were often treated with about as much courtesy and respect as slaves. They were exploited for personal profit, and then efforts were made to euchre them out of what wages they did receive.

But now the tide has turned. While some employers are still oppressing their workmen with long hours and poor pay, many employees, on the other hand, are now trying to do just as little as they can, and at the same time get all they can for it. Labor is thus making a serious mistake, not so much in exacting the promise and pay of large wages, but on insisting that laborers do just as little as possible for their wages. This conduct is making it just as hard for themselves as it is for other people. No one denies the right of labor to organize, but the public objects to the laborers becoming an organized, senseless, conscienceless, bloodthirsty mob, using violence against their employers, their fellow laborers, or the public, if any or all happen to differ with them.

In this country people believe in free speech and in a free conscience as well, which means that every man has the privilege of doing as he honestly thinks best, so long as he does not injure anyone else. But organized labor often wants to become conscience to everyone else. This conscience is not really conscience, but prejudice. God wants men to do as they think He wants them to do, and not as some men—not even good men, much less bad men—want them to do. No man has a right to usurp authority over any other man, if normal, sane and moral. No tyrant is so tyrannical as one who binds another man's conscience.

Labor unions seem to be waking up to the fact that they have been making a mistake in the past, and in some instances seem to be trying to be fair, abide by their contracts, and restrain their members from mob violence. They show a willingness to discuss affairs and submit to arbitration instead of simply making demands of their employers. With the same spirit on the part of employers, it ought not to take long to settle most of the problems which perplex the relations of Capital and Labor.

On the other hand, some of the unions are still following a course of unreasoning injustice and mob tyranny. This causes some to leave them, and still others to stay out who would like to join, not only for the benefits of union and organization, but also to be with and support their fellow laborers. Their leaders ought to lay the foundation of public confidence by their conduct. But instead, they purposely follow a course which is sadly destroying public confidence and repelling public sympathy. Much of their cause is just, and it ought not to be handled so as to give the appearance of injustice. Manual labor is too important and too sacred to have to live under such a cloud. Once this is corrected, the public will take notice, and revive its sympathy and confidence.

Personally, my sympathies have always been with laboring men. But frequently my observations of their organized movements have been such that my sympathies have been more or less repelled. Only a few days ago more than one laboring man was telling me that labor unions would be all right if they were run right, but that they are not run right. This shows that many of the laboring men of the present day recognize and deplore the fact that the unions are not properly conducted. Neither men out of the unions nor the good men in the unions object to them as such, but they do object to the manner of their organization and the way they are conducted.

Personal Experiences.

I have had some recent experiences with the teamsters' unions. Housing conditions have been such that it has been difficult to rent a house other than subject to sale. In the last three years we have moved more than should be necessary, and in nearly every instance the teamsters failed to do the fair thing. They loitered, killed time, shirked their work, delayed getting goods to depot in time (so as to compel storage and an extra trip), drove by devious routes through town (to extend the time), refused to pay for goods lost, broken or stolen, etc. A couple of recent instances will suffice. At one time after loading the goods, I showed the men how to drive out of the yard and across the

gutter. Disregarding my advice, they got stalled, floundered, made weak efforts, and finally sent for another team to pull them out. All of this would have been unnecessary if they had done as directed. But they were charging by the hour and their time was going on. About an hour after they left I started for the depot to arrange for the billing and shipping. When a few blocks from the depot I met one of the men coming up to ask me something about unloading the goods, as if they had never done such a thing before. We lived about a mile from the depot and they must have killed altogether nearly two hours' time.

At their destination another crew wanted to leave the goods on the sidewalk, and not put them in the house. They said if they were not working by the hour the law would permit them to leave the load on the sidewalk. While I was busy in another part of the house, the lady of the house said they would stand and discuss, and pretend to be quarreling about how to do their work, as for instance, whether to turn the hall tree around, or set it to one side, so they could get some of the larger pieces of furniture in. She told them just to set it to one side, that it could be moved back very easily. They did so and laughed among themselves about killing ten or fifteen minutes' time.

On another occasion I helped load everything, as it was Saturday, and I wanted to get settled enough to live over Sunday. Nothing more was to be done but to tie the load and drive on. I went ahead to make arrangements to save time. It took them two hours and ten minutes to drive about a mile and a half, most of which was either level or down hill. When they arrived at the destination they came from the opposite direction, and made the excuse that they had to send for help as their team could not pull the load. This was not true for the load was lighter than any before. Neighbors told me that after I left they went to a nearby store, got a lunch, then smoked a while, then rested in the shade a while longer, and did not start to work for about an hour and a half.

The next teamsters could not be hurried. If you hurried them one way they would manage to lose it another. If I were downstairs they went upstairs, and would stand and discuss whether to take this or that. We told them to take any of it which was ready, as it was all to go, and that we were in a hurry to get it to the depot before closing. Just before closing time they got in a hurry, finished loading, rushed to the depot, only to find that it had been closed for ten or fifteen minutes. They had wasted nearly an hour in all. That is an old trick, making you late so as to compel storage, another trip and more pay.

Now these are typical instances showing that union men are trying to rob the public, and are using nearly every available method to do it. This destroys respect for and confidence in labor unions. If all laboring men would say, as a few do, that they intend to do good, faithful work, and then that they expect fair wages therefor, they would win the respect and confidence of the public, and would lessen the chasm between them and the employers. Then if the employers would say they wanted their men to do good, faithful work, and they would pay their workmen good, fair wages, many of the differences between Capital and Labor would be settled. But under present procedure the strained relations become worse. Things would be very different if both sides could be persuaded to observe the Golden Rule of the Bible, and not the golden rule of Wall street. If they insist upon sowing to the wind, they must not be surprised nor disappointed if they reap the whirlwind.

Thursday morning some 2,000,000 passengers were seriously affected by a street car strike in Chicago that tied up transportation without warning. We are informed that disaffected strikers numbered 350. They demanded the discharge of non-union men in two shops, and the future employment of only union men As to pay, linemen demanded $10 per day—refusing to work for $9. Sub-station men demanded $210 to $225 per month, refusing $190 to $200.

Read the above in the light of Dr. G. A. Pegram's article in this number, and pray that the civil powers may find some way for adequately punishing men serving the public for the great and causeless injury done it.

IN THE NAME OF THE LORD JESUS.

By Rev. Cornelius Maring, Otley, Ia.

The Apostle Paul when writing to the Colossians admonishes them: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." He desires that everything that the Christian may do or say, shall be according to the will of Jesus, because Jesus is his Lord and Master.

Jesus is Lord of the Christian in a special sense. He is not simply the Christian's Lord as creator of the world, or because all power has been given unto Him both in heaven and on earth, but primarily because He has purchased and redeemed him. As sinners we were all servants of sin and under the power of the Devil. But Christ delivered us from the bondage of sin and from the dominion of Satan. This redemption was a purchase. His death was the price by which He purchased us. We were redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ.

As Christians also we have yielded ourselves to Him and in faith have accepted Him as our Lord. Therefore the Apostle says: "Know ye not that ye are not your own but ye are bought with a price?" Thus through redemption, which was a purchase, we have become wholly in the possession of Jesus our Lord. And therefore we may not do our will nor the will of any other, save of our Lord Jesus. This is what the Apostle means when he says: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

There Is Another Master.

There is another master beside the Lord Jesus—his adversary, the Devil, who is called the prince of this world. Jesus came to destroy the works of the Devil, and by His divine power we are delivered from the bondage of sin and from the dominion of the Devil, and therefore Jesus is our Master—His will our law.

But the Devil tries very hard and in many ways to get us under his authority again. One of them is to bring Christians under the yoke of secret oath-bound orders.

Perhaps some may think this to be a strong statement. Still it is not too strong. Would any Christian lodge member dare to maintain in his lodge that Jesus is Lord? In many the very name of Jesus may not be mentioned there. The chaplain of the lodge may not pray in His name, Jews are told that as the name of Christ is never mentioned in the Masonic lodge they need have no scruples about joining. Masonry, the mother of lodge orders, is a religion, but it is a false religion in which so-called Christians worship with infidels, Jews, Mohammedans and Buddhists, the lodge idol, called God. In Masonic lodges the Bible is read, but passages are selected which do not contain the name of Jesus Christ, or when portions are used in which the name of Jesus is found, as in 2d Thess.: 3:6-16 and I Peter 2:5, His name is stricken out.

Lodges also deliberately trample the commands of Jesus underfoot. Jesus commands us to let our light shine before men. Jesus himself spake openly and He desires His followers to walk openly.

It is very evident that Jesus is not recognized as Lord by the lodge. Rather he is either ignorant or opposed. If a person or institution does not honor Him as Lord, the Devil, Christ's adversary, is then the master.

But the Lord Jesus Is the Christian's Master.

He as Saviour has redeemed him from all the terrible consequences of sin, he loves his Lord, and enjoys doing His will. How can he then be a member of a society where Jesus as Saviour is set aside, and the great fact of sin is ignored and where one is given to understand that if he lives up to the precepts of the lodge, he will go to heaven? Thus it is the idea is spread that there is salvation outside of the redemption of Jesus Christ. The deadliest enemy of the church is the religious order. Many consider the lodge religion good enough for them; and if they are members of churches their interest in them declines in the degree that they are interested in lodges.

And what need has the Christian of a secret order? Being the servant of Jesus, he is the servant of the Lord of Glory, the King of kings, who has received all power in heaven and on earth. Christ, who is all-sufficient, satisfies him completely. The Christian has no reason

to join the lodge And if he has been prevailed upon to become a member, he has no excuse to remain such, because Jesus his Lord is not acknowledged and worshipped.

Jesus is the Christian's Lord. He is the Lord of all. His almighty power protects His own. Many are the enemies of those who dedicate themselves unto His service, but their enemies are His. Soon all His enemies will be made His footstool. And though they rage against His own and Him, they cannot do more than the Lord Jesus permits. And they that are called to suffer with Him shall also reign with Him.

ROYAL HIGHLANDERS READJUST

At a special session of the Royal Highlanders on October 27, the society readjusted its rates, to go into effect the first of the new year. Two years ago the Highlanders readjusted, but did not rerate old members, and as a result the old class has drawn in benefits almost half a million dollars more than it has paid in. This deficit is caused by only 6.5 per cent of the entire membership. The Royal Highlanders were organized in 1896 and has about 30,000 members.

BOOKS RECEIVED.

We have received from *The Way Press*, St. Paul, Minn., for review, "Modern Theosophy, Whence? What? Wither?" by Mersene Elon Sloan; from *John J. Snyder,* Kansas City, Mo., a booklet that has much in it concerning the Nephite Record; and from the *Mennonite Book Concern,* Berne, Ind., a history of the origin and development of the Mennonite Church in Europe and America. "The Mennonites" table of contents indicates the worth and importance of this work of 340 pages.

I see, by the Conservator, your annual convention is next week. How I wish I could be there. Am still so sorry I disappointed you last year, but I think the loss was on my side; but since Mr. Durham went to Heaven I have had to pull hard; God is wonderfully good to me though and keeps me busy. The dear Lord willing, I am going to *plan* to come next year, and if I do that I will not set a date for meetings to hinder me getting there.

I throw a bomb into the enemy's camp every revival I am in, preaching on "Humbugs" and bringing in lodgism along with other isms that substitute for the Blood of Christ.

God bless and give you a grand, good, successful convention.

In Christian love,

MRS. M. A. DURHAM, Evangelist.

News of Our Work

CONTRIBUTIONS.

For CYNOSURE to reading rooms and for samples to ministers and public leaders: Dr. G. A. Pegram, $2; Rev. C. G. Fait, $2; Louis Joh, $5; M. W. Siemiller and sisters, $10; Mrs. P. T. Woodward, 50c; a friend (Kansas), $25.

For endowment of CHRISTIAN CYNOSURE: J. C. Young, $5; a friend (Ohio), $10.

For a new edition of tracts: Charles L. Todd, $25. (The first 30,000 will be off the press by August 1st at a cost of about $200.)

A partial payment on a life membership in the National Christian Association has also been received.

There has been received for current expenses during the past month from Rev. A. G. Dornheim, $5; Rev. S. L. Livingston, of Honolulu, $1; F. O. Sibley and brother, $50; O. N. Carnahan, $3.25; Charles C. Nash, $1.05; W. I. Phillips, $15; Rev. Fred T. Stevenson, $2; Mrs. P. T. Woodward, $2; Wm. Leon Brown, $5; Mrs. Ella Crooks, $2; L. Hacault, $1; Harry Vander Linden, $2.50; Mrs. H. B. Hastings, $5; Christian Reformed Churches, Franklin St., Grand Rapids, Mich., $24.39; Rochester, N. Y., $12.54.

Thanking you, one and all, on behalf of the Association, for the above, and in advance for your continued co-operation and prayers, I am, as ever, your servant,

WM. I. PHILLIPS, Treasurer.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE: I am still on the fighting line, and since I last wrote have been in Kansas City, Kansas; St. Louis, Mo., Brinkley, Ark.; Texarkana and Marshall, Tex., and Shreveport, La.

After leaving Oakland, California, we stopped one evening in Colorado Springs, where we had a good meeting and left the same night for Kansas City, Kansas, for a state meeting. I had a few rituals left and one night while taking the offering I sent a sister out in the congregation to sell them, as I was busy at the time. She soon brought back the rituals and said, "Sister Roberson, the men back there are mad enough to kill you. They said that no intelligent people would give away the secret societies. One man talked to me as if he wanted to kill me." I laughed at her for being such a little coward, and said, "All right, give me the rituals."

On the following evening I went among the congregation and sold two of my books. I told the people, "One reason why I am here is to help you see the sin of the orders and especially the Masonic lodge." The men grumbled like a lot of bees in a hive. I got up just before Elder C. H. Mason was ready to preach and told what they had said to the sister and how they had scared her. The Lord gave Elder Mason a message to the Masons and all the other secret order men. He took God's word and showed the awful sin of the Masonic lodges, the father of all the lodges. Elder Mason exposed the oaths and the penalties which they swear to, right in their faces, and held the congregation spell-bound.

Those men never said a word, but a Masonic friend said that in one of their secret meetings they had planned to kill me. A Mason's wife told it to my assistant that is traveling with me, and she replied, "Don't tell Sister Roberson a word about what the Devil says through his agents, for she is used to it and is not afraid to die for the truth, so don't bother her about it." Whatever messages the devil sends to me, are not going to stop my telling this truth. My assistant did not tell me that they had talked about killing me until we got to Fulton, Kentucky.

I praise God for letting us take a part of His suffering for this Gospel and for His name's sake.

We stopped at St. Louis, where we gave the lodge another round. The people there held their peace. They looked at the rituals. One man said, "I was a 32nd degree Mason and left the lodge because I saw it is nothing but idol worship." Many were saved and brought to the light.

One night at Texarkana, while I was showing the sin of the Masonic lodge some threw rocks and struck the side of the building, but whoever they were they ran when some of the brothers went out to investigate. From here he went on to Shreveport, Louisiana to the State Holiness meeting. The church people said, "She is right; these lodges are sapping the life out of the church." I had a talk with a Shriner who said to me, "Where did you learn so much? Aren't you afraid you will be arrested for selling those books?" I said, "No, sir, if I am arrested this matter will have to be carried to court and it will have to be proved there, and Masonry cannot stand the light."

We had no trouble at Shreveport but when we left there and came to Marshall, Texas, I taught that the church must be separated from the world and when I began to show the sin of the secret societies some of the Masons got together and made a plot to kill me and one of them came early in the morning to the house where I was stopping and told the lady we stopped with that they were going to kill me if I said anything more about their secrets. So the Lord gave me power that night to say more about them than ever. I showed the penalties up to the Royal Arch degree, and from 2 Cor. 6:14-18 proved that God is calling his church out of the worldly lodges. Then the next day the Masons went to the Chief officer of the town (because he was a high Mason) and asked him to permit them to beat me or run me out of town, but he said "as long as she keeps in line with the Bible she can go on with her meeting."

The white people came out to hear us every night and I lectured six nights. They helped me with offerings and told my people that what I was teaching is the very thing we all need in this town.

Three women gave up the lodge. One got up in the congregation and said, "My preacher told us the lodge was wrong, but I never saw the wickedness that is in it until Mrs. Roberson had pulled the cover off of the thing and exposed the principle of it and so I have come out today. God's Word says, 'Come out,' and I am out now." She was the treasurer of the lodge and she told them to come and get the money, which they did. We are stopping with her and she meant every word of it and thereby lost some of her friends. Some said, "Two men were killed here for exposing the Catholic church and the Masons will kill that woman," but I thank God He has saved my life. If I die I will die for the truth.

Yours for Him who said "look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

LIZZIE W. ROBERSON.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

In front of the Court House in Lebanon, Pa., a sign with large letters announces "Fraternal Order of Reindeer Lodge Now Forming." Then follows quite a notice of their invitation, and supposed benefits. For charter members the initiation fee is $5. Those joining later will be taxed $25 the sign says. All good male white citizens between the ages of sixteen and fifty-eight years are solicited. The sign states there is to be "no medical examination," but in another place states the "Examination fee" is two dollars. The monthly dues are to be seventy-five cents or $9.00 per annum. They pay $7 weekly in case of sickness, and those who die get $250. The social advantages the sign says are "unexcelled." They will care for widows, and obtain employment for brothers, they say. They claim to have a charter from the state for this kind of business. As the announcement indicates, they are another of the "cheap John" variety of lodges. People whose judgment leads them into such association are not likely to have much saved when they die. Those who must care for their remains would likely appreciate any money they might get. But what about the "social advantages" or rather the soul advantages? They are finding many patrons, as things of this kind do. If Barnum were still here, he would likely continue to say "the American people like to be humbugged."

When in Detroit, Mich., a few days ago, the street car on which I was traveling was delayed for some time to allow marching colored men with white aprons and gloves to pass. Some had red feathers in their hats, others had blue feathers, swords and different kinds of paraphernalia were in evidence. Several blocks were crowded with the paraders and their admirers. They tell me southern negroes are being brought to Detroit by train loads. Whole streets are given over to them. Like a lot of children playing circus, they were doubtless amusing themselves. One might think they were more to be pitied than blamed. Their conduct differed but little from those they sought to imitate. The Lutheran Convention, held for ten days in Detroit, was a great gathering of a great people. The Missouri Synod now has its communion over one million souls; every one professedly opposed to secret societies. There were said to be over seven hundred delegates from all parts of the United States, Canada, South America, etc., in attendance. It was not difficult to gather some sixty new readers for the CYNOSURE in the short time that I could remain. Many great projects were naturally discussed and acted upon by the Synod. A million dollars were voted to the enlargement of school facilities. In the new constitution there was inserted a strong expression in opposition to the lodges. During the Sabbath spent in Detroit, I addressed congregations in the Christian Reformed and Second Free Methodist Churches. Rain lessened the evening attendance. A cheering interest was manifest. Our Christian Reformed friends voted a contribution of thirty dollars in aid of our work.

On my return home after an absence of seven weeks I found the garden much like some city morals "grown to weeds." I have blistered hands and something of tan in color, but garden conditions are improved. On the Fourth of July I gave what was called a "patriotic sermon" in the Presbyterian Falls Church, Virginia. The pastor was away dedicating a mission church, and left his flock to my

tender care. I certainly told them some things I thought they should know. After what seemed a very brief rest with loved ones at home I started for another trip in the field, arriving the same day in Lancaster County, Pa. I found the farmers gathering the wheat, and cultivating tobacco. Crops looked very promising. Potatoes are unusually large and good. An opening was found at Mechanics Grove, in churches of the Mennonites and Brethren where I had spoken in other years. New light was given many young people who expressed appreciation. Elder Fosnacht, who had just returned from the Brethren Annual Meeting, told of one of their ministers by the name of Funk who met the lodge people of Wylie, Colo., in public discussion and broke up the lodges in that place. There is nothing more sure than the fact that lodges can not live in the light. Get the people enlightened! The "Ground Hogs' Lodge" at Quarryville was thought to be in a declining condition. Visits at Lititz, Fruitville, Neffsville, and Leola, Lancaster County, brought encouraging results.

At Brother Zobler's, Fruitville, I found his bees engaged in "ventilating their hives." By unitedly flapping their wings they would create a circulation of air that would make the honey the right temperature, I was told. I thought, Oh, if some of these lodge people only had the sense of these bees, their home keeping would be better. D. N. Wenger, president of a large manufacturing concern at Bareville, Pa., showed me no little kindness in introducing me to those in his factory, who will hereafter read the CYNOSURE. Of course no factory can allow a general canvass of men at work.

I came to Ephrata, Wednesday, as last year. The regular program for the Church of the Brethren was sidetracked until the week following and your representative was again given the lead of the meeting, to the pleasure, and, I trust, profit of some. I write at the home of Brother King in Richland, Pa., while I expect to speak at "Midway Church" in the country, and in the afternoon speak to Zion's children in the Lebanon, Pennsylvania, church. Owing to the fact that many are exceedingly busy I may not get so many meetings during the week. Hope to get a hearing again in this Richland church and at other points near at hand. Like the bees I seek to gather while the sun shines.

ITEMS FROM CORRESPONDENTS.

A lady writes from Tacoma, Wash.: "I had that book 'Standard Freemasonry, Illustrated,' a few years ago, and it disappeared mysteriously, and I wish to obtain another copy of it. I assure you I will be more careful with what books I may get in the future, to see that they do not fall into the hands of any of the lodgemen."

The president of the 1920 graduating class of the Moody Bible Institute, Herbert M. Griffin, writes: "In behalf of the April, 1920, class of the Moody Bible Institute I wish to thank you for your kindness in presenting each member of the class with a copy of your June issue of the CYNOSURE containing the graduating address of our speaker, Mrs. Rowena Becker. I am sure each member of the class is grateful for this favor and ever more for the witness your paper contains to the truth.

"Furthermore, we, the men of the class, thank you for the copies of 'Modern Secret Societies,' by Dr. C. A. Blanchard, presented by the National Christian Association."

A gentleman in Michigan wrote us recently, "I have been thinking lately of becoming a member of a fraternal society, but while in Kalamazoo last Sunday, was handed your tract 'The Lodge in the Light of the Scriptures.' I am now anxious to know more before I go further."

Charles C. Nash of Three Rivers, Mich., who attended our convention on June 10th, writes: "One of the impressions I received at the Convention was that the numbers opposed to secret societies are very small, but I am also reminded that the three Spartans 'held the pass' and held back a large army.

"Here is another impression I received. God often depends on the small minority to work out His plans and that minority

should never give up but be an irresistible force whose inevitable result in the end will be success.

"I am praying for the Lord to take hold of the Bishops, General Superintendents and Ministry of our Methodist Episcopal Church and turn the light onto the secret empire so every one of them will 'come out from among them.'"

OBSERVATIONS.

Editor, CHRISTIAN CYNOSURE: I have had a little experience with members and advocates of secret societies that has made me enthusiastic against them, because of the harm I know they are doing. We now have so much information on their real character that no one need be long ignorant of what is going on behind their closed doors.

A few weeks ago I was in a men's Bible class and brought up the subject of secret societies, which, as usual, caused some opposition. The teacher said he was a member of the Masonic order himself, but confessed that oaths were required which no Christian should take.

I have a friend who has been quite conspicuous as a Christian worker, but he is now so enthusiastic over the Masons that his usefulness as a Christian worker has been awfully impaired. He is frank enough, however, to confess some of the evils that are in the lodge.

I find the lodge the greatest hindrance to be met in personal Christian work. Many a man will give as an excuse for not living the Christian life, "Oh, the lodge is good enough for me."

A few years ago, I heard a conversation on a street car. A man was describing to a woman how loyal the Masons were. He mentioned a case in St. Louis of some one who had been a member but had withdrawn from the lodge and had given away some of the secrets. He told the woman that this member was murdered as a result of his lack of loyalty.

A few years ago the writer visited one of the leading churches in this city expecting to remain for the evening service. I was early and found one of the ushers at the door. During a brief conversation I asked him if the pastor was a Mason. He said, "Yes, he is a Mason." I replied that I would not stay as I did not care to hear a Mason preach. The preacher soon came in and the usher said to him, "This man says he does not want to hear a Mason preach tonight." This seemed to nettle the preacher, for he said, in a rather haughty manner, "I guess we can get along without him," and walked on. This preacher is reported never to have had large congregations. In fact I know of no preacher who is affiliated with secret societies whose sermons are drawing men to Christ.

SATAN'S FOEMAN,
Kansas City, Mo.

TESTIMONIALS

"In secret have I said nothing."—Jesus of Nazareth.

"Be not unequally yoked together with unbelievers."—Paul of Tarsus.

"Blessed is the man that walketh not in the counsel of the ungodly."—David the Psalmist.

"They are a great evil."—Wendell Phillips.

"Come out from the lodge."—Dwight L. Moody.

"We know no government save our own."—Grand Lodge of Missouri.

"By it Christ is dethroned and Satan exalted."—Rev. Edward Beecher, D. D.

"I was completely converted from Masonry to Christ."—Pres. C. G. Finney.

"All secret, oath-bound political parties are dangerous to any nation."—General U. S. Grant.

"Their plan is to keep out any one who is likely to need anything."—President C. A. Blanchard.

"I have no sympathy with secret oath-bound societies."—Rev. W. G. Moorehead, D. D., Xenia, Ohio.

"They incite a passion for trickery and wire-pulling."—Mrs. A. J. Gordon, President Boston W. C. T. U.

"Are dangerous to the general cause of liberty and are opposed to Christiar principles."—Joseph Cook of Boston.

MY NEIGHBOR.

She loved her Saviour, and to him
  Her costliest present brought;
To crown his head, or grace his name,
  No gift too rare she thought.

So let the Saviour be adored,
  And not the poor despised,
Give to the hungry from your hoard,
  But all, give all to Christ.

Go, clothe the naked, lead the blind,
  Give to the weary rest;
For sorrow's children comfort find,
  And help for all distress'd;

But give to Christ alone thy heart,
  Thy faith, thy love supreme;
Then for his sake thine alms impart,
  And so give all to him.

STANDARD WORKS

ON

SECRET SOCIETIES

MODERN PROPHETS of BAAL

OR

WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

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850 W. Madison Street **CHICAGO, ILLINOIS**

CHRISTIAN CYNOSURE

VOL. LIII. CHICAGO, SEPTEMBER, 1920. No. 5.

Modern Woodcraft.

God at Mooseheart.

Ku Klux Klan Spreading.

Are Lodges Petering Out?

Lodges Protest Paying Taxes.

Our Present Day Attitude Toward the Lodge.

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

MODERN WOODCRAFT.

We sometimes wonder if the Apostle James had a pre-vision of Modern Woodcraft when, in his epistle to "the twelve tribes which are scattered abroad," he wrote: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction and *to keep himself unspotted before the world.*"

Neighbors, isn't that the true gospel of Modern Woodcraft just in a nutshell? First, to look after the wants of the fatherless and the widows by relieving their financial distresses and then to see that we, ourselves, are decent, respectable and useful citizens.—*The Modern Woodman, August,* 1920.

We italicize a part of the above article of faith of the Modern Woodmen of America and call attention to their change of "from" to *before* which is a wresting of the holy text (Jas. 1:27), and invites the judgment foretold in Rev. 22:19. To be kept unspotted from the world is vastly more than to be "decent, respectable and useful citizens," and hence their reason for changing that Scripture. How could a Christian keep himself unspotted *from* the world and be obligated to a brotherhood with its dances, and vaudeville plays, or to brother card players and tellers of off-color stories?

KU KLUX KLAN SPREADING THROUGH NORTHERN STATES

Aims of Followers Same as When the Invisible Empire Ruled in Civil War Days.

Actuated by the noble spirit and lofty principles that inspired the formation of the famous Ku Klux Klan in the dark days of reconstruction immediately following the Civil War, a secret order has been revived and klans are being formed all over the country, according to Col. William J. Simmons, of Atlanta, Ga., imperial wizard of the Knights of the Ku Klux Klan. Its membership now reaches into nineteen states, including many states north of the Mason and Dixon line.

The modern Ku Klux Klan was organized on Thanksgiving night, 1915, when Col. Simmons and thirty-three of his friends assembled on the top of Stone mountain, near Atlanta, and there, at midnight, under a blazing fiery cross, they took the oath of allegiance to the invisible empire, Knights of the Ku Klux Klan.

The charter was issued by the state of Georgia, December 4, 1915. Since the klan had among its charter members three of the original members of the old Ku Klux Klan, it was granted all the rights and privileges enjoyed by the original organization which swept the carpetbagger and scalawag from the South in the dark days following Lee's surrender, restored to the white people of the South their rightful position in the nation, suppressed the lawless elements of both races, and then quietly disbanded by order of Gen. Forrest, its chief.—*Grit,* July 25, 1920.

The Ku Klux Klan was a secret society of "regulators," organized at Pulsaki, Giles County, Tenn., in June, 1866. The most detailed account of the origin, growth and disbandment of the klan was published in *The Century Magazine* in July, 1884.

Governor Brownlow called the Tennessee Legislature together in September of 1868, when it passed an anti-Ku Klux Klan statute, designed to suppress the society, imposing heavy fines and imprisonment for mere membership in the Order, offering a reward of relief from liability for members who would turn informers, and declaring association or connection with the Klan "infamous."

About six months after the passage of the above mentioned statute suppress-

ing the Ku Klux Klan, the head of the Order issued an official edict requiring its dissolution.

How different are these historic facts from the claims of the new Klan as stated in the above extract from *Grit*.

WOULD PROSECUTE IMPOSTORS.

A bill has been introduced in the Wisconsin legislature aimed at a class of hold-up men who fraudulently claim membership in fraternal organizations, providing fine and imprisonment for such. Illinois already has such a law, but like the Wisconsin measure it does not go far enough. Neither is framed to include and bring to punishment the piratical herd of moral degenerates who form clandestine or bogus lodges and take money from innocent, confiding candidates upon whom they agree to confer the Masonic degrees.

Those who engage in this form of rascality ought to be in prison for obtaining money under false pretenses.

Men who without warrant wear the insignia of Masonry, or that of any other fraternal order, merely for what it may bring them in a social or business way, what has been well termed only porch-climbers in comparison with the persons who establish fake lodges for the purpose of fleecing candidates by conferring spurious degrees upon them. Many victims of these nefarious swindlers are unaware of the fraud perpetrated until they find that no regular lodge will admit them within its doors.

It is the duty of every Mason, every Lodge and every Masonic Grand Lodge to shield and preserve Masonry's good name and to aid in the apprehension and punishment of any who would defile our noble institution by operating under its name confidence games of any sort, particularly those scoundrels who take money under false pretenses from innocent candidates. — *Chicago Masonic Chronicler.*

Stop thief! Selling secrets for from $10 to $75 that are no secrets and have been on the market for a hundred years seems brazen. That is what these gentlemen have been doing, who now cry: Prosecute Impostors!

Virtue and love ought to be sisters.

GOD AT MOOSEHEART.

On Sunday afternoon, June 20, 1920, in the presence of thousands, the officers of the Loyal Order of Moose dedicated at Mooseheart the ground upon which is to be erected a House of God. Taking part in the dedicatory services were a Protestant minister, a Catholic priest and a Jewish rabbi. What a refreshing exemplification of genuine fraternalism—and horse sense!

If the worship of the wonderful creator of the world's governing principles of plain love and common sense could take the place of the ancient and disgusting fight over silly creeds, what a glorious God humanity would have! That is the kind of a God that Mooseheart will have.—*The Kablegram.*

Enough said.

ARE LODGES PETERING OUT?

Has the introduction of the movies and other forms of amusement made all lodge meetings so tame that no one wants to attend lodge any more? Does his society mean as much to the joiner now as it did twenty years ago?

It certainly does not, and just as sure as you are a foot high, the fraternals will have to hump as much to keep abreast of the times as do all other human institutions. They must adjust themselves to the times, for the old days will never come back. If they hope to get by without taking cognizance of changed conditions, they are as foolish as the manufacturers of buggies who hooted at the "preposterous" suggestion that the auto would displace their product. Now, count the buggies as they go by.

The hope of each fraternal society is a publication going free to every member and edited by not less than a $10,000-a-year literary man. It is a beggarly salary for the service a good writer could render an endangered cause. Then, instead of going backward, it would go forward faster than ever before. It would have what it should have had in the very start.—*The Kablegram,* July-August, 1920.

LOGICAL SUPPORT.

"So if he runs for office he will have the support of all the fraternal orders?"

"Yes, because he is the lodge-ical candidate."

BEG PARDON!

In the article, page 114, of the August, 1920, *Cynosure,* Mr. Holt stated that the lodge is exempted from the payment of taxes. He writes that he should have said, that the lodges are exempted from personal property taxes.

Mr. B. M. Holt sends us the following copied from Sec. 180, page 110, Minnesota Insurance Laws, of October 1st, 1919, which states that fraternal beneficiary associations "are hereby declared to be charitable institutions, and the property held and used for lodge purposes and funds of such associations shall be exempt from taxation under the General Tax or Revenue Laws of this State, except that the real estate of such associations shall be taxable."

Mr. Holt also states that while he was Secretary of Pierson Lodge No. 169, A. F. & A. M., Barnesville, Minn., "I know positively we never paid one cent in taxes."

LODGE TAXES.

Pikeville, Ky., Aug. 8, 1920.

Dear Brother Phillips:

In regard to what B. M. Holt says about the states granting charters exempting Lodges from taxation, I can say I have had considerable experience in investigating along this line.

Our City Assessor, who lists property for taxation, requested me to write to the Attorney General in regard to listing lodge property. The Attorney General answered that Lodge property was taxable. He stated his reasons for so saying and cited a certain law which declares, as he said, that Lodges were not charitable institutions. The Board of Supervisors, who pass on the assessor's property listing, refused to go by the Attorney General's instructions and to this day the Lodges are erecting buildings on property under the name of the Lodge and receiving rental value from the same and are paying no taxes whatever.

(Signed) A. D. CLINE.

LODGES PROTEST PAYING TAXES.

"Prominent Odd-Fellows," says the *I. O. O. F. Lodge Record,* April, 1917, "and members of other fraternal societies from various sections of the state were present at a hearing held in the Capitol at Albany, (N. Y.) on Wednesday, March 7th, *in opposition to the passing of a bill which would wipe from the statute books the law which exempts the property of fraternal societies from taxation."*

It almost brings tears to the eyes to contemplate the struggles full of anguish through which the million and a half Odd-Fellows and the two million Masons have passed in order to "succeed in owning" their buildings and temples, etc.

Deputy Grand Sire Judge H. V. Borst appeared on behalf of the Odd-Fellows and said if the proposed bill became effective, charitable efforts of the Odd-Fellows and other fraternal organizations will be curtailed and "great hardship will be put upon many who, with the understanding they would receive benefits, if they needed assistance, joined these organizations." Past Grand Master Charles Smith of Oneonta, and Past Grand Master John A. Dutton, of New York City, appeared on behalf of the Masons, in opposition to the Bill.

"Those who spoke in favor of the passage of the Bill were A. B. Wilcox of Buffalo, representing the Taxpayers' League of the City of New York."

How utterly heartless for these taxpayers to attempt to have the lodges pay their share towards the support of the government, the same as other insurance concerns. Some one must have told the secret society members that the lodge buildings, temples, old folks' homes, sick benefits, and death insurance —so-called lodge charities—are all included in the members' dues.

WORSHIPS THE DEVIL.

Race That Has "Strange Gods."

"In Mesopotamia, thought to be the land where the human race made its first appearance, where mandatories are now being built up on the wreck of old empires, there lives a race in this year of 1920 whose worship is given, chiefly and frankly to the devil.

"They are the Yezedi, a race of Arab and Khurdish origin, who dwell in the hills east of the Tigris. They are not Moslems, but believe in Christianity, Judaism and Islam. They believe that two great spirits rule the world, Jesus and the devil, and that each spirit is allowed to reign in turn, "ten times a thou-

sand years," but that the devil is at the present time in supreme command. For that reason the Yezedis give him their chief thought.

"The Yezedis respect the cross, reverence the sun and the moon, and at dawn each day they kneel and kiss the spot where the rays of the sun first strike. The Yezedis believe in the Old and New Testaments though they interpret them differently from us.

"They have sacred books of their own written by a Yezedi prophet, who said that a tribe of Adams and Eves were the mothers and fathers of mankind. Also, the Yezedis believe in the story of Noah and the ark, although they have a version of their own.

"A sort of priest-king, with powers of life and death, rules over the tribe, and his very word is law."—*Brooklyn Eagle.*

What is devil or demon worship? Nothing at all but offering religious homage to some object in rivalry and antagonism to the Triune God—Father, Son—Jesus Christ—and the Holy Spirit. If we say Lord, or Heavenly Father, to anyone who is not God we are worshipers of the Devil.

All Idolatry is devil worship. That offered around lodge altars no less than that offered by the Arab tribe "Yezedi." The Holy Spirit speaks in I Cor. 10:20 saying that worship not offered to Jesus Christ is given to devils or demons.

WATCH-NIGHT, 1920.

"It is so easy to settle down on the level of my inability instead of rising to lay hold of God's ability."

Thus wrote J. H. Smeeton of Algiers, Africa, author of the "Once-a-Year" plan of Bible reading, in a recent personal letter to the Great Commission Prayer League.

Is not a large part of the Church of Jesus Christ settling down to the level of its human inability rather than rising by God's grace to lay hold upon His all-conquering ability?

The disciples might have argued that because there never had been a Pentecostal outpouring of the Spirit, therefore it was unreasonable to expect that there ever would be. But they didn't thus argue. They believed God, and the promise was fulfilled.

Because a thing hasn't been is no proof that will not be. *IT WILL BE, IF IT IS ACCORDING TO GOD'S WILL,* whether men believe it or not, says D. M. Panton in "Earth's Last Pentecost," basing his assertions on Scripture.

"Pentecost was a partial, but not an exhaustive, nor even the main fulfillment of Joel. The downpour has come, yet it is still to come . . . It is certain that we are rapidly approaching this world-wide downpour of the Spirit; for the very judgments which we see around warn us of the revival dated to arrive before the final scenes, and seem to intimate that we are in the immediate neighborhood of this immense movement of God the Holy Ghost. So, in linking up ourselves with myriads of Christians throughout the globe in praying for world-revival, world-evangelism and the world-return of our blessed Lord, we are praying for solid coming facts, and *therefore we know that we are praying according to the will of God."*

—The Great Commission Prayer League.

THE IDOLATRY OF THE ELKS.

The very first and highest moral law which God gave to man is this: "Thou shalt have no other gods before Me." This commandment He placed at the very head of all His commandments, and to this very commandment He joined that terrible threat: "I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." And to all those who obey this commandment He gave this precious promise: "Showing mercy unto thousands of them that love me and keep my commandments." The heathen in their ignorant blindness continually bring upon themselves the curse of God by their idolatry. But worse than this heathen idolatry is the blasphemous daring of those who could know better; aye, many of whom have learned to know the truth, and all of whom live surrounded by those from whom they might learn the truth, and who yet participate in or themselves perform such idolatrous rites and ceremonies as are described in the following report of the Elks' "ritualistic ceremony performed for members who died during the past year:"

"In the midst of a solemn and impressive setting of trees at Elks' Rest in Bellefontaine cemetery, members of the St. Louis Lodge No. 9, B. P. O. Elks, held their 11 o'clock Mystic hour service last night to honor the memory of their departed brothers. About one thousand Elks and their families and friends attended the service, which opened shortly after 10 o'clock. The gates were opened at 10 o'clock, and the numbers who had been waiting there filed in and formed a procession, led by the Elks' Band and flower-laden members of the Elks. To the accompaniment of muffled drum beats the procession moved slowly to the Elks' Rest, where the ceremonies were to be held. Two large arc lights threw into relief the life-size elk figure which surmounts the burial plot of the lodge. The band played Chopin's Funeral March while participants in the ceremony mounted the plot. Then followed the ritualistic memorial service. After the reading of Byrant's "Thanatopsis" and the rendering of various selections by the Elks' quartet, all joined in singing the Elks' ode.

"The ode finished, lights were turned out, and the scene was lighted only by the moon shining through the trees. It was the mystic hour of 11 o'clock. A bell was sounded eleven times.

"As the last solemn note sounded, Lawrence McDaniel, in a resonant voice, read the 11 o'clock prayer. It reads:

"O spirit of this sacred hour! So clarify our vision that we may look backward down the pathway of time, and behold, in the clear light of understanding, the trials and vicissitudes of years gone by.

"Teach us to appreciate the heart hunger and longing for companionship which inspired men, doomed by their profession to wander, to lay the foundation for the religion of sympathy and kindness we call Elkdom.

"Help us to contemplate, with reverence and love, the fidelity which gave our founders and their successors of days gone by courage to beat down barriers of prejudice and doubt, clearing the way for our order's present glory.

"Keep alive the sublime truth that the Golden Rule is the foundation of our order today, as it was in the beginning, lest we forget that only while we remain true to its precepts will our course be onward and upward.

"Lead our thoughts out to those kept from this gathering by suffering and sorrow, that they may feel the healing sympathy of our common brotherhood; enter the hearts of those who wander, and comfort them with the thoughts of the constancy of our love; rise upon the music of the bells which toll this hour unto the realm of eternity, so that our brothers gone, even amid the perfect peace they now enjoy, may know we are reading from the tablets of love and memory.

"Remain with us always to recall at this hour those who wander, those who will come no more, and with hearts attuned to the melody of 'Auld Lang Syne,' may we ever, when eleven strokes proclaim the approaching end of day, pledge in the mellow wine of friendship the memory of our absent brothers."

If any baptized Christian has been enmeshed by such an organization as the Elks, should he not shudder when he reads of these insults to his God and Savior? Certainly such a one should instantaneously repent of his folly and obey the call of the Good Shepherd who calls to His erring sheep: "Come out from among them and be ye separate, and touch not the unclean thing!"—*The Lutheran Witness.*

The Moody Bible Institute of Chicago graduated seventy students of the summer class from its Bible study, missionary and gospel music courses at public exercises in the Institute Auditorium August 12, 1920. Rev. P. B. Fitzwater, D. D., of the Institute faculty, was the speaker of the evening.

The graduating class represented thirty-seven states and three foreign countries. Twenty graduated from the missionary course.

Since the last graduation exercises, April 22, 175 students have completed courses in the Correspondence Department. These students represent thirty-seven states and the following foreign countries: Canada, Mexico, England, South Africa, Guam and China. There

are now more than 6,000 active students enrolled in the Correspondence Department.

MASONS SEND GREETINGS.

Dayton, July 9, 1920.—A letter highly prized by the governor came from the Jefferson Masonic Lodge at Middletown, of which the governor is a member. It commented on the fact that the Middletown Lodge has furnished Ohio two governors, Cox and Campbell, and concluded, "Now our Jimmy has received the highest honors of the Democratic party and he is going to win."—*Ohio State Journal.*

A SNARE TO AVOID.

"It is a snare to a man rashly to
utter holy words
And, after vows, make inquiry."
(Prov. 20:25, R. V.)

It is not necessary to cite the degrees of more than one of the secret orders, to show that the candidate utters what is sacred and that he also utters it rashly. We give, however, three illustrations.

A Knight of Pythias says in his obligation: "I solemnly promise . . . " This is continued paragraph after paraghraph and closes with "so help me God and may He keep me steadfast."

An Odd-Fellow in his obligation says: "I, in the presence of the brothers of the Order now assembled, do solemnly promise . . . . to the faithful performance of all which I pledge my sacred honor." This is repeated in the various degrees.

The Mason is his obligation says: "I, . . . do . . . most solemnly . . . swear." The paragraph begins with the "sacred" utternace "I furthermore promise and swear" while succeeding ones follow one after another with the connective and continuative word "furthermore." The final paragraph includes the "sacred" utterance "to all this I most solemnly . . . swear . . . so help me God."

That the candidate in each of the above named orders rashly utters his sacred promises is seen at once when it is considered that he is uninstructed and repeats after the lodge leader piecemeal, words, phrases, or clauses that come to him suddenly and without explanation. Elucidation of some parts of the obligation seems obviously needed, yet it is only "after vows" that the uninformed victim already caught in the snare, can make the "inquiry." Could the condition and the terms of the proverb above quoted be more precisely fulfilled?

SECULAR PRESS.

Grips and Passwords.

(Editorial Note.—*The Valve World* is a trade publication, edited by Justin W. McEachern and published by the Crane Co., one of the greatest manufacturing corporations in the United States. The following paragraphs from its issue of March, 1920, contain as sane a statement of objections to the lodge as one can find in current literature.)

Down in one of the Southern California cities the high school "frat" has become a problem. School authorities and parents—some parents at least—have been holding meetings and trying to devise ways and means to put these snobbish, un-democratic, un-American, and wholly unnecessary secret organizations of youngsters completely out of business. One school principal said that the worst feature of the "frats" was the complete disregard of the members for law and order, their contemptuous objection to any sort of discipline, and last, but by no means least, a general and easy tendency toward immorality. As no one contradicted the gentleman, it may be assumed that he merely stated the case as it stands. And, this being so, I am wondering why it should take longer than twenty-four hours to wipe out every high school fratenity in that city or in the whole state.

As a broad general proposition secret organizations of any sort are opposed to the ideal of the brotherhood of man; and, still speaking in a general way, they militate against the fullest development of individualism. No man can take an obligation (to a secret society), no matter how lofty its purpose or how desirable its intent, without to that extent limiting his freedom of thought and action.

I always have been of the opinion that a citizen should undertake no obligation save that imposed by his citizenship, and doubtless this has had much to do with the fact that I never have been a "jiner." I know no passwords, and I practice no "grips." If I can't put my heart in my

HOPI INDIAN PACKING FOR TRIP TO TRADING POST.

hand when I clasp the hand of another, then I don't want to shake hands at all. I never have been able to persuade myself that a certain peculiar and secret twitching of certain muscles in my fingers, meeting with a similar switching in the fingers of another gave to that other a claim on my sympathies and actions that I might deny in the absence of any muscular twitching. Neither have I leaned to the idea that the whispering of certain cabalistic words or phrases through the peep-hole of a door should grant me privileges and opportunities not open to the unfortunate fellow who did not possess the verbal secret. Perhaps this idea of secret fraternalism, this scheme of sorting out groups of men according to certain obligations, grips, and passwords, is not devoid of good (?) among men of full growth; but I frankly hold that similar grouping among the boys and girls to whom we are trying to teach the principles of human brotherhood and genuine democracy cannot result in anything but bad. The public school secret society is an abomination, pure and simple. It favors about everything that is opposed to the building up of good citizenship. It makes snobs. It inculcates "class." It stunts individual development. It discourages real manliness and womanliness. It is wholly repugnant to our institutions. It should be wiped out and kept out forever. If argument and persuasion will not accomplish this much-to-be-desired result, then let it be remembered that the woodshed, the barrel stave, and the muscular paternal right arm still may be brought into effective play. There is a touch in the well-applied barrel stave far transcending the touch of any "frat" grip on earth.

THANK YOU.

The courtesy of the Atchison, Topeka & Santa Fe Railway Company enables us to present to our readers some fine views taken in the West of the Hopi Indians at work and a sunset scene at the Grand Canyon, National Park, etc. All of the cuts used in this number are loaned us by the Santa Fe Railway Company.

NEW YORK CITY FRATERNITIES TO GO.

Enforcement Delayed Six Years.

Lodges of Masons, Odd-Fellows, Etc., in Schools Also Forbidden.

High school fraternities must go!

The Board of Education said so by by-law enactment in the fall of 1914, but the fraternities did not give up. Now there will be an effort made to enforce the ban—next fall. A non-fraternity pledge prepared by the high school principals will then be exacted from members of school athletic teams.

Some principals have barred fraternity members from teams, while others who had barred them have raised the ban in view of the decision of the superintendent to postpone action until the fall.

The high school principals discussed the fraternity situation at a meeting on May 1, but final action was not taken. A copy of the proposed pledge was sent to Superintendent Tildsley, who declared that he did not "believe it would be fair to the organized teams at this time to spring this pledge upon them and disrupt the teams in the middle of the baseball season.

"If the by-law in regard to secret societies has not been strictly enforced heretofore the fault does not lie with the boys, but with some one else, and therefore I do not believe they should pay the penalty. It would be wiser, therefore, to postpone the enactment of this pledge until September next, due warning being given to the boys beforehand.

"My Vlymen in a recent letter to me maintains that the interpretation which refers to secret societies or others hav-

ing no connection with the high schools is an obiter dictum and has no force whatever. I am inclined to believe that his point is well taken. There is no doubt whatever that the Board of Education, when it passed the by-law, had in mind what are known as fraternities, that is, secret organizations with students meeting either in the school building or out of the school building, composed in the whole or part of high school students and exercising an influence on the conduct of student affairs in a school. I believe that if each principal should deal honestly with the situation in the light of the intent of the by-law, as I have stated it, that the difficulties would speedily vanish. There is no doubt that the Board of Education did not mean to forbid membership in church societies, Odd-Fellows, Masons, Knights of Columbus or anything of the kind.

"Any action by the high school principals at this time which would seem to the pupils oppressive would not accomplish the object desired, but strengthen rather than discourage the fraternity influence in our schools."

Following is the by-law that was adopted September 16, 1914:

"No secret society, secret club, or secret organization shall be allowed in any high school. All meetings of any society, club, or organization in any high school shall be open to the principal or a teacher designated by the principal, or to any superintendent, or any member of the Board of Education. The constitution, by-laws and minutes of the proceedings of any society, club, or organization in any high school shall be subject to the inspection of the principal, or of any superintendent or any member of the Board of Education. No pupil attending a high school shall join or obtain membership in any society, club, or organization making use of the school name, directly or indirectly, or purporting to be a school organization, which does not comply with the provisions of this subdivision. The committee on high schools and training schools may provide appropriate penalties for violations of this by-law, which shall be enforced by the principals of the several schools."

So the high school fraternities officially are banned and officially the ban will not be enforced until next fall—six years after it was adopted.—*Globe and Commercial Advertiser,* N. Y., May 17, 1920.

"TARRED AND LEAVED."

Nine Students Accused.

West Orange, N. J., June 18, 1920.—Warrants charging assault and battery were issued today for nine members of the Beta Sigma fraternity of the West Orange high school, as a result of allegations of Dr. Howard Applegate, a dentist of this city, that he was "tarred" and "leaved" in the woods near here Tuesday night during his "initiation."

Dr. Applegate declared he was blindfolded, stripped, his body greased, tarred and covered with leaves, and that he was beaten in the face, that molasses was poured into his shoes and he was threatened with stoning if he moved. He said he remained in the woods for three hours and then made his way to a pharmacy here.—*Grand Rapids Herald.*

ILLINOIS SCHOOL LAW ANTI-FRATERNITY.

Educators universally condemn fraternities in our public schools, but money and influence seem to be behind these school lodges in a ceaseless effort to defeat the efforts put forth to suppress them.

The law enacted by the Illinois legislature last year has now been discovered by these lodge defenders to threaten Y. M. C. A., Camp Fire Girls, Boy Scouts and all religious societies for boys and girls. O! Tempora! O! Mores!! Such a law is awful isn't it? But does the law endanger such associations? Read it. Mr. Wm. A. Bither, attorney for the Board of Education of Chicago, says that he is certain that the *bill is aimed only at fraternities and sororities,* yet it might be used to wreck every organization of boys and girls, and he will not advise the Board to enforce it against school lodges.

Investigation made in Chicago previous to the Illinois law of 1919 showed these school lodges to be unspeakably evil. What can be the motive for the School Board's position?

Following is the act:

"Section 1. Be it enacted that a public school fraternity, sorority or society, as

contemplated by this act, is hereby defined to be any organization composed wholly or in part of public school pupils which seeks to perpetuate itself by taking in additional members from the pupils enrolled in such schools on the basis of the decision of its membership rather than upon the choice of any pupil who is qualified by the rules of the school to fill the special aims of the organization.

"Section 2. That any public school fraternity, sorority or secret society, as defined by section 1, is hereby declared to be an organization inimical to the public good.

Penalty Is Provided.

"Section 3. That it shall be the duty of the school directors, boards of education, school inspectors and other corporate authority, managing and controlling any of the public schools of this state, to suspend or expel from the school under their control any pupil of such school who shall be or remain a member of, or shall join or promise to join, or who shall become pledged to become a member of, or who shall solicit any other person to join, promise to join or be pledged to become a member of any such public school fraternity or sorority or secret society."

A penalty of a fine from $25 to $100 is provided for each violation of this statute. The University of Illinois and the state normal schools are declared exempt.

INITIATION RITES WERE FATAL.

Alfonso Quinonez, a special student from San Salvador, in the sugar school of the Louisiana State University at Baton Rouge, is dead as a result of injuries received when he was burned with ether at the initiation ceremonies of a fraternity.

According to the statement of students, part of this ceremony consisted of rubbing a portion of the skin with ether. During this act the fumes became ignited, and Quinonez was burned so badly that he died soon after.—*Grit*, June 6, 1920.

HAVASUPAI INDIAN WOMEN.

CHICKEN FRY FLITS.

Reformatory Gets Skilled Fraternal Cook.

"I've changed my mind and I want to change my plea," John Jefferson told Judge Dan B. Cull yesterday afternoon in criminal court.

Judge Cull wrote in his calendar "Plea changed to guilty" and then looked inquiringly at the prisoner.

"It was this way, your honor," Jefferson said.

"I belong to a very fine fraternal order. By profession I'm a cook. My order decided to have an annual dinner, and they appointed me steward for the occasion.

"They unanimously decided to have fried chicken for the piece of resistance—and they told me to get the chicken. Well, I got 'em. That's what I'm pleading guilty to now.

"But the hard part, judge," said Jefferson sadly, "is that I had just got the chicken home safely and had started to lug them up to the scene of the banquet when a detective tapped me on the shoulder and asked me where I got all the chickens."

"They need cooks at the reformatory," Judge Cull remarked. "Try your hand down there for a while, Jefferson."

A number of lodge brothers of Jefferson were in court to testify to his character, but inasmuch as no one was summoned by the defense they were not called.—*Cleveland Plain Dealer.*

REFORMED PRESBYTERIAN SYNOD.

Extract From Minutes of Ninety-First Session.

The report on secret societies was submitted and taken up item by item for adoption. The report was adopted as a whole and is as follows:

Report on Secret Societies.

The secret society is an institution of ancient renown. Some think they flourished before the flood. Antediluvian conditions in the days of Noah, if not in the time of Enoch, were certainly not unfavorable for their development.

Modern secret societies are proud to trace their origin to those most ancient; though it is strange that, in the light of history, they should be so. The ancient mysteries are certainly unequivocally condemned in Scripture. Their abominations are graphically described in Ezekiel, chapter 8. In Ephesians fifth, their sacrament is called the table of devils. In I Corinthians tenth, Christians are warned to have no fellowship with them. In Revelation, second chapter, the city to which the Babylonian mysteries had been removed is described as the place of Satan's seat. John 18:20 shows that the life of Christ was a strong condemnation of the principle of secrecy.

Secrecy is the very essence of heathen religions; it has a prominent place in Mohammedanism, and probably in every false religion. It never formed a part of revealed religion, and wherever it has been countenanced in connection with it, it has led to apostacy.

Among modern secret societies are Mormonism; the hierarchy of the papal church, with its brood of minor secret societies; as Jesuitry, Sinn Fein, Knights of Columbus and others, all subservient to its will. They are all characterized by craft, deceit, cruelty, a hatred of free speech, a free press, an open Bible and public education. They are intensely disloyal to all just goverment. Though they may camouflage their true character, they remain in heart unchanged. Like the leopard they cannot change their spots.

There is also a large class of secret societies not affiliated with Rome; some of which profess to exist for worthy and commendable objects. The principle of secrecy, however, vitiates the best of them.

Because we cannot mention them all we take Freemasonry as their representative. It is generally so taken, and we think fairly. That it is fair is apparent from the fact that membership in any of them involves an approval of the fundamental principle of Masonry; it is a step towards Masonry; and tends to make men tolerant of Masonry. They are so related to Freemasonry that if it should go down under public condemnation, they would all likewise perish.

There is a logical connection between it and those even that seem the most remote. Mormonism, for instance, abounds in internal evidence of having been organized by Freemasons. And the highest Masonic authorities, admit that Speculative Masonry owes its existence as an independent organization to the clergy of the Roman Catholic Church; especially the Jesuits; so that it has been called English Jesuitry.

It was formed on the model of the Roman Empire. This accounts for its character and its titles. Also for its union of civil and ecclesiastical functions. It was designed to be subservient to the papal hierarchy; but Providence had decreed otherwise. Hence the mutual hatred.

Its traditions are fabricated. They are both absurd and blasphemous. While it is frequently affirmed that no one who has not been initiated into its mysteries can really know anything of Freemasonry our sources of information are various and reliable.

They claim that the ancient mysteries were the very antecedent self of Masonry, and we know, from both sacred and profane history, what they were. Then we hear their popular lectures; see their public demonstrations; hear the statements of converted men, whom love of Christ has constrained to abandon the lodge; read their own standard works; and last, but not least, we have access to professed exposures of Masonry, to the reliability of which the Lodge itself has set its bloody seal.

Among the things we learn about it from these various sources is that it IS a religion or HAS a religion. That it is derived from heathenism; that it exalts its law and authority as paramount to that of the state. God's ordinance; that it prostitutes the oath, approves murder, conceals crime, represents vir-

tue as crime and crime as virtue, making the law of God of no effect through its tradition.

Some deceive themselves into thinking its terrible oaths are only, like the bear skin caps of grenadiers, intended to give it a fierce aspect out of keeping with its true character; but alas a score of authenticated Masonic executions bar the way to this conclusion. They force us to believe its bark is not worse than its bite. Here we see Pritchard's body lie in a London street, Masonically mutilated, after his publication of "Jachin and Boaz." There we hear the cry of William Miller, "My wife, my children," as he is strangled and beaten to death, and his heart, still warm with life, torn from his breast in a Masonic Lodge in Belfast, merely because he had made the admission that "Jachin and Boaz" was true; to which fact murderers still more loudly testified in the very act of taking his life. Then the atrocities in connection with the abduction and murder of William Morgan of Batavia, New York, are still fresh in the minds of us all.

Among human institutions, it is an anomaly; because, while it is clearly not a divine institution, its refusal to respectfully yield obedience to the state, amounts to a refusal to be classed as an artificial organization. If, however, it be neither divine nor human in origin, and even shows itself hostile to those institutions which we know to be divine, there remains but one category in which it can possibly be placed. Rather than enter into contention with the Lodge we will concede its claim; that it is neither human nor divine; and say "Hail thou child of the devil!" This theory seems to clear up a number of difficulties. It explains the character of Masonry. It explains why the principle of secrecy deteriorates every society that adopts it. It makes clear the inconsistency of professed Christians identifying with secret societies.

Yet Freemasons complacently compare their secrecy with the privacy of a family or the prudence of a business firm, and curtly tell us that it is nothing unusual to request a man to attend to his own business. But suppose a family were to resort to murder to maintain this privacy, how long would it be till the state would step in and make the affairs of that family its business? Would it be deterred by a request to mind its own business?

All intelligent men concede that a secret society is an agency well adapted to the accomplishment of bad purposes. The Father of his country was, while alive, regarded by his fellow Masons as very lukewarm to the Lodge. By some he was classed as a seceding Mason. It is evident, from his public utterances, that the reason for his attitude towards the Lodge was due to his conviction that in it lay grave possibilities for evil. He saw that it could become a serious menace to the public weal.

Were all professing disciples of Christ as loyal to their Lord as George Washington was to his country, we would be spared the humiliating spectacle of seeing persons who profess to know Him who is the true light, that lighteth every man coming into the world, permitting themselves to be led like blind men to the door of a Christless lodge, professing to seek for light, a sight, one would think, to make angels weep.

It becomes more and more evident to every observing mind that the principle of secrecy is a potent factor in producing the present world-wide trouble and distress. But the future is bright for the church. He who holds the seven stars in his right hand and walks in the midst of the golden lamp-stand foretold the conditions through which we are passing; the long struggle between light and darkness. But in the same connection he vouchsafed the promise that in the evening time there should be light, not a sunset glow that casts a passing glory over land and sea, but the light of the morning of that glorious day that shall never wear to night. It is near. The doom of secrecy is sealed. We, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness.

So, encouraged by the divine promises, we recommend: First. That we reaffirm our uncompromising opposition to secret societies.

Second—That we admonish all persons in influential positions to use their influence to the full against these pernicious organizations.

Third—That we respectfully suggest

to the authorities of Geneva College the advisability of:

1. Having frequent anti-secret lectures in that institution.
2. Keeping the library and reading room well supplied with anti-secret literature.
3. Making an effort to secure the offer of a prize to be awarded every year for the best anti-secret essay.
4. Being careful not to bestow any honorary title or degree, especially the honored title of Doctor of Divinity, on any member of any secret society; particularly on any Freemason.

Fourth—That we recommend the NATIONAL CHRISTIAN ASSOCIATION and their organ, the CHRISTIAN CYNOSURE, to the liberality of our people.

Fifth—That we urge our people to pray more earnestly for the overthrow of the secret system with its selfish fraternities and for the universal diffusion of gospel light: that men throughout the world "May brothers be for a' that."

MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, June 3 to 9, 1920.

WHY MEN JOIN THE LODGE.

BY B. M. HOLT.

A Former Member and Secretary of Pierson Lodge No. 169, A. F. & A. M., Barnesville, Minn.

Financial considerations blind great multitudes. Many professional and business men adopt Masonry because they actually believe that the lodge will bring them new customers and more business.

The proselytism of Masonry is to be noted. No scheme to get new members is too technical for Masonry. Yet, when a man makes his appearance on the threshold of the lodge, he must openly confess before the lodge members that "he comes of his own free will and accord," and "unbiased by friends and unifluenced by mercenary motives."

Curiosity works like a vacuum sweeper. Masonic proselyters, when soliciting members, are very careful to leave the impression upon the people that there really are some great, important, and myssterious secrets to be communicated to them through the lodge. This claim, however, we find to be a perpetual falsehood, and all who try to find those secrets will be (as I was) forever disappointed.

The magnificent temples, or the elaborate and costly furnished lodge-rooms; the handsome regalia and beautiful paraphernalia that glitter on our streets when the lodge is in procession, are great drawing-cards. I remember well how I longed for the time when I could be arrayed in one of those shining uniforms, and to have a right to enter those gorgeously furnished lodge halls. Lodge property, with 1,500,000 more or less able-bodied men back of it, thus becomes a tremendous power for gathering up new members.

Those highly decorated and lithographed certificates of membership, signed by the lodge officers and sealed in gold with the lodge seal play a noteworthy part in making people inquisitive. These certificates are so designed as to represent every imaginable thing pertaining to heaven and a joyful hereafter, and when placed under glass in a beautiful frame hung up in the most conspicuous place in a home—such a diploma does much to make the gazer feel suddenly stricken with that *"I-want-to-join"* feeling.

All those Masonic magazines which are so carefully spread among prospective candidates are also great inducements. They mean as much to the lodge as our church-papers mean to our Christian Church. Masonic literature in the form of books, magazines, papers, pamphlets, and tracts are being sowed broadcast throughout the whole world, and have, no doubt, led thousands into Masonic ranks, who, but for these productions, would never have thought of taking such a step.

The churchlike burial services and elaborate funerals that Masonry conducts before the public popularizes the lodge. Many are led to believe the lodge-burials to be something like a Christian burial; and worldly-minded people in general are deceived into believing that somehow the soul of a dead Mason will be all right in the hereafter. Frequently the lodge-ritual is read at the grave over unconverted and impenitent men by some Reformed minister. But such ministers, Scriptures tell us, are "blind leaders of the blind."

There are also many young men that

join Masonry because they have criminal blood in their veins, and expect to be protected under all circumstances, and shielded through all crime. Consequently, in trials and examinations before judicial and legislative tribunals, Masonic oaths have, in repeated instances, proved to be stronger and more binding on a Mason than a lawful oath. Obedience to the civil magistrate, and being true to the civil government, as well as loyal to the country, is not necessary in order to retain Masonic fellowship or membership in a lodge of Freemasons; for in the *Book of Constitutions* we read that, "though a brother

HOPI CEREMONIAL AT PUEBLO OF ORAIBI.

be a rebel against the state, yet, if convicted of no other crime, they cannot expel him from the lodge, and his relation to the lodge remains indefeasible."

Masonic barbecues and social gatherings, too, are a means of allurement of which very few outside of the lodge realize the original intent. Masonry is largely composed of business men who know the value of advertising, and thus we find in the social whirl of the lodge also that "advertising pays." The lodge plans a big "blow-out," and invites the Eastern Stars to furnish a sumptuous dinner. Special inducements are extended to ministers, professors, and all men who rank high in society, to have them present at such occasions. The Masons and Eastern Stars are requested to bring all their friends to spend a pleasant evening at the Masonic hall, and to partake of the delicacies prepared for the event. Many of the people present at such lodge-gatherings are young men who have never been inside a lodge-room before.

The lodge-room is equipped with elaborate furniture and fine carpets. The social atmosphere is pleasing, as the assemblage is composed largely of some of the most popular and best people of the town, who have been wheedled to attend in order to advertise the lodge. Thus many a fine young man has been drawn into the muddy current of lodgery.

I was and, no doubt, many others are, induced to join Masonry by the "Good Men" argument. I rested upon the promises of well known and highly respected men, who had great influence in the community, and actually were good authority on many things not pertaining to our spiritual welfare. But we find that men of a worldly character are imperfect in moral insight, and are blinded by their own habits, and governed by their own feelings. They are grossly ignorant of the demoralizing effect of lodge principles upon our spiritual life.

Nevertheless, when men like James A. Garfield, William McKinley, Theodore Roosevelt, and Hon. W. H. Taft will join Masonry to advance their own interests, such examples must naturally do much to induce others to "do likewise."

The wise man doesn't try to make a lot of friends; he tries to keep a few.

All the world's a stage but the show would be a bigger hit if the stage hands would cut out so many strikes.

All egoists are blind, since they look only through their own "I's."

SOME TIMELY WARNINGS FROM GOD'S WORD.

FROM "MANUAL OF THE MOODY CHURCH," CHICAGO.

In these days of worldliness among professing Christians, it is necessary that we call attention to the plain teaching of God's Word concerning worldly amusements and entangling alliances with unbelievers.

God's Word Demands a Separate Life.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

"And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 6:14 to 7:1.)

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Romans 14:21.)

The above Scriptures plainly call upon the child of God to refrain from the carnal pleasures of the world, and even from indulgence in any questionable practices which are so associated with vice and crime as to be harmful in their influence and a stumbling-block to the weak. Among these may be mentioned the theater, the card table, the dance, the use of intoxicating beverages, tobacco, narcotic drugs and membership in those oath-bound secret organizations which join one in fellowship with unbelievers.

The foregoing Scripture from 2d Corinthians plainly teaches that Christians should not marry or have other entangling alliances with unbelievers. And the following Scripture prohibits divorce, except for one cause:

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornification, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." (Matt. 5:32.)

LODGISM THE REVERSE OF CHRISTIANITY.

BY CARWIN LINDER.

After being in conversation with Masons and other secret order members, and reading books concerning them, I have been led to the conclusion that Masons do not understand the teachings of Masonry, or else they intentionally deceive. One Mason says it is a relegious institution while another says it is not, and they contradict their own statements when trying to defend the order.

When we accuse them of taking an unchristian oath, they say they take no oath, that it is only an obligation such as is taken in a church. Then on the other hand when we say that Masonry has been revealed by seceding Masons, they say: They are not worthy men and cannot be believed when they take the Masonic oath and then reveal it. Others claim that the Masonic oath has never been revealed.

Again they assert that Masonry is founded on the Bible. If so, is it true it has never been revealed? If Masonry is found in the Bible, or is an interpretation of it, do not all Christians have equal privileges with Masons to know it? Why should they conceal Biblical knowledge and ask God to assist them? Does God want his Word, or anything concerning it, concealed? If, indeed, Masonry interprets the Bible, then to conceal Masonic teaching would be to conceal God's Word.

If Masonry is founded on the Bible, and we all have Bibles, then why conceal it? Why spend money in the lodge to conceal what we spend money in the church to reveal? Who would promise to have his throat cut should he reveal what is founded on the Bible, as they say it is? If their secrets and works are in harmony with the Bible, why not bring them to the light? (John 3:19-21.)

Christianity holds that to retain our

faith and gain the Master's highest commendation and fellowship, we must use our best efforts to reveal, and spread the knowledge of the Bible and Christianity. In other words, according to the teachings of the Gospel, it means spiritual dearth and unfruitfulness to fail to reveal the spiritual light of Christianity. While on the other hand the penalty of the Masonic oath threatens unnatural death, if one fails to conceal what they say is founded on the Bible. Then, what more is needed to prove that the spirit of Masonry is darkness? When God's searchlight is turned upon Masonry, its false pretenses vanish away like a vapor. It will not stand the light, for it is a work of darkness and can only exist in darkness. (Eph. 5:11-13) "God is light and in Him is no darkness at all." (I John 1:5.) But the Devil is the prince of darkness. To reveal is light. Christianity reveals its principles. To conceal is not light. Lodgism conceals its principles. Christianity is defended and promoted by open revelation and discussion. Lodgism is defended and promoted by oaths and obligations of secrecy. Christianity is open to inspection to all humanity. Lodgism closes its doors and curtains its windows. Christianity asks a thorough investigation of its principles and obligations before participation. Lodgism allows no investigation of its oaths and ritual before participation.

Christianity is more secure when more thoroughly revealed. Lodgism is more secure when most perfectly concealed. Christianity reveals truth. Lodgism conceals falsehood. Christianity is felt in the heart, and revealed in the life. Lodgism sears the conscience and conceals its real life. Christianity is for all. Lodgism when it shall be participated in by all will exist no longer. Christianity renders charity to the poor and afflicted asking nothing in return. (Luke 6:32-36. Luke 12:12-14.) The Lodge takes care, by thorough examination and elimination, that the applicants are not likely to become subjects for charity and only receive such as can pay in advance for their benefits.

The Secret Society System is a great evil in our land. It is to be dreaded. It is injuring young men morally, physically and spiritually by the hundreds. Yet preachers and Christian workers stand off and dare not warn them. Newspapers dare not or will not warn them.

Christians, is it not time to be up and doing? Who of us has the courage of William Morgan?

—Converse, South Carolina.

TO CANDIDATES FOR THE MISSION FIELD.

The daughter of Dr. Arthur T. Pierson, who laid down her life in the missionary work in India, wrote her brother, a prospective missionary, the following weighty counsel:

"I write words for you to ponder and pray over.

"Do not go to any foreign field until you know beyond a doubt that God Himself sent you to that particular field at that particular time. If you marry any mission field in haste, you will repent at leisure. There is a romance or halo about being a missionary, which disappears when you get on the field, I assure you.

"And, believe me, from the first minute you step upon shipboard upon your way to a foreign field, the devil and all his agents will attack, and entice, and ensnare you, or try to do all these, in order to defeat the purpose for which you cut loose and launched. Nothing but the fullness of the Holy Spirit will carry any one through; and if you do not know that you have received this, do not fail to obey the command to "tarry until ye be enbued with power from on high.'

"Believe me, the foreign field is already full enough of prophets that have run, and He did not send them. Because of this, things are in a bad state in India, in the missions themselves.

"If you know beyond a doubt—and you may—that God is empowering and sending you there and now, go and fear not, and when through days, months and years of suffering that are sure to come in this cross-bearing life, the questions arise again and again, 'Why is this? Am I in God's path?' the rock to which you will hold in this sea of questionings and distresses is, 'God sent me here, I know beyond a doubt, therefore I may go on, fearing nothing, for He is responsible, and He alone.'

"But if you do admit, 'I do not know whether He sent me or not,' you will be thrown into an awful stress of mind by the attacks of the great adversary, not knowing what will be the outcome, and you will find yourself crying out, 'Oh, that it were time to go home! What a fool I was to run ahead of the Lord.'

"Do not think, my brother, that God sends us to the field to sweetly tell the story of Jesus, and that is all. He sends us there to do what Jesus came into the world to do—to bear the cross. (Matt. 16:24) But we will be able to trudge on, though bowed under the weight of that cross of suffering and even of shame, if our hearts are full of Him, and our eyes are ever looking upon the One who is invisible, *the One who sent us forth* and therefore will carry us through.

"I pray that this message may shake in you all that can be shaken, that that which cannot be shaken may remain on the Rock of Ages."—*The Christian*, Boston, Mass.

OUR PRESENT-DAY ATTITUDE TOWARD THE LODGE.

BY REV. J. R. GRAEBNER, FT. WAYNE, IND.

(Continued from the August number.)

Masonry Not Half Heathen, Half Christian.

The assertion is often made that Masonry has degrees higher up that are Christian. That claim can be recognized at once as false. How can Masonry be one thing up to a certain degree and another thing higher up? How can Masonry be idolatrous and heathen at the bottom and Christian at the top? It is Masonry and bears that name, all the way through. It is Masonic doctrine that the first three degrees, Entered Apprentice, Fellow Craft and Master Mason, contain the essence of Masonry, and whoever has been raised to a Master Mason is considered a Mason in every sense. How can a man be a heathen Mason in the first three degrees, the so-called Blue Lodge, and a Christian Mason in any of the higher degrees or departments of the same institution? No more than our Lutheran schools could be Christian schools in the lower classes and heathen schools in the higher classes. No more than our Synod could have Christian worship in its colleges and heathen worship in its seminaries. Does a Christian mother teach her little one only of a Supreme Being, and not of Christ? Are that little child's prayers directed to a Supreme Ruler whom nobody knows? Does that Christian mother think: I am going to tell my child of Jesus later, when he is older? No; Jesus is God, in Him we know God, and just as soon as we tell our children about God, we tell them of Jesus, and the first words of prayer taught children in Christian homes contain that sweetest of all names, Jesus. "Come, Lord Jesus, be our guest," etc.

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take;
And this I ask for Jesus' sake.

Tender Jesus, meek and mild,
Look on me, a little child.
Help me, if it is Thy will,
To recover from all ill.

Whenever we Christians pray, whether we expressly mention the name of the Father, or that of the Son, or that of the Holy Ghost, which ever person or persons in the Trinity, we expressly mention in this or that prayer, we always mean the Triune God, Father, Son and Holy Ghost, in whose name we were baptized, and who is the only God we know, the only God in whom we believe. All our prayers are in the name of Jesus, in whose merits alone we trust for help and every blessing, whether we expressly mention that fact in this or that particular prayer or not. When we say "God," "Father," "Lord," in our prayers, we are not praying to an unknown god, but we are praying to that God who revealed Himself in Scripture, and of whom we believe all that the Scriptures say of Him, and in whose Word we trust.

The Belief of Unbelievers.

In some of the degrees of Masonry the name of Jesus Christ is mentioned. The same can be said of the Mohammedan Koran, The Book of Mormon, Science and Health of the Christian Scientists, and of the books of other heathen cults used in place of the Bible or in connection with the Bible. A Jewish boy living in my neighborhood has told my boys that he believes in Jesus, but not in Christ. Very significant! He

believes, as his parents do, and as the Mohammedans and the Mormons and the Buddhists and the Unitarians and the Masons believe and as the unbelieving Jews of Christ's day believed, that Jesus is the Son of David, but they do not believe, nor do any of them pretend to believe, that Jesus is the Son of God, the Christ, the Redeemer of the world. When such anti-Trinitarian cults speak of Jesus or Christ as the Son of God and the Savior of the world, they do not mean what Christians, according to Scripture, mean when they use those same terms. It is believed by many that Mohammed, Confucius, Joseph Smith, the Mormon Prophet, and Mary Baker Eddy, the founder of Christian Science, were just as great as Christ. Thousands who call themselves Christians do not believe that Christ is God any more than any other man. We quote from the *Christian Science Journal:* "Surely, the people of the coming centures will vie with each other in doing homage to the Rev. Mary Baker G. Eddy, the greatest character since the advent of Jesus Christ, and her book, "Science and Health, with Key to the Scriptures,' will go down in history as a part of the sacred writings of the ages." The Spiritualists say, in their Spiritual Sunday School Manual: "Spiritualists believe that there is a supreme power and intelligence called God, of which no two persons have the same conception. They believe in Jesus Christ and all great and good men and women, and that we all have in us the same elements of greatness and goodness."

The lodge creed is no better.

It is a very common belief among people who call themselves Christians that Christ is the Savior of the world only in this way that He by precept and example showed men how to live happily here on earth and how to earn for themselves a place in heaven. In Masonic literature there is no Christian conception of Christ's person and of His saving work. The Christ of Masonry is precisely the same as the Christ of the Koran. The specific Christian conception of Christ would mean the Christian religion, which would be "contrary to the universality of Masonry." Mackey (Encyclopedia, p. 64) expressly says: "Freemasonry is not Christianity. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth. It admits men of every creed within its hospitable bosom." In full accord with this the Grand Lodge of Masons in 1869 said in a Judicial Declaration: "Disbelief in the divinity of Jesus Christ does not in any sense affect Masonic standing."

"Prince of Mercy" Degree Christian in Its Construction.

The twenty-sixth degree of the Scottish Rite, the degree Prince of Mercy, is called the Trinitarian Degree. Mackey's Encyclopedia, article "Prince of Mercy," calls it "a Christian degree in its construction" (note well: "in its construction" being based on the number three, not "Christian" in *doctrine*), and says that the Ritual treats of the threefold covenant of God made with the human race, first through Abraham, then through Moses, and finally through Christ. The name of Christ is mentioned in this degree, but the Ritual contains not a single reference to the saving work of Christ. A ceremony which resembles Christian Baptism is performed in this degree. Water is poured upon the head of the candidate, and these words are spoken: "I pour this water upon thy head as a symbol of the purification of the soul by suffering and sorrow, by which parting with the stains of sin and the sordidness of vice it becomes fit to return to its eternal home in the bosom of the Father, who loveth all the children he hath made." This is the Masonic baptism, without mention of Christ, without a reference to the Trinity. And the degree in which this blasphemous parody upon the Sacrament of Baptism is perpetrated is known as the "Christian" degree. Masonry is from beginning to end idolatrous, a Christless cult.

The lodge god being an idol, the lodge religion must be heathen altogether. In every heathen religion, that is, in every religion which does not recognize Christ as the Savior in the Scriptural sense of the term, salvation by man's own works is taught in place of salvation through Christ and His merits. We find this heathen doctrine very pronounced in Masonry and Odd-Fellowship, less pronounced in other lodges.

Not One Word to Justify, But Many to Condemn.

The Savior says (Matt. 12:37): "By thy words thou shalt be justified, and by thy words thou shalt be condemned." No lodge ever spoke a word whereby it might be justified, but all lodges speak words whereby they will be condemned. Let us see. And for a change let us have *a gradatio ad majus,* a succession from the smaller to the greater.

You will remember the Elks' doxology. At the memorial exercises already referred to the following verse was sung:

Great Ruler of the universe,
All-seeing and benign,
Look down upon and bless our work,
And be all glory Thine.
Oh, hear our prayer for the honored dead,
While bearing in our minds
The memories graven on each heart
For Auld Lang Syne.

It is a prayer for dead Elks. We should not pray for the dead. God never commanded, nor has He promised to hear, such a prayer. On the contrary, God tells us that a person who died is either in heaven or in hell. Those in heaven have no need of prayer in their behalf because they are forever delivered from all needs and from all evil. Lazarus is comforted in Abraham's bosom. Those in hell are beyond any help, and no prayers can do them any good. The rich man in hell could not have his tongue cooled, nor could his request for his brethern be granted. "When a wicked man dieth, his expectation shall perish." (Prov. 11:17.) "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27.) Whoever will rule Christ out of the doxology will also rule Him out of his dying prayer. Those verses sung by the Elks show that in their opinion every one who died a good Elk is an "honored dead" in the sight of God and man.

The following are portions of the burial and memorial services of the Loyal Order of Moose:

"Today we realize how transitory is all that is mortal. And we can but pray that He who watcheth over us will forgive our mistakes and transgressions, and that He will, because of the love that builded it, find out Circle worthy."

"Heavenly Father, we come to Thee in our hour of affliction. Let Thy tenderness and compassion touch the hearts of all, especially the family of our departed brother, who knew him best and loved him most. Ease Thou our sorrow, and revive anew our trust and faith in Thee. Grant us strength to bear the burden Thy wisdom has imposed upon us, and make us strong to battle with the temptations and evils of this life, so that, when our call is sounded, we may be gathered to Thy presence. This we ask in Thy name. Amen."

Special Grave Services: "Heavenly Father, we come to Thee in our affliction. Let Thy tenderness and compassion touch the hearts of all, especially the family of our departed brother. Ease Thou our sorrow, and revive anew our faith and trust in Thee. Father, grant us strength to bear the burden thy wisdom has imposed upon us, and make us strong to battle with the evils and temptations of this life, so that, when our call is sounded, we may be gathered in Thy presence. We ask this in Thy name. Amen."

"My brother, sweet be thy rest and happy thy awakening. Here may springtime bring its earliest buds and flowers, and here may summer's last rose linger longest; and though the frost of autumn shall lay the flowers low, and for a time make desolate all that is here, and the winter shall come to deck this grave with a mantle of white, yet in another springtime will the flowers bloom again. So, my brother, when the bright dawn of the world's resurrection shall light the heavens, may this, thy body, now laid low by death, come forth in immortal glory, and in the realms above mayest thou join in making our broken circle again complete. Until then, my brother, farewell."

"No Sting in Death" to Faithful Elks.

Memorial Services: "Dictator (gives a rap): Brother Sergeant-at-Arms, drape our altar with a cloth of black and white, black to signify our sorrow in the loss of our departed brothers; white, to signify our faith that we shall meet them again. Place the Holy Bible on our altar! it is our inspiration and our guide. Place a flower on the altar; token of our tribute to those who are with us no more. Drape our charter

in their memory."

"To the brothers who live faithful to the broad and beautiful precepts of our order, there is no sting in death, nor victory for the grave. There is indeed victory and triumph in surrender to the inevitable, in a brave and peaceful welcome to the hour of the soul's passing. To the coward, the life beyond is dread and dark; to the brave it is cheering and luminous; it is not sacrifice, it is reward, not a halting and stillness, but progress and thrilling clairvoyance. There is solemnity; yea, sadness, in all earthly partings, but not despair. When in good time our scroll is written and the record of our achievement made up, let us 'meet death with a level gaze.' Upon the faces of the great and good there shines a light reflected from the golden hills of heaven, which death cannot efface or dim, and for such for all eternity there waits a peer's place upon the Seats of the Mighty."

"Divine Father, we thank Thee in that Thou hast permitted us to assemble here in tribute to our loved dead; to once again affectionately call their names and by Thy blessed gift of memory to again see their faces. O Lord, we ask Thy blessing on each dear departed brother, on his family and loved ones; and we ask Thee to bless our order, its members, and their dear ones. Grant us strength to bear the burdens of life, and when the end shall come, grant that we may fearlessly and with perfect faith in Thee enter our last long sleep. Amen."

The entire Moose Burial Service and Memorial Service Ritual, which contains much more than the portions we have quoted, more prayers and meditations similar to those quoted, does not once mention, or refer to Christ and His atoning sacrifice; it not only implies, but it plainly says that every good Moose goes to heaven on his own merits. It does not contain the Lord's Prayer, because Christ made it. It contains only such hymns in which Christ's name does not occur, as "Nearer My God to Thee," and "Lead Kindly Light." It also contains, in the closing prayer, a petition for the dead.

SUNSET AT THREE CASTLES, GRAND CANYON NATIONAL PARK.

Atheists in Modern Woodmen Heaven.

In the History of Modern Woodmen of America, Joseph C. Root, Head Consul, "an active member of the Masonic Consistory and co-ordinate bodies, of the Odd-Fellows, of the Knights of Pythias, and other fraternal organizations," writes on page 13: "The fraternity should not arrogate to itself to select the Christian and reject the unbeliever . . . The doors, then, are left open to the Jew and the Gentile, the Catholic and the Protestant, and agnostic and the atheist."

The official Ritual of the Modern Woodmen of America, in the chapter on "Funeral Ceremonies," has the following on page 77: "Consul: We shall soon leave our neighbor in the city of the dead. Mourn not his departure. He shall live in the eternal glories of his Maker." After the body is committed to the ground, the order sings:

> So let him sleep that dreamless sleep,
> Our sorrows clustering round his head;
> Be comforted, ye loved, who weep,
> He lives with God! He is not dead.

Even though he died an "unbeliever," "agnostic," or "atheist," if he was a good Woodman, he is now in heaven, according to these funeral ceremonies.

The Red Men also despise Christ. They evidently have no use for Him in their pursuit of righteousness and peace, here and hereafter, otherwise their ritual could not contain a prayer like this:

"O Thou Great Spirit of the Universe, good and powerful as Thou art, whose power is displayed in the splendor of the sun, the glories of the night, the foliage of the forest, the roaring of the rivers, and the great waters of the deep, look down from Thy majestic throne of grace and shed thy bounties upon all Red Men of the forest. Do Thou, Great Spirit, inspire each Red Man's breast with that holy courage that will teach him to paddle his canoe safely to that undiscovered country from whose bourne no traveler returns.' Teach him truth, wisdom, and brotherly love toward his Fellow Red Men. Grant that our walk be upright and pleasing in Thy sight. Banish all discord from our councils, that our council-fire may forever burn to Thy glory. Bless us with plenty, and reward our labors twofold. May the Red Man and pale face be friends. Enable us to prove by our good works that we are brethern, and show the stranger that with us virtue, charity, love, peace, freedom, and friendship dwell. Inspire our great councils with wisdom, that they may be able to guide their respective Tribes in the right path, that they go not astray and follow the path of the Evil Spirit. Preserve our homes from danger, and make us wise and virtuous. Teach us the trail we must follow while we live in this forest, and when it is Thy will that we shall cross the river of death, take us to Thyself, where Thy council fire of love and glory burneth forever in righteousness. O, Thou Great Spirit, hear us!"

The Knights of Pythias (Ritual p. 2) pray for life eternal in these words: "Vouchsafe Thy blessing, our heavenly Father, on the events of this evening. Be Thou with us, shield us from all harm, and finally permit us to be with Thee, on the last great day, a united brotherhood, to share the blessings of life eternal. Hear and answer us, we beseech Thee. Amen." Who would imagine a Christian congregation having in any of its books a prayer for the privilege of being with God on Judgment Day to share the blessings of life eternal in which Christ and His merits are not mentioned? But a good Knight of Pythias can go to heaven, it seems, without Christ.

(To Be Continued.)

Nothing venture and you'll have nothing to regret. If you've nothing to regret, you've never had any fun.

Patience and forgiveness are the shock absorbers of life.

A white minister in Missouri was recently called upon to marry a colored couple. At the close of the ceremony he humorously remarked, "It is customary to kiss the bride, but in this instance we will omit it." The indignant groom replied, "It is customary for the groom to give the minister a five dollar bill but in this instance we will omit that." Ministers should either perform their full duty or talk less.

News of Our Work

The following item will be of interest to many of the CYNOSURE readers: Rev. Dr. Carradine is the author of "Are Secret Societies a Blessing?" which has been issued in many editions and by a number of different publishing houses, besides our own National Christian Association.

"Dr. Beverly Carradine, for over twenty-five years an evangelist of the Methodist Episcopal Church, South, formerly a resident of St. Louis, Missouri, who sustained a severe injury about two years ago from an accident in Tacoma, Washington, when he was struck on the head by a street car, is not dead as has been reported, but is much better and is gradually recovering. He is at home with his family in Chicago and may be reached by addressing his daughter, Mrs. Lulu Samuels, 75 Blane avenue, Hinsdale, Ill. He has been shut in for a long time and would appreciate hearing from his many friends."

We take the following from the August, 1920, issue of *The Gospel Messenger,* the official organ of the Primitive Baptist Church:

"It is and has been the sense of our churches not to hold in fellowship any church, member, or minister, who holds membership with the world, Freemasonry, Odd-Fellowship or other anti-Christian oath bound religious orders that do exist or may hereafter exist, founded upon the wisdom of men, or any modern attempts to reform or babylonize the church of God."

CONTRIBUTIONS.

The last report was in the August CYNOSURE, page 122. The following amounts have been received since:

A. W. Patterson, $1; Mrs. E. E. E. Bailey, $5; Rev. Bunge, $1; Rev. Wm. Harder, $2; F. Buiz. $5.

Christian Reformed Churches: Classes Illinois, $15 and $48.72; Ninth Street, Holland Mich., $28.05; Goshen, Ind., $2.50.

Our thanks on behalf of the Association for the above. During the montl past we have given to each of the seventy graduates of the Moody Bible Institute a cloth bound copy of "Modern Secret Societies," by Pres. C. A. Blanchard

We have sent out free some 14,000 page of tracts and quite a number of CYNOSURES. Many individual ministers have been reached in this way.

The new edition of tracts which we recently printed cost between two and three hundred dollars. Others now out of print should be republished soon. Our grateful thanks are given to those who have sent in their contribution for this purpose.

Please do not forget to take a share in the CYNOSURE ENDOWMENT FUND. It only amounts to $60.00 at this writing, but watch it grow.

WM. I. PHILLIPS, Treasurer.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

In Country, Holmes County, Ohio, August 13th.

Dear CYNOSURE: As my friend is busy who is to take me for calls, I improve the opportunity to report.

I came over the hills with the multitude to attend the Ohio Mennonite State Sunday School Conference, which gathered in a large tent near "Martin's Creek" Church. The land is this section is largely "piled in heaps," as the Irishman described the small mountains. I am told there are but 52 churches in Holmes County, and about half that number of local pastors. The people appear prosperous and healthy. There are many friends here of our cause.

The conference was a great success, large in attendance, and strong in spiritual expression. The subjects discussed were varied and comprehensive. The addresses were thoroughly prepared and masterly in delivery. Your representative was given a welcome and as much time for expression as the overcrowded program afforded. There was much money needed to meet the mission field calls, but the N. C. A. was given its portion in a good list of CYNOSURE subscribers. The spirit of this meeting was most delightfully refreshing to one contemplating the sins and sorrows of our distressed times as they are set forth by the daily papers.

The past month has brought great opportunity for effective work. I gave three addresses in churches of the United

Zions Children while in Lebanon County, Pennsylvania. A run of twenty-six miles over a fine road by the Cornwall Iron Ore mines, and through Lebanon County forest brought me to Hahntown, near Ephrata. My coming had not been announced. The elder in charge, however, gave me the larger portion of his time, and liberty to speak on my specialty. Some lodge people did not wait for the benediction. The greater portion of the congregation evidently sympathized with the speaker.

rived in the night. The glare of the blast furnaces as the flames shot far into the sky gave the appearance of a city on fire. Prices were advancing and business appeared good. I took a few hours off to go fishing with my good friend Fischer, of Columbiana, Ohio. We cultivated our patience and enjoyed the fine supper that the good wife prepared. We are not saying much about the fish! Some new names were added to our CYNOSURE list at that place. There were stops at Leetonia, Salem, Louisville and

INDIAN SHAWL WEAVER.

The Richland, Pennsylvania, meeting in the "Church of the Brethren" would have been better attended had not the harvest need been so great. There were likely seventy-five in attendance. It was well worth while. I wish our friend Goodman, who told of leaving many lodges would write of his experience for the CYNOSURE.

Dropping into prayer-meetings in Palmyra and Camp Hill, Pa., brought good results. A sabbath was spent near Waynesboro, Pa. I spoke in Church of the Brethren at Prices and Rouserville, and was told my coming was especially opportune at the former place, as they had lodge troubles.

While at home in Virginia I spent the Sabbath near by at Oakton. I found the number of friends there increasing. Their minister had fallen from a tree and fractured a rib. He expressed joy that I could speak in his stead. There was anti-lodge mixture in the sermon.

My first stop in coming to the Buckeye State was Youngstown. Our train ar-

Canton that proved helpful. Our good friends of the Lutheran church at Salem were rejoicing in the good fortune in their new pastor. All the activities of this church were in excellent condition, and they stand a unit in opposing the lodge, I was told.

I spoke for Wesleyan, Methodist and Mennonite Mission churches at Canton.

A fine Wesleyan church, centrally located, is in process of erection. The good pastor feels anxious that another anti-secrecy convention shall be held in this city and offers the use of his church as soon as it is completed. He recalled with pleasure our former convention. I was told that seventy per cent of the pastors in this city are members of the lodges. Surely there is great need for light in Canton. When shall we rally for this convention? Akron, Barberton and Wadsworth, Ohio, gave their usual contribution of CYNOSURE subscriptions. I exceedingly regretted my inability to enter some of the doors of usefulness in these cities. Likely I can reach the

call for an address in an Akron Lutheran church on my return from the contemplated Michigan work next month.

There were several camp meetings and conferences inviting, but providence indicated I should come here. Why don't more of our friends enter this field of work? Surely, there is crying need. Were I forty persons, instead of one, there would be plenty of open doors for the forty.

I am expected to speak in a large country church near here on Sabbath, the 15th. My thought is to attend the conference of our Ohio Synod Lutheran friends at Blue Island, Illinois, in August and give the month of September to the work in Western Michigan and Northern Ohio.

Weather has been generally favorable. God has given strength thus far. Shall we not ask and expect largely that our joy may be full? Our foe is subtle and aggressive, but the might of Jehovah is on our side, and he is to reign, whose right it is to reign. God hasten the day.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE: I wrote you last from Palestine, Texas, but am now in Omaha, Nebraska, again. While at Palestine, I met an old man who was a preacher at one time but quit preaching and began to organize lodges of all descriptions. He belonged to several different lodges, and came to hear me. In my lectures I said that the lodge worship was idolatry. This stirred up his interest so he came the next day to see me. He wanted to know how I learned so much about secret societies. I told him and got out the rituals and showed them to him. The old man was dumbfounded for a while. He said he had never even thought that anybody would give away the secrets of Masonry. He asked me if I was a Mason's wife. I told him no. "Did you ever belong to a lodge?" I told him "No." He said, "Well, we will have to get the men that are getting these books out." So he took the names of a few men and of the officers of the N. C. A. Then he said, "You are a great Bible teacher, and I believe you are a good woman, but you are against your own race."

I asked him, "Don't white people belong to lodges?" he said, "Yes." I said, "I am exposing the lodges and everything that belongs to both the white and black people." He wondered why the white lodge men did not kill me. I said, "Because they have got better sense than to do a thing like that. The white people know that I never was a Mason. They know that a woman who had any decency about her would not suffer herself to be stripped of her clothes and have a halter put around her neck like an ass, and let bootleggers, gamblers, hickjackers, preachers, class leaders, deacons, drunkards, liars, whoremongers and all kinds of men take her up behind closed curtains to go through certain mysterious rites."

The old preacher-lodge-organizer answered. "Well I never saw a woman like you." "But by the lodges' help we can get together better." I replied, "Yes, you got together at Elaine, Arkansas, and more than a hundred white men and black are in hell to-day on account of it." He said, "That was wrong but what can the black man do to get what is his right in this country?"

I said, "Let black men and the white men take God's way for peace and right in this country and do unto others as you would have men do unto you—that is God's remedy (Luke 6:31). Jesus Christ knew what was best for men (I Tim. 2:1-2). He said "Pray for all men, for kings and all that are in authority; that men may lead a quiet and peaceable life in all Godliness and honesty." (verse 3.) For this is good and acceptable in the sight of God, our Saviour."

"Well, sister, that Scripture is right, but who is living by it? The white man is not living by it nor the black man either, so I have left off preaching the Word. The white man is oppressing the black man and taking his rights from him. Now, what are we to do?"

I said, "Do like God commands you to do. God will take care of those oppressing us as he did of Ahab and Jezebel. They had Naboth killed and took his vineyard (I Kings 21:15, 17, 19 and 20) God sent the prophet to tell Ahab his doom! What a curse he brought on himself and his posterity. All the men of his house were slain for that great sin. Well, God don't change. What did not please Him that day, will not please Him

today (Titus 1:2). God cannot lie and He doesn't change. 'The wicked shall be turned into hell and all nations that forget God'—black race or white race. God is no respecter of persons. (Col. 3:25) 'Everyone that doeth wrong shall receive for the wrong which he hath done and there is no respect of persons.'"

He said, "Sister, are you santified?" I said, "Yes." "Well," said he, "holy folks can live and do as God says, but we cannot do it. God doesn't move fast enough for us."

I said to myself, Lord, is this man a preacher? If he is his sermons are all from the Devil, but to him I said, "Well, you people, white and black, refuse to have holiness, you will have to take hell. It is holiness or hell (Heb. 12:14). 'Follow peace with all men and holiness without which no man shall see the Lord.'"

I left Palestine for Houston, Texas. The people came to the meeting by the thousands night and day for ten days. The grounds were covered with people. Elder C. H. Mason preached there nights and I taught each day three or four hundred women. I told them of the sin of the lodges and sold several rituals. Elder Mason also exposed their secret societies and told about men binding themselves together to kill and to slay each other. Some got mad and said, "That preacher needs a bullet through his head." None of these things move me, or any of the preachers in that state meeting.

We left some shouting joyfully and others were fighting mad. When the Gospel don't make the devil mad is when you compromise with him.

We left Houston for Dallas, Texas. Then on to Sherman, Texas. We taught there four nights. The devil was stirred up but he quit when we went to Paris, Texas.

I was at Paris five years ago, when some of the people said that they were going to have the white people lynch me and Sister Hannah Chandler. But when I went back there four years ago the whole town was burned down. The people had no houses to live in. This time they had burned up two black men.

I said, My God, what will become of this wicked place? All it lacks of being Hell is the fire. I told my people that I had been here before and tried to get them to turn to God and live holy lives but you would not have holiness, now you have got hell right here in Paris, Texas.

The people are leaving the city by the hundreds. I said to them, "If you don't obey God, the devil will destroy you no matter where you go." And I said, "You white folks are bringing swift judgment upon yourselves and your children."

We need some white preachers who will stand against this great sin of burning black men. Most of the people in these riots are church members. I got a good many to stay here and not go off and leave there houses in the south, but to stay and live a life that will please God. "If a man's ways please God, He will make his enemies to be at peace with him." And "the steps of a good man are ordered from the Lord."

The people said, "Well, Sister Roberson, what are we to do?" I said, "Suffer wrong rather than do wrong."

We left Paris and went to Texarkana. Stopped over there two nights. Here they threw rocks on the building.

Then I passed on my way to Shreveport, Louisiana, and this time the people surely heard me gladly. They stood around the door when I came out of the church and different ones put money in my hand and said, "We wish you would stay and run this meeting ten or fifteen days." But I left there and stopped over at my southern home, Argenta, Arkansas, two nights. The night before I got to Argenta, a man shot his wife six times and killed her. He was a lodge member and so was his wife. Well, those lodge folks buried that woman and had a big turnout at the funeral. But the same lodge folks hid him to keep the officers from getting him. Now note the principles governing secret orders. Burying the one that was killed and hiding the murderer, and running him off to keep the law from having its course.

God help the people to get their eyes open. God bless the work of the N. C. A. The secret work of the devil is as dangerous as the saloon. Whiskey made drunkards and harlots and the secret societies make men murder each other and think they are doing God's will.

All the strikes and riots and burnings and lynchings come from men binding themselves together to do certain things.

Oh! when will the day come when the ministers who are leading the people will cry aloud and lift up their voice like a trumpet and tell Israel of their sin and Jacob of his transgression. Sin has separated the people from their God (Isa. 59) "Behold the Lord's hand is not shortened that He cannot save; neither His hearing that He cannot hear; but your iniquities have separated you and your God and your sins have hid His face from you that He will not hear, for your hands are defiled with blood and your fingers with iniquity. Your lips have spoken lies, your tongues have uttered perverseness. None calleth for justice nor any pleadeth for truth. They trust in vanity and speak lies. They conceive mischief and bring forth iniquity, they hatch cockatrice eggs and weave spider webs; he that eateth of their eggs dieth and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works. Their works are works of iniquity and acts of violence are in their hands. Their feet run to evil and they make haste to shed innocent blood. Their thoughts are of iniquity, wasting and destruction are in their path. The way of peace they know not and there is no judgment in their going. They have made them crooked paths. Whosoever goeth therein shall not know peace, therefore judgment is far from us neither doth justice overtake us. We wait for light but behold obscurity for brightness, but we walk in darkness. We grope for the wall like the blind. We grope as if we had no eyes; we stumble at noon day as in the night, we are in desolate places as dead men.

I tell you of a truth, God doesn't change; if something is not done this country of ours will perish by the sword. God help the rulers of this country to see before it is too late.

There is never any trouble in the southern states with the holy people. They are all peaceable. Oh, God, give us some more holy preachers. The entire church will never do any great good as long as wicked men fill the pulpits. God help us; help us, Oh God, help us. Stir up the mourning women. (Jer. 9:17)

Yours for the Master's use,

LIZZIE W. ROBERSON.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

Since my last letter I have been quite indisposed, but thank God all seems well again. I have not been altogether confined indoors nor have I slackened my zeal but as I lift up my eyes and behold the fields so white to harvest I feel constrained to press forward and work while it is day for night will come when I cannot work. Glory to God for the gift of His love.

The commerce and everything in this city has been greatly affected the whole year by the striking unions. For four weeks the street car conductors, track men and motormen paralyzed every avenue of work and business. It was extremely dangerous to ride on street cars, jitneys, trucks, wagons or even to walk along some thoroughfares, although hundreds of poor laborers desired to work, but fear of the oathbound secret unions and their sympathizers kept them cowed until Judge Foster of the United States district court stretched out the strong arm of the law and defied the unions. Things are now in much better shape, but are not yet normal.

I have preached and lectured at the following places: Round Hill Baptist Church, Rev. Wm. Copeland, pastor, Violet, La.; Corinne Baptist Church, Rev. L. Gay, pastor, Mereaux, La.; First Pilgrim Baptist Church, Deacon Noel Washington, pastor; Amazon Baptist Church, Rev. B. Joleceour, pastor; Mount Triumph Baptist Church, Rev. N. Milrow, pastor, Donaldsville, La.; Mount Triumph Baptist Church, Rev. L. C. Crier, pastor, Baton Rouge, La.; Little Rebecca Baptist Church, Rev. W. Clayton, pastor, Elliott City, La.; First Baptist Church, Rev. W. Bibians, pastor. I also attended three ministers' conferences and taught Bible lessons. I secured also a few CYNOSURE readers and held a number of house conferences.

I find the secret lodge influence rapidly spreading and waxing worse and worse. Most pastors, though privately acknowledging that secret societies are injuring their churches and greatly hindering spiritual success, very few of them are willing to be quoted or to take a public stand against the lodges. Many of them declare a public stand against the lodge would injure their church and

bear no results against the multiplication of lodges. I am still standing on the Word of God and crying out against Satan and all the lodge brood. The little Central Baptist Church, of which I am the pastor, is standing out amidst sternest opposition, misrepresentation and persecution, but the promise is, "He that endureth to the end shall be saved." It requires untarnished faith, in a modern Sodom and Gomorrah like New Orleans, to stand firm against these monsters of iniquity. The lodge element here has declared that myself and wife and two babies shall suffer as long as I stand out against them. Pray that I may not faint.

New Orleans, La.

Newspapers are unnecessary in heaven because there's no scandal there.

How time flies with love! And how love flies with time!

A man wants his son to be a better man than he; a woman wants her daughter to marry a richer man than she did.

A wise daughter makes a forgiving mother.

The human heart wears out, but never grows old.

Because we do not understand a thing we say it is not so.

If you have not laughed once in twenty-four hours, it is a day you haven't lived.

People who tell all they know do not do half the harm that those do who tell more than they know.

Who ever heard of a bachelor needing a rest cure?

HOTEL EL TOVAR AT GRAND CANYON NATIONAL PARK.

LETTERS FROM OUR FRIENDS

Our friend, Rev. P. J. Bunge, of Armour, South Dakota, when sending in a contribution and also renewing his subscription, and that of his son, wrote: "As the refreshing winds in these hot summer days are helping to give courage to the tiring laborer, so the good CHRISTIAN CYNOSURE is having a wholesome influence upon its readers in these peculiar times of ours. Indeed, the world would miss very much if the CYNOSURE would cease to exist. The Lord bless your work and strengthen your weakening knees! He is faithful and will never forsake his true servants."

Many of our readers have no doubt read "Pebbles in the Path of a Pilgrim," written by Mrs. H. B. Hastings, whose husband was editor of *The Christian* for many years until the time of his death, and was also one of the most powerful lecturers on the modern forms of infidelity that our country has ever known. When sending in a contribution to our work recently Mrs. Hastings wrote:

"Wish I could make it more but, as the

publishers of 'The Ladies Home Journal' once said of the early days of their publication, 'We have had to run as fast as we could in order to stand still.' I pray that the Lord may bless your work which I feel is more needed now than at any time in the past forty years."

La Casa, Texas.

National Christian Association,

Sirs: Am returning this book [Modern Secret Societies] which was sent me unauthorized. [A gift from a friend.] Am not in need of such *trash,* as my Christianity does not consist of condemning other people's beliefs, neither does it allow for narrow-mindedness or ignorance. Respectfully,

(signed) Edwin Lanning.

(Received August 2, 1920.)

Greeneville, Tenn., Aug. 7, 1920.

Mr. Wm. I. Phillips,

Dear Editor CHRISTIAN CYNOSURE:

Please allow me to congratulate you on the August number of the CHRISTIAN CYNOSURE. It ought to circulate in a million American homes. If you will print article on page 110 (Why Primitive Baptist Do Not Fellow-Ship Secret Societies) I will use them by the hundred in tract form. It seems the world is going wild after something new, any kind of secret lodge can make members by the hundred, while the Christian Church groans beneath its burden. But we are not fighting a losing battle. Let us take courage, for hundreds never go further than the first degree and thousands testify that lodge religion does not satisfy the soul, and the Bible tells us that it is a shame to speak of the things that are done of them in the secret, and that their folly shall be made manifest.

I hope you can keep the CYNOSURE going, for it is one paper I never want to be without.

Yours very truly,

W. S. BANDY.

Could an editor of a church paper say more of another publication than the following extract from an editorial of Rev. J. L. Logan's, in *The Free Methodist,* issue following our last annual meeting? Thank you, Brother Logan.

"All of our preachers should have the CHRISTIAN CYNOSURE that they may know what is going on in the secret empire. This is the only publication that is specifically devoted to work of this character, and so far as we know the National Christian Association is the only organization that has for its object the overthrow of the whole secret society evil. The magazine is a monthly, published at 850 W. Madison street, Chicago, Illinois, at $1.50 a year. The July number contains a full report of the annual meeting and has the photos of Rev. W. B. Rose and Bishop D. S. Warner, a former president, and some others. Single copy of the magazine, 15 cents."

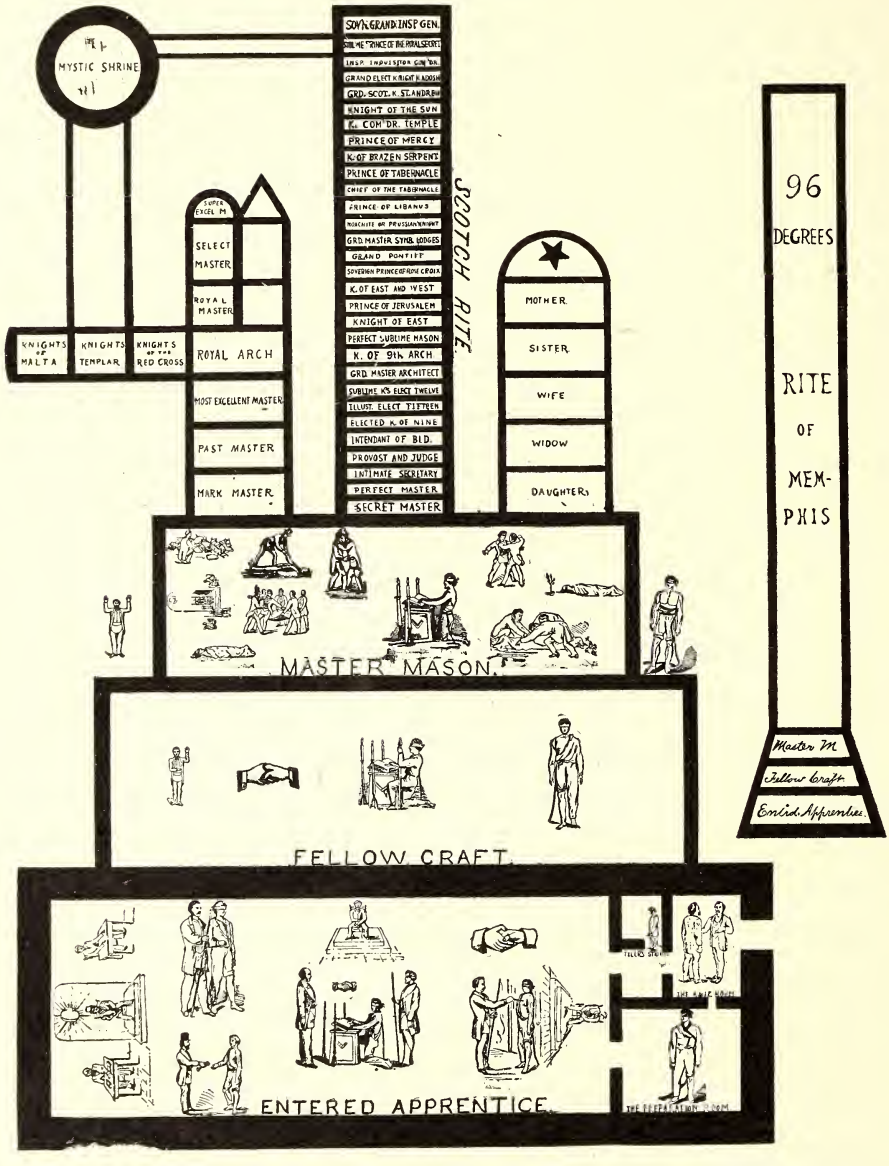
A worker in Lincoln, Nebraska, Pastor John L. Marshall, Jr., writes: "In so far as I know the ministers opposed to secret societies were never brought together as you suggested. If the minister you requested to see to that, ever sent me word, it failed to reach me. On account of my feeling led to emphasize a number of neglected Bible truths (as I consider them) I am very slow to join organizations. Working independently I can help I believe on a number of lines, and hinder less. However some organizations are need, and the National Christian Association is one of them.

"The Masonic lodges are taking in more members here from time to time, but there is some effort being put forth against them and other lodges. Recently the Lancaster County Holiness Association voted that even members of the Grand Army of the Republic can not be members of their Association. I was not present at the business meeting at which that was done as I am not a member of the Association. There was opposition, but it carried by the necessary majority. After the vote was taken one man, a minister from University Place, I think, asked that his name be dropped from the membership. He was opposed to the action taken."

The young woman today who wouldn't be bothered with children is the old woman of tomorrow who sits in the corner and weeps—alone.

Love makes the world go 'round, but there are no free passes—we have to pay for the trip.

MASONIC CHART.



ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty-two degrees.

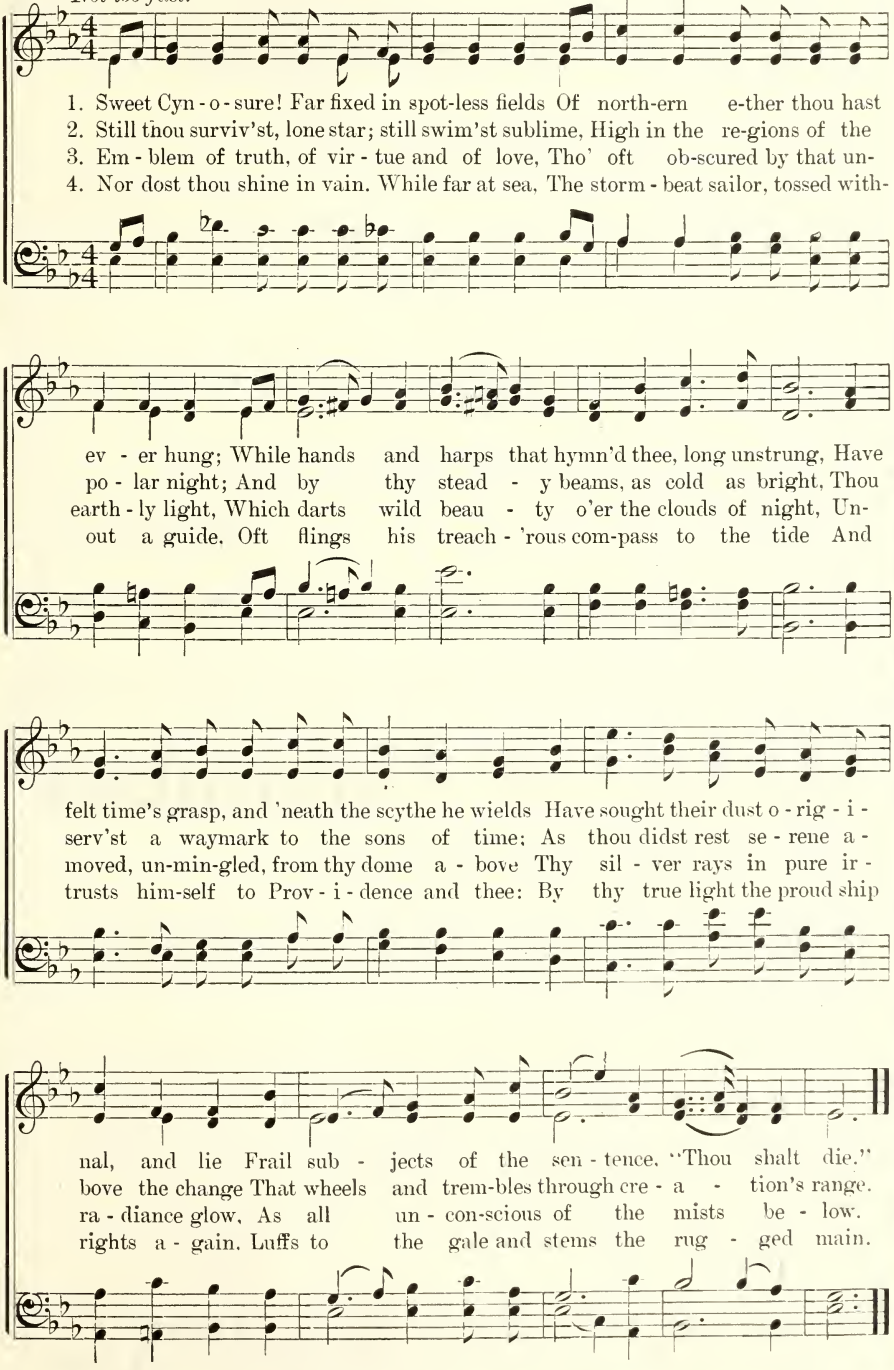
1. The American Rite of 13 degrees.
2. The Scotch Rite of 33 degrees.
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of five degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch or Egyptian, or whichever of the Masonic rites named in Mackey's Masonic Encyclopedia one may choose to investigate.

THE POLAR STAR.

JONATHAN BLANCHARD. ORLANDO S. GRINNELL.

Not too fast.


1. Sweet Cyn - o - sure! Far fixed in spot-less fields Of north-ern e-ther thou hast
2. Still thou surviv'st, lone star; still swim'st sublime, High in the re-gions of the
3. Em - blem of truth, of vir - tue and of love, Tho' oft ob-scured by that un-
4. Nor dost thou shine in vain. While far at sea, The storm - beat sailor, tossed with-
ev - er hung; While hands and harps that hymn'd thee, long unstrung, Have
po - lar night; And by thy stead - y beams, as cold as bright, Thou
earth - ly light, Which darts wild beau - ty o'er the clouds of night, Un-
out a guide. Oft flings his treach - 'rous com-pass to the tide And
felt time's grasp, and 'neath the scythe he wields Have sought their dust o - rig - i -
serv'st a waymark to the sons of time; As thou didst rest se - rene a -
moved, un-min-gled, from thy dome a - bove Thy sil - ver rays in pure ir -
trusts him-self to Prov - i - dence and thee: By thy true light the proud ship
nal, and lie Frail sub - jects of the sen - tence, "Thou shalt die."
bove the change That wheels and trem-bles through cre - a - tion's range.
ra - diance glow, As all un - con-scious of the mists be - low.
rights a - gain. Luffs to the gale and stems the rug - ged main.

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Mrs. Lizzie W. Roberson, 311 W. 24th St., Argenta, Ark.

Pres. C. A. Blanchard, Wheaton, Ill

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

THE THREEFOLD DELIVERANCE.

BY REV. JAMES M. GRAY, D. D.

Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.—2 *Cor.* 1:10.

God hath delivered me,
His Son on Calvary
Bore my iniquity,
And I am free!

God doth deliver me,
Giving me victory
And blest security,
Keeping me free!

God will deliver me,
And through eternity
Serving Him joyfully,
I shall be free!

Glory and praise shall be,
Adorable Trinity,
Now and continually,
Offered to Thee!

(Copyrighted, *The Sunday School Times.*)

WORLD WAR ORDER ORGANIZED.

Detroit, Mich., Sept. 9.—Organization of the Military Order of the World War was completed here today by the adoption of a constitution and selection of officers. The new order, a consolidation of the American Officers of the Great War and other bodies, is open to all commissioned men who served in the United States or associated armies in the world war.

The constitution follows closely that of the American Legion. It declares for a consistent military policy by the United States and prohibits political activity within the order.—*Chicago Daily News*, Sept. 9, 1920.

If a man has nothing to reproach himself with, he can bear anything.—*Phillips Brooks.*

The man who loves home best, and loves it most unselfishly, loves his country best.—*J. G. Holland.*

THE NEED OF THE PRESENT HOUR IN OUR REFORM.

PRESIDENT, CHARLES A. BLANCHARD, WHEATON COLLEGE.

I.

There is a divine unity in goodness, and a satanic unity in evil. Every righteous cause joins hands with every other righteous cause. Whatever does good is a friend of all other good things. All evils are akin. They are from the same source, and they tend to the same end.

There is a spiritual gravitation in human hearts which infallibly draws a man in the direction of his dominant choice. In place of its being true that men are neither all good nor all evil, it is the fact that they cannot ultimately be anything else. Of course, harvest is not gathered the day the seed is sown. In spiritual things as in things material time is required for producing fruit; but in the end, the man who consents to one sin, consents to all other sins, and the man who insists with himself one righteousness, must be righteous throughout.

This is the explanation of our Lord's command, "Be ye therefore perfect." If a man is not willing to be perfect, he is not willing to be right at all. A failure to comprehend this simple principle is the explanation of the sin and sorrow and shame of the world.

No man intends to be all bad. He intends to be just a little foolish, or a little wrong; but he will find that in order to do wrong a little he will be required to be wrong altogether. And it is also a

blessed fact that when he insists with himself on integrity in any one particular, he must end by being right throughout.

II.

This fact which we have been contemplating leads us to understand that the needs in one good cause are likely to be the same as the needs in other good causes. The present need in *our* reform is the present need in *all* reforms. Our nation, the world, is in a certain condition, certain iniquities prevail, certain injustices are done, certain miseries result, and there comes a cry for reform. We hear it in every political gathering; it is echoed in every religious assembly; all students of social conditions insist upon it. And there are certain conditions essential if it is to come. They will be found to be the same in all directions.

Political corruption, the trade in strong drink, industrial abuses, commercial wrongs, religious defects, all root in the same soil; all are to be removed, if at all, in the same way. What promotes righteousness in one side of a man's character will promote righteousness throughout; and what begins or perpetuates evil in one section of a man's nature will destroy it entirely.

When, therefore, we ask what is the present need in our reform, we ask what is the present need in all reform. This is a valuable fact to note, for it will lead us to a comprehension of the dignity of our movement, and its far reaching results.

III.

The present need in our reform is righteousness. If we can have that, then all the evils we complain of will be removed, and all the beneficent and helpful results which we seek will be attained.

Sin is the comprehensive evil; holiness is the comprehensive virtue. We want to get rid of the one; we need to attain to and grow into the other.

Senators and representatives bargain, buy and sell themselves and other people, because they are godless men. Officers and directors of insurance companies steal on the right hand, and on the left, under forms of law or outside of them, because they are godless men. If they were godly men, they would not do so; but as long as they are godless they will do something of the sort. Some will do one thing, and some another, but all will do evil.

Laboring men make plans to increase their own wages, without reference to the rights of employers, or their fellow workers; and they maim or kill those who interfere with their plans,—because they are godless men. Men who run saloons, gambling dens, lodges, race tracks, houses of ill fame, and other centers of moral ruin carry on their deadly trades because they are at heart alien from God. If they were like Him they would quit their business; they would spend their time, their thought, their strength on enterprises which would make men healthful in body, clear in mind, and pure in heart. They would engage in efforts for making homes happy, husbands more considerate and gentle. wives more kindly and helpful, children more reverent and obedient.

IV.

We see, therefore, that the present need in our reform, and in all reforms is for the rooting out of sin in human hearts, and for the establishing of holiness in its place. Until this is done there may be a change in the form of sin, but there will be no helpful living. A particular evil demon may go out; but unless the Holy Spirit comes in, by and by he will return, and he will bring with him seven other spirits more vile than himself, and they will enter into that man and abide there.

Our problem then, is the old problem, —How can we get men to cease from

sinning, and to lay hold on life eternal, that is upon Jesus Christ, that is upon true holiness of character? This accomplished will do the whole work. Without this, there may be a great deal of scurrying about, but nothing of permanent value will be accomplished.

V.

There is no new way to drive sin out of human hearts, and establish righteousness therein. The old, old method is the only method. "There is none other name under heaven, given among men whereby we must be saved" from lodgism, saloonism, social corruptions, political corruptions, intemperances, unkindnesses, dishonesties, and any other evil things that are in human hearts; that is the name of Jesus Christ. We must, therefore, get men to receive Him. If we can do this, all is well; if we cannot do it, we cannot do anything. Let us examine the matter somewhat in detail.

We Need a More Devoted Ministry.

What is the reason that in our day men do not accept Jesus Christ? What is the reason that our public men, and men in private positions are so largely godless, even when they are not openly immoral?

I believe that we cannot possibly free the ministry from fault here. "The word of God is quick and powerful," it "pierces even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart." This is the weapon which the ministry is to use. When rightly used, for two thousand years it has accomplished this result. Is it accomplishing this in a large way today? I do not believe that it is. If not, it is because the weapon is not used. Either it is not known, or it is not wielded; or it is wielded by unclean hands. In different cases any one of these three paralyzing forces may operate.

Many sermons are notable for the entire absence of Scripture. Many sermons use the Scripture, but in narrow lines. The denunciations of idolatry, of Sabbath breaking, of dishonesty, which occupy the prophets, and apostles, and Jesus Himself, are never heard in them. It is not strange that there are no results.

We Need More Consistent Church Members.

Nor can we exempt the membership of our churches from fault in this matter. Professing Christians in our day are so occupied on the one hand with money getting, and on the other hand with pleasure seeking that many of them have little or no time for God's work. They do not read the Bible, they do not pray, they do not speak to their own relatives, to their friends, their neighbors or their employees on the subject of religion.

Many of them live Christian lives so far as blamelessness is concerned. They are honest, upright, kind and true, but they take no pains to extend to others the gospel truth which has made them what they are. In the early Church the common Christians went everywhere, preaching the word. The result was that nations were evangelized almost in a day. I do not think that there has ever been a revival since where the same thing did not occur. Sometimes it comes first, sometimes it comes second; but it always comes.

My impression is that most revivals in our times begin with the ministry. They become convicted of their selfishness, envy, jealousy, pride, ease-loving, self-seeking, and they humble themselves before God. The Word of God in their mouths takes on new power; their sermons are different from what they have been. The result is that the truth takes hold of the hearts of the people, and the people are convicted of their sins in turn. They go about God's work; they cease to be idlers in His vineyard; they stop

laying up treasures on earth; they begin laying up treasures in heaven; they begin praying, they pray for other people, and they pray with them. And so the blessed fire goes on. So far as this extends, it burns away worldliness, it burns up intemperance, it burns up the taste in men for lodgism, it makes politicians honest, it makes merchants honest, it makes laboring men honest—it renovates society. That is what the Lord intended it to do.

If we could have these two things our reform would be advanced, and all other reforms would be advanced at the same time. It will not be of the slightest value for us to say or think hard things about sinners. Most of them are conscious, in a blind, half way, of their degradation and their needs, but they do not know how to improve. They question in their hearts whether we have anything better than they have. If we live outwardly righteous lives they wonder whether we are at heart any different from themselves; but when we draw near to God, and He draws near to us, when His word becomes our joy and strength, our meditation day and night, when we pray always, when we "pray without ceasing," when we are sanctified by the truth, then these poor blind men, starving amid the swine and desiring even the husks they eat, begin to look about them; they wonder whether or not it would be possible for them to get what they see us have.

We Need More Study of the Word; More Prayer; More Liberality, and More of the Holy Spirit.

I conclude, dear friends, and brothers, by saying that the present need of our reform is for a revival of holy living among ourselves, for a closer walk with God, for more complete separation from the world.

It is a very blessed fact that this is so, for it puts the whole thing into our own hands. If the present need of our reform were for a million dollars, we might not be able to secure it. If the present need of our reform were for the patronage of those whom the world calls great, we might not be able to secure it,—we probably could not. If the present need for our reform were that it should become popular with social leaders, become a fad, like card parties, and theatre parties, and dancing parties, or other worldly things of that sort, we should probably not secure it. People who like those things do not care for reforms like ours. They are lovers of pleasure, more than lovers of God.

But it is not so. The word is near to us, even in our own hearts, and in our mouths, that if we draw near to God He will draw near to us. That if we cease from sinning, cease from our pride, from our desire for the glory of men, if we cease from our struggle after money, after land, after houses, after the praises of men; and if we content ourselves with God, and if we receive the Holy Spirit, Whom He is so desirous to bestow, then our reform will be advanced, our own children will be kept out from these snares and traps and pitfalls of Satan, which are called lodges, courts, camps, etc., etc.; our employees will be enlightened, and they will be led to prefer the prayer room to the lodge room, and the Word of God to the vain babble of men. They will see things as they are, and will desire that things should be as they ought. They will be willing to sacrifice, if need be, to make them so, to suffer the loss of all things that they may win Christ.

Then our reform, and all reforms will be advanced. May God grant to us humility, and courage and faithfulness that we may not fail regarding this great duty of the present hour.

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against **all** evil, shall we see national reform inaugurated on a permanent basis.

CHAPTER I.

A Son of the Puritans.

His birthplace was an old-fashioned farmhouse among the New Hampshire hills; his parents an equally old-fashioned couple who believed in keeping the Sabbath, doing right by their neighbors and opposing evil wherever they found it. This uncompromising type of Christianity, in the case of the Howlands, seemed to be hereditary, descending from father to son in true apostolic succession. The Howland from whom the family dated its beginning was a Puritan clergyman, who, falling under the ban of the Star Chamber a few years before King Charles lost his head, sought for liberty of conscience in the colonies; but for all practical purposes of this history we need not go farther back than Josiah Howland, the sixth in lineal descent; a plain, hard-working son of the soil, a good farmer and a good citizen, but with nothing about him that distinguished him to common eyes from the great mass of his fellow-men.

Though the family line boasted one or two judges, to say nothing of a score of ministers and deacons, Josiah Howland had never seemed to feel any earthly ambition beyond the desire to raise good crops and stand well with the world. He read much, especially his Bible; prayed much and talked little. He never sought office, nor did office come to him; his voice was never heard in town meetings or caucuses, yet it was a common expression with his neighbors that "though Josiah Howland never seems to say or do much, there isn't another man in the township that would be missed more,"—which is, after all, the highest tribute that can be paid to any of us when we leave our earthly places vacant forever.

He had married early in life his second cousin, Phœbe Howland, a woman who combined with sound common sense and great practical energy of character, a deep, almost mystical type of piety. Had her lot been cast among the Quakers she might have developed into a female preacher, but rather being born among those whose traditions and practice were all against a woman's voice being heard in any public assembly, the gift was stifled without anybody's suspecting its existence. Still, she was considered an uncommon girl; and when, instead of marrying a minister or foreign missionary, she quietly united her lot for better or worse with a plain farmer, many people laid her choice to oddity; but Phœbe had no more of this than is common to human nature. The fact was she had a very keen spiritual insight and saw what other people did not see—that Josiah Howland, slow of speech and with none of the varnish of the universities upon him, had the soul of one of God's princes who walk the earth encompassed with an invisible royalty.

Such a couple would not fail to give their children religious training, and the best education their means could afford. One of their sons, at the time our story begins, was pastor of a small country church, while the second was teaching, with prospects of a professorship. But the youngest boy, Stephen, was a secret disappointment to both their hearts, especially his mother's. She had rejoiced with trembling over his queer, wise sayings when a little child, his strange questionings into the infinite mysteries of the life beyond, seeing in every new sign of spiritual precocity, that made old gossips shake their heads with lugubrious prophecies of an early grave, only another

gracious indication that the Lord had heard her prayer as he did Hannah's, and her youngest and favorite son might yet prove a second Samuel called of God from his birth. He had passed an exemplary boyhood and youth without the sowing of a single crop of wild oats, but when it came to the choice of a profession, instead of treading in the steps of his elder brother, he shattered all her motherly dreamings and sorely confounded his father by declaring his intention to be a lawyer.

Now this good Puritan farmer had about as poor an opinion of lawyers as is anyway consistent with Christian charity. He believed that, like the Cretans of old, they were "always liars," busybodies, meddling with other men's matters, keeping up quarrels between friends and neighbors just to fill their own pockets, and browbeating bewildered witnesses till they were ready to say black was white and white was black. Did not even the Bible say, "Woe unto you lawyers"?

But Stephen had fortified himself beforehand against all probable and improbable objections to his chosen career. He reminded his father that the Scriptures made honorable mention of "Zenas the lawyer"; that even if these things were all true of the profession generally, the more need that good men should enter its ranks; that, for himself, he would not stoop to any mean pettifoggery to win the most important case; that he meant to be always on the side of justice, the champion of the weak and oppressed against the powerful and strong; he quoted the resounding and classical words of Hooper: "Law hath her seat in the bosom of God"; and, in short, he argued the matter with a skill and fluency that promised great things for his future clients, and even staggered Mr. Josiah Howland not a little.

He put some more wood into the kitchen stove, over which he was sitting, and by that time he recovered the ideas which had been nearly swept away in the rush of his son's eloquence; very old-fashioned ideas they were, and obtained from a very old-fashioned book, but not yet obsolete in the quiet hill districts of New England.

"Now, Stephen, I want you to be an honest man, and then I don't care what else you are. I don't care how rich, or how smart, or how famous anybody is that ain't honest, and it's next to impossible to be an honest lawyer. It may be there are some that are, but it is like the camel going through the needle's eye, or the rich man entering heaven—a hard rub. To be sure, the Bible tells us that what is impossible with men is possible with God. But we ain't to be presumptuous. Because a thing is possible with God is no reason why we should always reckon on his doing it for us."

There was an unpolished logic in the words of the elder Howland which the younger found it hard to gainsay, but he had as yet advanced only a little way in that knowledge which an old heathen has somewhere declared to be the highest a man can acquire—"know thyself." So he accepted his father's last remark with some slight amendments—that because a thing was impossible with the majority of men, it by no means followed that it was not very possible and easy with Stephen Howland.

"Well, father, I must say as I have said before, I don't see why a really honest man should find it difficult to keep his honesty under any circumstances. The world needs lawyers, and the question is, what kind it shall have. Shall we leave it to the base and tricky to expound our national and State laws? to defend the innocent and unmask the guilty? to sit in the places of Story, and Wirt, and Marshall? Shall we have jurists on the bench, or charlatans?"

"I've had my say, Stephen. You've got my mind about it," was his father's only response to this grandly sounding speech. "Now it is time we heard your mother's."

Mrs. Phœbe Howland had not joined in the debate, and even at this direct appeal continued her work of paring and coring apples as if she had not heard it at all. One who did not know her would have thought her indifferent to the subject; but the truth was she was a woman who never spoke hastily when any important matter was under discussion, and the more deeply her personal feelings were engaged, either *pro* or *con*, as in the present instance, the more firmly did she

hold by the rule which in her girlhood she had written out with a list of other resolutions by which to guide her daily conduct. It ran as follows: "Resolved, when my mind is not clear on any point affecting another's duty, never to open my lips until I feel that God has given me something to say." No wonder that in her family this Puritan woman was queen, sybil, prophetess; that there was a deep, sweet gravity in her lightest speech, as of one who lived in the constant hearing of heavenly oracles.

So father and son waited, the one in reverential, the other in eager silence. Five, ten minutes passed, and but for the monotonous leaping of the quarters of apple into the bright tin pan in her lap, it would have been still enough for a Quaker meeting. Then she spoke:

"It may be, father, that God has called Stephen to be a lawyer, and what are we that we should withstand his voice? I only want him to be fully persuaded in his own mind."

The point was settled. This Puritan couple, with their simple honesty, their unworldly faith in God and each other, had solved the vexed question of household supremacy without quarreling with either Peter or Paul. Mrs. Phœbe Howland believed implicitly that her husband was the best man in the world, and though she had all the refinement and most of the book knowledge, she gloried in the rough-barked oak. Mr. Josiah Howland, on his part, looked on "mother" as a superior being who held constant communion with the unseen and the eternal; he followed reverently in the path of her lightest opinion, and would no more have thought of calling in question anything she said after one of those long, sacred "silences," than Dante would have thought of contending with Beatrice about the right road to Paradise.

It was under these circumstances that Stephen became a student in the law office of Judge Howland, a distant relative of his father's, where he remained the customary period; then, a full-fledged young barrister, he opened a tiny office in a new-made Western city, hung out his sign, and waited for fortune to chance that way.

CHAPTER II.

In Which the Reader Is Shown a Religion That Is Better Than Christianity.

Stephen Howland was waiting for clients with what patience he could muster one raw, cloudy, chilly day, when he heard the welcome sound of feet pausing at his door, and a stranger entered who wanted a deed drawn up.

Even so trifling a job as the drawing up of a legal paper the young attorney did not consider despicable at the present low ebb in his affairs and spirits. So he proceeded at once to write the required instrument. The stranger, whose name was put therein as Felix Basset, had apparently reached five and forty, was good-looking, well dressed, and agreeable; a man evidently on the best possible terms with himself, as could be seen by the air of self-possession with which he took a seat and let his eye roam over the rather meagre appointments of the little office, in a way that seemed to render superfluous any answer to his careless inquiry, "How goes business with you, Mr. Howland?"

"I haven't been troubled with any rush of clients as yet," returned Stephen, rather dryly.

"Well, I suppose not. A lawyer's practice is like Rome. It can't be built up in a day. But some men make a life-job of success, and never get fairly onto their feet. I don't believe in that, because I think there is no need of it. We are fast learning the truth that mankind are brothers, and as a consequence there are organizations in every city and town founded on this idea, and anybody that wants to get on in the world should join one of these. Now, I started in life with scarcely a dollar in my pocket, and I shall always say that I owe more of my success in business to having joined the Odd Fellows than to all other causes combined."

Stephen only said, "Indeed!" but Mr. Felix Basset was too full of his subject to need any other encouragement to go on.

"Yes; I consider Odd-Fellowship by all odds the best order that a young man can enter. It is a system of the most rigid morality as well as the most perfect benevolence. It is even better in some respects than the church itself."

Stephen had grown up with that idea

of the Christian church which still prevails in some guileless souls, as the pure and spotless Bride, clothed with the sun and crowned with stars; persecuted, yet full of divine vitality that could triumph over all the fury of her dragon foe; before whose mighty tread every idol should fall, every superstition crumble, every wrong flee away, and the renovated, purified earth become once more a fit dwelling-place for Eternal Love. It was no wonder then that he gave a little start, and fixed his eyes inquiringly on Mr. Basset. Both movements were observed by that gentleman, who made haste accordingly to define his opinions with more strictness.

"I see you are surprised to hear me say so, but it is the truth, and the truth ought to be spoken even when it cuts the wrong way. The Odd-Fellows take care of their sick and poor. What does the church do for hers? Why, in nine cases out of ten she just lets them alone to suffer and die, or be thrown on public charity. It is a fact that I have heard more than one minister say, both of Masonry and Odd-fellowship, precisely what I am saying now, that they accomplish more good than the churches do."

"I suppose these two orders bear considerable resemblance to each other," observed Stephen, both for the purpose of saying something, and because he really had a vague idea that such was the case.

"Oh, no; they are independent organizations, entirely separate in everything. A man can join both if he chooses, and so get a double benefit. Now a member of the lodge where I belong is not only an Odd-Fellow, but a Mason, a Knight of Pythias, a Good Templar, and I know not what besides. But I don't believe in joining so many orders. Odd-Fellowship contains enough to satisfy me, and it ought to any reasonable man."

Now it must be confessed that Stephen Howland had an undefined suspicion of anything Masonic. He remembered, when a boy, eating his luncheon with his father one hot day under the shade of the big oak in the south pasture, inquiring between the savory bites of doughnuts and cheese, "Father, what is Freemasonry?"

"It is a bad thing, Stephen, bad clear through. I hope *you'll* never have anything to do with it."

"But what makes it bad, father?" persisted the boy, whose young curiosity was fully aroused.

"Why, the terrible oaths they have to take, for one thing. There used to be a little book with a blue cover up in the attic, when I was a boy, that had them all written out, and the signs, and grips, and everything."

"Do you know where that book is now?" asked Stephen, eagerly.

"Hain't a notion. I suppose it got scattered along with the other things when we broke up after father died."

"But why do they have to take such oaths?" inquired Stephen, going on with his catechising.

"That's a question, now," said the elder Howland, ruminatively. "Folks ain't generally to all that pains to cover up good deeds, and this is one great reason why I have always stood to it that Masonry must be bad. They say that if a man takes these oaths and then lets out the secrets he is liable to lose his life, and if that is so it is an institution only fit for thieves and murderers. I don't suppose there's a doubt but what they murdered William Morgan out in western New York for writing that little book I told you of. They took him out in a boat at night and drowned him in the river. This was something that happened before my day, but father used to tell about it. It's queer now that there ain't anything about it in the school histories. There ought to be, for it made an awful excitement all over the country, so that the lodge went down everywhere and men were ashamed or afraid to own they ever had been Masons. Somehow the thing had a big tap root, and it beats all how it has started up again. But I tell you, Stephen, don't you ever join the Masons. It is no place for an honest man."

So believed this worthy New Englander, this Puritan of many generations. and so according to his best knowledge and belief did he teach his twelve-year-old son, whose mind, accustomed to consider the taking of human life as the most dreadful crime in the catalogue, was filled with horror at these revelations. So far and no farther could Josiah Howland

throw his red light of warning. It is true that on general principles he was opposed to the lesser secret orders, but in his eyes Masonry was the Moses' rod that swallowed up all the others, leaving him with a merely negative opinion about them as of something foolish, but not so absolutely bad and mischievous as to need any special combating. Thus it was that Stephen, as soon as Mr. Basset assured him that Odd-fellowship had no connection with Masonry, felt a sudden revulsion of his previous prejudices, and was perfectly willing to hear more about it.

"I am glad to know I was mistaken in supposing them to be alike," he said, after a moment's pause. "The fact is—I may as well say it—I have heard some things about Masonry not at all to my taste."

"O, you will find that Odd-fellowship has nothing in it to trouble the tenderest conscience," returned Mr. Basset, with easy cheerfulness. "It requires no oath of its members, only a simple obligation. Between ourselves," he continued, with an air of mingled confidence and candor, "there are objectionable features about Masonry. I don't mind saying so, and this is why I recommend Odd-fellowship so highly. It has all the advantages of Masonry, and none of its drawbacks. Here you are a stranger in a strange place. You need friends who will stand by you if you are sick or in trouble, and be interested in your obtaining a practice. Now this is just where Odd-fellowship fulfills the divine law better than the churches do: 'I was a stranger and ye took me in, naked and ye clothed me, sick and in prison and ye visited me.' That is the kind of religion that men understand."

Now in Mr. Felix Basset's coat pocket reposed at that very moment a small volume brimful of instructive facts for all good Odd-fellows, one of them being stated as follows: "Chinese, Polynesians, Indians, half-breeds or mixed bloods are not eligible to membership!" And if any earnest seeker after the truth as it is in Odd-fellowship had looked still deeper into its pages they might have learned that not only were these classes excluded, but all men of African descent, all women —none, in short, being admitted but the free, white males; while even of this favored class the deaf, dumb, and blind, the aged and poor, the halt and lame, might as well, for all their hopes of ever sharing in the exhaustless stream of Odd-fellow beneficence, have been Chinese coolies, or negroes whose shoulders still bore the marks of the overseer's whip.

But it is the tendency of human nature to like the sound of certain words. Men have thrown up their caps and shouted themselves hoarse at the name of Liberty, while her most devoted sons were gasping in dungeons or expiring on the scaffold. And Charity, with many people, is almost as potent a watchword. They swear by her name and sound trumpets in her honor at the very moment that she wanders outcast, frightened away by the noise and blare. Stephen Howland believed in mutual helpfulness. He had a generous nature, and was, besides, in that situation which is least calculated to nurture any proud independence of one's fellow-beings. He considered Mr. Basset very kind and friendly, and felt grateful accordingly; and though he could not yet see that it was both his duty and privilege to become an Odd-fellow with all convenient speed, he was willing enough to think about it.

"Now there are some people," resumed Mr. Basset, "whose idea of Odd-fellowship is just a mutual benefit society and nothing else. But that is a very wrong impression. The material good it does is the least part of it. The fact is it is a great moral and religious teacher, and above all it is a temperance order. Now that is a subject in which everybody ought to feel interested. The crime and misery caused by the rum traffic is frightful to contemplate—perfectly terrible."

"It is indeed," answered Stephen, feelingly, for he had been educated in the strictest doctrines of temperance. He believed that the legalized sale of intoxicating liquors was the curse and shame of our Christian civilization; that it was the solemn and bounden duty of every man, woman and child to organize and fight to the death the monster Alcohol; that it was the old medieval battle between St. George and the dragon acted over again in the living issues of today; and he had even dreamed of grand and heroic deeds that his own right hand

might some day perform in this warfare. Mr. Felix Basset could hardly have touched a more responsive chord.

"I am a very strong temperance man myself," continued that gentleman, "and though I think the Good Templars and other similar orders are very useful, I really believe there is no better organization to promote the cause than Odd-fellowship rightly understood. You see it is just this way,"—and here Mr. Basset lowered his voice with the air of one about to impart information on a deep and profound subject — "everybody don't understand, not even the majority of the members themselves, that, as its teachings are based on the broad foundation of universal truth, and the greater always includes the less, it follows that they must in the nature of things cover all truth that humanity needs to know. Considered in that light it is, as I said, a temperance order—nothing less, and every one who enters it stands committed to prohibition principles. But to come back to the subject we started on; I believe in the church. I have been a member fifteen years, and I assert that no single church has a sphere wide enough to do all the charitable and benevolent work that the world needs done. An Odd-fellow who lives up to the requirements of the order can't help being a good Christian, though as a matter of actual practice it is with Odd-fellowship just as it is in the church, inconsistency even among the best."

Mr. Basset sighed, though whether for the inconsistencies of church members or lodge members, or both, was not quite apparent; and, after a moments silence, he paid the young attorney's modest fee, and left him to his own reflections, which amounted substantially to this: that an institution which could thus combine a man's interest for both worlds must be a good thing, and if clients did not come in any faster, he, Stephen Howland, would be standing very much in his own light not to heed the advice so freely and disinterestedly given.

(To be continued.)

"He who cannot forgive others is breaking the bridge by which he himself will need to pass."

FORESTERS OF AMERICA.

Information has been requested concerning the "Foresters of America" which had an independent existence in this country for about thirty years. It was formerly affiliated with the Ancient Order of Foresters of England. It has practically, we believe, four different degrees. The second degree constitutes a semi-military or uniform body among this order of Foresters. The third degree is especially designed for sociability. The fourth degree, "Companions of the Forest," is confined to Foresters and women relatives and friends.

The ritual brings in Robin Hood, a well-known English character. Events in biblical history relative to the Garden of Eden are touched upon in the ritual.

The Junior Foresters of America is confined to youths from twelve to eighteen years of age.

Its primary objects are to provide sick and funeral benefits for members and to contribute to their moral and material welfare. Only white men from eighteen to fifty years of age with good moral character, sound in health and body, and A BELIEF IN A SUPREME BEING, are received as members. The second Sunday in June is the Foresters Memorial Day.

There is a close relationship as near as we can determine between all of the different orders of Foresters—some twelve in number. The only Forester ritual which we have is "The United Order of Foresters," formerly known as "The Independent Order of Foresters."

GREAT COUNCIL OF RED MEN.

The Great Council of the United States of the Improved Order of Red Men convened on Monday, September 13, 1920, in Des Moines.

Red Men Playing Murder.

"The First Sannap, beholding the captive rushed toward him, with uplifted knife, but is intercepted by the Junior Sagamore, who says, Hold, Senior! Our warriors and braves have decided that the captive shall be tortured at the stake."

"Warriors, seize your prisoner! Bind him to the stake!"

The Senior Sagamore commands the "Braves," "Prepare your keenest scalp-

ing knives and your weightiest war clubs.

"Warriors, prepare for the execution. Braves, make ready and pile high the fagots," etc., etc.

—*Extracts from the initiation ceremonies of the Order of Red Men.*

On the cover page of the same issue, Walter D. Murphy, Supreme Secretary of said organization, Columbus, Ohio, mentions that the U. C. T. is a "secret fraternal order." Thus we have it from their own statements that this lodge, like other lodges, is secret and imposes its obligations upon members, that it is also fraternal and beneficial, and striving to *"walk in the footsteps of the Great Teacher!"*

PETRIFIED TREE TRUNK, PETRIFIED FOREST NATIONAL MONUMENT.
(Courtesy, Atchison, Topeka & Santa Fe Railway Co.)

UNITED COMMERCIAL TRAVELERS.

This is the name given to a lodge especially established for traveling salesmen.

Its official organ is "The Sample Case" published monthly at Mount Morris, Illinois, and having an approximate circulation of 96,000.

From the September 1920 issue of the said magazine we take the following:

"Fraternity, like religion, should be a part of our daily lives, and not be brought out as a garment to be worn only in the lodge room.

The beautiful lessons of our ritual will lead to broader, better citizenship, will make us better members of society, if we carry their teachings with us and practice their precepts in our association with our fellow men.

The obligation taken at the altar is a creed which embodies the Golden Rule, and the man or woman who lives up to its solemn vows is walking in the footsteps of the great Teacher."

The insignia of this society is a sample case suspended from a crescent with two chains, the letters U. C. T. being prominent. When this lodge parades the streets, "painting the town red," one would rather think they were a host from hell than following in the "footprints of the Great Teacher."

B. M. Holt.

Fargo, North Dakota.

NATIONAL ASS'N OF TEACHERS BARS UNION WITH LABOR.

Salt Lake City, Utah, July 6.—The National Education association's commission on the emergency in education made a clear cut recommendation against affiliation of teachers with any "religious, political, or economic groups," in a report presented today.

The report, read by George D. Strayer of Columbia university, said: "Teachers as a unit cannot federate with labor

and at the same time hope to keep the confidence of the whole people."

The question of affiliation of teachers' organizations with labor bodies brought a debate in the national council of education, in which Mrs. Susan Dorsey, superintendent of schools of Los Angeles, referred to Miss Margaret Haley of Chicago as a "soap box orator."

—*Chicago Tribune*, July 10, 1920.

A public school teacher is supported by public taxes from *all* the people, not from Labor Unions alone. The treatment of non-union men as "scabs" is a daily exhibition. Is it not fitting for the "little scabs" to get a dose from the union teachers such as their associates give the children's fathers?

Teachers ought not to have special obligations to a part of the people, when professedly serving all. The blood of murdered printers shed by the MacNamaras, and other labor unionists is on the skirts of the American Federation of Labor and public teachers will do well to keep their dresses free from such stains. The National Association of Teachers has decided wisely.

$2,000,000 BAHAI TEMPLE TO BE BUILT.

Plans for the new $2,000,000 Bahai temple on the boundary line between Evanston and Wilmette on Sheridan road (near Chicago), have been approved by the Bahai council in New York, and work on the new structure, delayed at the outbreak of the war, probably will be started in the near future.

The design for a nine sided structure of stone with a diameter of 225 feet and a height of 180 feet, was made by Louis Bourgeois, a New York sculptor. According to H. V. Migoligle, president of the Architects' league, the temple presents the "first distinctly new type of architecture since the fifteenth century."

—*Chicago Tribune*, July 15, 1920.

The Babi-Bahai-Abbasism is "founded on the Bible" in the same sense that the Lodge, Christian Science, Russellism, Mormonism, etc., are thus founded.

Says the exponent of Babi-Bahaism here in Chicago, A. J. Stenstrand, "We learn both from Babi-Bahaism and the Bible that the Evil One or Darkness was going to take possession of the Kingdom for a time." See "Facts for Bahaists" pp. 33-35. But at last the Light of the Sun of Truth shall victoriously appear.

It is our desire to call your attention to this new Devil's Temple being erected among us and which is to stand here along with the Masonic Medina, and the Morman Temples, as monuments of Satan's power and present day glory.

Like every other such religion the Word of God or the Bible is to be interpreted by the Bahai books, such as "Key to the Heaven of the Beyan."

August J. Stenstrand of Chicago seems to be making an effort to refine the imported article from the far East. We quote the following from a circular issued by him in June 1917:

"Since I wrote 'The Fourth Call of Attention to the Babists' I have received many letters from my Bahai friends, asking me to explain more clearly what I believe and expect in the near future. And here is the answer that was issued: I believe that Mirza Yahya Subh-i-Azal is the manifestation of the 'Bayan' or the 'First Point.' Here he is represented in the Bible as the young Lamb in the midst of the throne which was ready for sacrifice. This is the Manifestation of his youthful days, and is called in the scripture the 'Beginning' or the 'First Coming.' I believe also that Mirza Yahya Subh-i-Azal is going to manifest himself once more before he leaves this earth, to rebuild his 'Temple,' 'Body,' 'Form,' or 'Hykl,' which was crucified on a corrupt tree and destroyed. Here he is represented in the Bible as the secret sitter upon the throne whose head and hairs is white as snow. This is the Manifestation of his old age, and is called in the scripture the 'End' or the 'Second Coming.' I also believe that Mirza Yahya Subh-i-Azal is the author of all the sacred writings in the Babi-Bahai-Abbasism, and that they were corrupted by his adversaries the Bahaists as my little booklets are trying to prove.

"I believe that Mirza Yahya Subh-i-Azal is the 'A' and the 'Z', the 'Beginning' and the 'End', the 'First' and the 'Last', the 'Manifest' and the 'Hidden'."

This explanation almost rivals in clearness Mary Baker Eddy's "Health and Science" and belongs to the same class of literature.

WANT HANDS OFF FRATERNAL INSURANCE.

Odd-Fellows Fear Government Control.

Concerning the tendency of Government to increased surveillance over insurance, the special committee of the S. G. L. should thoroughly inform themselves as to the history of the recent experiences of the Manchester Unity, and also as to the indications in America.

About ten years ago, a very far-reaching and most comprehensive enactment of the British Parliament brought all insurance of whatever character under the absolute control of the "Insurance Commission of Great Britain," as we recall the title of the body constituted. The Manchester Unity had to elect either to qualify and accept direction of its assurance features by the commission, or absolutely discontinue everything of that nature. The Unity qualified and since has suffered the anomalous status of a fraternity receiving orders from without and practically deprived of sovereignty over interests of the highest importance to its integrity as an organization.

Within another decade or two, the Order of Oddfellowship in America will be face to face with the same problem that the Manchester Unity had to meet some ten years ago.

We shall be lacking indeed, in foresight, if we are not intelligently prepared to meet the crisis when it comes and emerge with a more satisfactory arrangement than our unfortunate brothers across the sea.—*Odd Fellow Review*, September, 1919.

Want Fraternal Society Department.

The American Fraternal Congress has appointed three of its best attorneys to investigate the matter of taking the affairs of the fraternal insurance societies out of the hands of the insurance commissioners and placing them with a special department to be created and known as the Fraternal Society Department.

The congress is of the opinion that the business of the fraternal insurance societies is of sufficient importance to justify the creation of a department to be devoted to it exclusively.—*The Kablegram.*

Why should not an insurance fraternity receive orders from the State? "Why it takes away our Sovereignty." Is the Insurance lodge greater than the State which chartered it?

The year 1919 will go down in fraternal history as the year of great fraternal readjustments. Many of the remaining societies on an insecure plan of operation have taken the step this year to attain solvency and endurance and among these are some of the largest and most important societies in the American fraternal benefit system. Such changes have been demanded by the course of events, which means that the business of fraternal insurance is undergoing a natural development as a result of its unscientific start, and leaders of the societies and State insurance commissioners are working out the system's salvation according to their vision for the future. State laws require that the societies adopt sound plans within a given time or go out of business. The penalty is liquidation by State authorities.—*Fraternal Monitor.*

Lodge "Charity" on a Business Basis.

Now when one of us is sick or disabled and certain "benefits" are technically due, we simply regard them as "so much coming" to us and we want it. The matter has passed from the fraternal atmosphere to the insurance atmosphere and is dominated by the all-pervading spirit of everyday commercialism.

In a word, "sick benefits" and "fraternal benefits" are no longer in the spirit of the old neighborhood "quilting bee" or "corn husking bee;" they are now more in the spirit that is about the debit and credit account in the ledger and looks for a settlement before the first of the month. —*The Odd Fellow Review*, September, 1919.

THE DARN DORMANT LODGE.

Under the caption, "The Lodge System Must Be More Efficient," Editor D. P. Markey of *The Bee Hive* deplores the fact that there are so many dead lodges. Every society, he says, is like an eight-cylinder machine hitting only on three. He says the cause of this is too many local lodges where it is impossible for them to exist. He suggests the following remedy:

Places with 500 people often have three or four Fraternal Benefit lodges—

when one good one is all that is needed and all that can be properly maintained there. It would be better for the cause of Fraternalism if in such cases there was but one lodge. Every dormant lodge is a reflection on the cause—no matter what order it is a part of—and since these dormant lodges do no work—other than make local collections—it would be better if they were all disbanded and their members carried 'at large'—being taken care of at headquarters, except in those cases where circumstances make it practical to consolidate them with some working lodge near by.

"Every good branch, that is bearing fruit should be retained; all others should be cut away, so that the part that is bearing may have the full strength of the soil. The only help many members render is in their contribution to the general fund used by the willing workers to promote the cause. Such members are denied even that privilege when they are united with a tent in which there are no workers. In such cases there is no advantage to any one in keeping up the local organization. It is usually, even, an imposition on the Secretary who does all the work that is done, often without compensation.

"It is a shame that so many of our lodges are doing absolutely nothing—they will neither help themselves nor allow others to help them. If they think the Order can live without their help they are mistaken. It may exist for a time—but it cannot truly live—because to truly live means to be of real service, not partially but fully. When they help the Order they help themselves, because they and their fellows are the Order—and the Order as a whole can not live without the help of its several parts. If some of its parts are paralyzed and dead it will suffer in efficiency accordingly.

"The serious and menacing trouble with our Fraternal Benefit system today is the apparent feeing that somehow in some way a miracle will occur—that you can have an institution 'for the people—of the people, and not by the people.' This no one has a right to expect. It will never come. If the members will not carry on these orders made up of themselves and solely for their benefit, as such, they will cease to exist. Those institutions that are no longer serviceable—efficient—have no right to encumber the earth—they have outlived their usefulnes and should be eliminated—and thus make way for something that will supply a present urgent need.—*The Kablegram.*

Wheaton College.

Editorial note by Rev. Dr. James M. Gray in *The Christian Workers' Magazine,* August, 1920:

Wheaton College, at Wheaton, Ill., deserves, as do few other professedly Christian colleges, the earnest prayers and loyal support of every true follower of Jesus Christ, since it combines scholastic standards and physical training with absolute loyalty to the Bible as the inspired Word of God. In this college all fanciful theories and speculations which undermine faith, and all unscriptural associations which undermine character, are excluded. The president is our friend of many years, the Rev. Charles A. Blanchard, D.D., from whom further information may be obtained on application.

THAT DEGREE OF SENATOR HARDING'S.

Editor *Herald and Examiner*:

Sir—In regard to Senator Harding's having taken his first degree (entered apprentice) in Marion Lodge No. 70, R. H. Jones neglected to state that it has been several years since Senator Harding took this degree, and that he has not progressed any farther.

E. J. O'Connor,
Perseverance Lodge, A. F. & A. M., 973.
—Chicago *Herald-Examiner,* Aug. 27, 1920.

GOV. COOLIDGE'S FIRM STAND.

As the matter stands the governor and commissioner have refused to recede from their original ruling. The policemen deserted and must go forever. The people do not desire the public safety placed in the hands of those or any other policemen who will be at the beck and call of a walking delegate.

The requests of Mr. Gompers that the governor "take a broad view of the situation" and remove the police commissioner, as responsible for the trouble by refusing to reinstate the deserters, are

pure impudence and have called from Gov. Coolidge a fitting refusal to do any such things.—Editorial, *New York Telegram,* 1919.

Perhaps Mr. Gompers' expressed preference for the Democratic nominees is retaliation for the fine example of patriotic Americanism by Gov. Coolidge.

INDIAN JEWELER.
(*Courtesy, Atchison, Topeka & Santa Fe Railway Co.*)

MASONIC BUNK.

Freemasonry cultivates reverence, the sense of God, the appreciation of the Unseen, the sense of personal dignity that we should all carry with us into daily life. It strengthens our wills for the week-day tasks. It comforts us in the sorrows we bear. It mingles our heart cravings with those of others and brings a consciousness of human fellowship in the highest things. It unveils to us ideals.

—*Masonic Home Journal.*

The proof of the pudding is in the eating. Rev. Joseph Fort Newton, Congregational minister and Masonic author and Editor, went to London a few years ago as "Masonic Ambassador" to England and incidentally to preach in the pulpit of R. J. Campbell.

His Masonic education has so cultivated his "reverence, the sense of God," and reverence for His house that he endorses turning the church into a common smoke house. The daily press reports the following:

"Rev. Joseph Fort Newton has stepped into line with London in endorsing public smoking. He goes further and according to report will not object to smoking in church, for he argues that in the future the church will not be so much a place of worship as it will be for companionable gatherings."

Masonic teaching "quenches the Holy Spirit." Mr. Newton is a fine example of the effect of the lodge on ministers who make a pretense of trying to serve the lodge and God at the same time.

OUR PRESENT-DAY ATTITUDE TOWARD THE LODGE.

BY REV. J. R. GRAEBNER, FT. WAYNE, IND.

(Continued from September number.)

From Earth to Heaven, via Odd-Fellowship.

From the fact that prayer in the name of Christ is not tolerated by Odd-Fellowship, and from the fact that Odd-Fellows are a so-called brotherhood of Christians, Jews, Turks, and infidels, we draw the positive conclusion that their belief concerning the way to heaven, is not the one that Christ points out when He says: "I am the Way, and the Truth, and the Life; no man cometh unto the Father but by Me" (John 14:6), but their belief is that every good Odd-Fellow goes to heaven for his good behavior. We see this also from such words as the following extracts from the lectures and instructions of the Odd-Fellows' Companion. Page 97 we read: "Let us, then, be true to our professions. Let our walk and conversation in life be such the world shall be compelled to acknowledge the sublime theory we teach. Thus shall we live in the enjoyment of the blessed consciousness of having performed our duty to our Maker and our kind; and when the hour comes for us to leave this earth and join the vast Brotherhood beyond it, we shall be able to look back upon a life well spent, and prepared to meet Him who has taught us that love for our brethren here is a duty incumbent on the children of one heavenly Father." And page 182: "Let us, then, persist in the glorious work we have commenced, with vigor and unflinching stability; let our bark, while sailing on the extensive ocean of Fellowship, be guided by the compass of justice; and, if we may continue the metaphor, let us preservingly pursue the

track its needle indicates; that, when arrived at our destined haven, we may, with a pure consciousness of having supported to the utmost our purpose of benevolence and charity, securely recline our heads on the satisfactory pillow of contentment, and indulge in the inspiring hope that when summoned from this sublunary sphere, we may meet with an eternal welcome in that 'angel-land', where 'sorrow intrudes not,' where 'the wicked cease from troubling, and the weary are at rest.'" Similar sentiments and instructions might be cited from other standard works of the order. For example, here is one from Grosh's Manual: "Let us not forget that, while we cultivate the perfection of our fraternal duties, we shall improve in the knowledge of Deity, of our duty to Him, to our neighbor and to ourselves. Friendship will bind us together, Truth will direct us, and Love will make our labors easy, so that, at the last, when we are summoned from the terrestrial lodges to the Grand Lodge Celestial, we may leave form and ceremony behind, find our work approved, and, as the mysteries of heaven are unveiled to our admiring vision, we may arrive at its perfection and enjoy its benefits throughout ages eternal."

Every Odd-Fellow regardless of what his religious belief might have been, is buried by the lodge with expressions of certainty that he went to heaven. Grosh, who in his Manual (p. 364) expressly says: "We admit men of all religions into our order," includes in the same book a number of funeral odes to be sung at funerals of brothers,—Christian, Jew, Mohammedan, or infidel,—from which we quote the following lines:

Though in the Grand Lodge above,
We remember Thee in love. (p. 408.)
And now he quits our weary train,
And marches o'er the heavenly heights;
But we shall walk with him again,
And share his rest and his delights. (p. 408.)

* * *

Till life shall end—then hear the voice,
Depart in peace from earth to heaven.
(p. 409.)

Freemasonry's Claims to Heaven.

Freemasonry claims to teach the way to heaven. Mackey says in the Mystic Tie: "Freemasonry . . . teaches the existence of God. It points to the celestial canopy above, where is the Eternal Lodge, and where He presides. It instructs us in the way to reach the portals of that distinct temple." (p. 32.) In the Encyclopedia (p. 641) Mackey quotes Oliver (Historical Landmarks of Masonry): "The definitions of Freemasonry have been numerous; but they all unite in declaring it a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder from the lodge on earth to the lodge in heaven, the Grand Lodge Above." Masonry teaches that a Mason "on the night of his initiation commences the great task which is never in his future Masonic life to be discontinued, of erecting in his heart a spiritual temple for the indwelling of God." (Mackey's Manual, p. 41.) A faithful Mason aims "by a uniform tenor of virtuous conduct to receive, when his allotted course of life has passed, the inappreciable reward from his Celestial Grand Master of 'Well done, thou good and faithful servant.'" (Mackey's Lexicon, p. 450-1.)

The Masonic system of morality is represented by the emblems and symbols of Masonry, especially by the so-called working-tools. In Webbs' Freemason's Monitor (p. 29) we read: "The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens." Another example (p. 40): "By the rough ashler (a stone in natural, coarse condition, as taken from the quarry) we are reminded of our rude and imperfect state by nature. By the perfect ashler we are reminded of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessings of God."

Robert Morris, Sovereign Grand Inspector General, in his Dictionary, article "Apron," tells the world that the white apron "suggests the preservation of the garments from the defilements of labor, and morally, the guard of the soul from the defilements of sin. It is therefore the

distinguishing badge of a society whose great aim it is to prepare the soul for that spiritual building, that house not made with hands, eternal in the heavens."

An article on Masonic regeneration appeared in *The Builder* May, 1918, under the title, "The First Degree." It was first published in the *Kansas City Freemason*, and later in *The Builder,* "a journal for the Masonic student," which is published by the National Masonic Research Society. We take a few extracts to show the drift of the article:

"If we believe in evolution, and most of us do, we must recognize that the path of our evolution is along the lines of our inner unfoldment, the evolution of our latent goodness. There is a germ of goodness, of pure gold, in the breast of every human being, which by cultivation and education can be developed into light and power.'

"The three degrees in Blue Lodge Masonry exemplify the ascent of man from the unregenerate and materialistic being to a regenerate master-man—the master-builder of character and manhood. It is Jacob's ladder, the evolutionary path of man."

"Therefore we see that the First Degree is the first step a candidate should take, and that is Purification. Have you taken this first step? If not, why not?"

Similar expressions of justification and salvation by man's own efforts, without Christ's vicarious sacrifice and the Holy Spirit's sanctifying influence, can be found by the hundreds in the works of standard Masonic authors. This man-made way of salvation is only consistent with the fundamental principles of the institution, "its religion being of that universal kind in which all men agree" (Mackey, Masonic Jurisprudence, p. 95), "pure theism, on which its different members engraft their own peculiar opinions" (Mackey, in his Lexicon), so that Chase (Digest of Masonic Law, p. 207) sees "no good reason why the Jews, the Chinese, the Turks, each rejecting either the New Testament or the Old, or both, should not be made Masons." "Masonry" —we quote from Mackey in the *American Quarterly Review*—"claims to be a religion, a universal religion, not founded on the Bible, however; that is a sectarian system,—that has too narrow a basis,—and this universal system covers all others, however conflicting and antagonistic. It unites men of all faiths, who but for it had remained at a perpetual distance; and every creed meets on the level of the Masonic shrine." (Anti-Masonic Scrap Book, Tract 21, p. 5.) How can such a religion teach the Christian way of salvation? It would be a contradiction of the very principle on which it is built, that of universality, "admitting men of every creed within its hospitable bosom."

Salvation Without Christ or Salvation Through Faith?

The lodge teaches salvation without Christ, by works. The Scripture teaches salvation by grace, for Christ's sake, through faith, as the following texts clearly testify:

Is. 53:5,6: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Matt. 1:21: "Thou shalt call His name JESUS; for He shall save His people from their sins."

John 10:15: "I lay down my life for the sheep."

John 3: 16, 18, 36: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on Him."

John 14:6: "I am the Way, and the Truth, and the Life; no man cometh unto the Father but by Me."

John 17:3: "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

Luke 24:46, 47: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Acts 10:43: "To him give all the prophets witness that through his name, whosoever believeth in him, shall receive remission of sins."

Gal. 4:4, 5, P: "When the fulness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

John 1:29: "John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world."

2 Cor. 5:18, 21: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

Rom. 5:18-19: "Therefore, as by the offense of one judgment came upon all men to condemnation, even so by righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

1 Pet. 1:18-21: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God."

2 Tim. 1:10: "Christ hath abolished death, and hath brought life and immortality to light through the Gospel."

John 11:25-26: "I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

Heb. 2: 9-15: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man, . . . and deliver them who through fear of death were all their lifetime subject to bondage."

Rom. 4:24-25: "Believe on him that raised up Jesus, our Lord, from the dead, who was delivered for our offenses, and was raised again for our justification."

Rom. 8:32-33: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Gal. 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

John 1:12: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

John 20:31: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name."

Acts 4:12: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Religious Camouflage.

The Bible is full of texts of this kind; hundreds could be quoted. Christ, and salvation through him alone, is the sum and substance of Scripture, from Genesis to Revelation. He is the Alpha and Omega, the beginning and the end, the first and the last, and all in all, throughout the religion which the Scriptures teach. St. Paul determined not to know anything among the Corinthians save Jesus Christ and him crucified. Lodge religion knows nothing of him; lodge rituals are void of him; lodge altars are against him. The Bible is used in the lodge for an ornamental religious camouflage; it is used in swearing idolatrous oaths; it is misapplied and misinterpreted in idolatrous worship. The Koran could just as well be used in its place. The belief in the Fatherhood of God and the

Brotherhood of Man, in which all creeds agree, and which means nothing more than that there is a good Supreme Being which made us all, that creed which even infidels subscribe to, is the only religious platform the lodge has. That universal way of salvation, the Golden Rule, the only way of salvation the unbelieving world knows, and by which no man was ever saved, is the only way to heaven the lodge can show, because the lodge has not Christ. The notion of the unbelieving world is that every one who believes in the existence of a Supreme Being, and in a hereafter, and in man's accountability to his Maker, and who does as nearly right as he can, will go to heaven. The Hindoos, Mohammedans and Jews, the Unitarians, Universalists, Christian Scientists, Spiritualists, and Mormons, all claim to know and to teach the way to heaven; but their claim is false, for they do not recognize Christ as their God and only Savior. The children of this world say all religions are good because the purpose of them all is to lead men to the good place, and if a person lives up to what light he has, no matter what his creed is, he will go to heaven. Thousands of members of Christian churches and many ministers in Christian pulpits are of the same opinion, and declare openly and emphatically by word and deed that no difference of creed should bar anybody from membership in any church, for we all believe in one God, etc. No wonder such ministers see nothing wrong in fellowshipping with a Jewish rabbi in a religious service; no wonder so many church members, and even ministers see nothing out of the way in worshipping at the lodge altar together with men of all creeds; no wonder people in general consider us bigoted and narrow in our attitude toward the lodge. And let us not think to say within ourselves that our Synod in its membership is entirely free from any taint of the universal religion. It is the religion of the flesh, and as we are all born flesh of the flesh, we are all inclined, as far as our flesh is concerned, to a man-made religion of some kind, and are daily in need of the Holy Spirit's enlightenment and guidance, which alone can keep us in the one true faith. We have many people in the Lutheran Church also, not only in the Merger Synods, but also in our own dear Synodical Conference, whose spiritual vision is dimmed by the poison of the universal religion, so that they see no wrong in the lodge.

The Big Church.

In the lodge the universal world-religion has found a resting-place, an altar, and a home; there it is endorsed in due form; there a sample of it is bottled up for exhibition; there we find it in organized shape. What the visible church and each local congregation is in its relation to the invisible Church, the true believers among all men, that, and that exactly, may we consider the lodge and the local lodges to be in their relation to the universal world-church, which some people call "the big church." As a swelling or an eruption on the body may be only the local, external manifestation of an internal disease pervading the whole body, so the lodge-religion is only a manifestation of the general religious ideas that prevail throughout the world in the hearts and minds of unchristianized men. The world does not acknowledge Christ, and so the lodge does not. The world hates Christ just as it did when He dwelt visibly on earth. The lodge, by its Christless worship, delivers Christ to the Gentiles, mocks him, spitefully entreats him, spits on him, scourges him, crowns him with thorns, crucifies the Son of God afresh, and puts him to an open shame. (Heb. 6:6.)

The lodge being a heathen institution as far as its religious tenets are concerned, its much vaunted charity must necessarily be of the heathen type and therefore no true charity.

"Charity vaunteth not itself," says the Apostle (1 Cor. 13:4). Lodge charity vaunts itself most pronouncedly. The lodge vaunts its charity by preaching it from the house tops; it is inscribed on its banners, eulogized by lodge men in public addresses, praised in lodge literature, and in the sunshine of its claims the adherents of the lodge bask with complacent self-satisfaction.

Sinners Also Do the Same.

Lodge charity is the kind of which the Lord Jesus says: "If ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to

you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again." A man does not join a lodge to do good to others, but to receive benefits himself, and the benefits the lodge gives, death-benefits, sick and accident-benefits, visits and vigils, assistance and helpfulness, are all bought and paid for by those who receive them. The constitution of the lodge guarantees them to its members in return for the dues which they pay. Now only are lodges very strict in collecting their dues, not only do their constitutions contain paragraphs providing that any member who is so and so far in arrears in his payments will receive none of the benefits which the lodge offers, but they also guard very carefully against the reception of such persons as might become a burden to the lodge, such as the sick and the aged, even though they may be sorely in need of assistance. We certainly realize that an association paying death benefits and sick benefits could not long exist if it received into membership regardless of their age or their state of health, but when lodges call plain business "charity," they speak a lie in hypocrisy. (1 Tim. 4:2.)

The Elks' Silent Charity.

The Elks especially are known for their charity. It is often said that they differ from other lodges in that they do so much good to people who do not belong to their order, to poor people whose need is brought to their attention. It is also emphasized that the Elks do this quietly; they don't parade their charity, they don't let the left hand know what the right hand does. But how is it, we naturally ask, that we so often hear of this silent charity? It cannot be so very silent, after all. Surely, the poor people that got the Christmas-basket from the Elks' Santa Claus are not the only ones that spoke of it. We generally hear of those things, even though the individual cases are not mentioned, through members of the order.

We have never denied that there are Christians in the lodges. Nor do we deny that heathen also have natural human pity and love, and that many of them do a great deal of good to others. We most emphatically deny, however, that a heathen institution, such as the lodge is in principle, can be a Christian institution in practice. The charity of the Christless lodge cannot be Christian Charity.

(To be continued.)

A DANCE FOR METHODISTS.

New York, Aug. 27.—(Special.)—The only dance approved by the convention of the National Association of Masters of Dancing is the "Wesleyan," which was adopted today at the closing session. The new dance is one the masters hope may gain the approval of the Methodist church.

—*The Chicago Tribune.*

Lodge dances as well as lodge altars, where Satan is worshiped, have been for years a disintegrating force in the spirituality of the Methodist Episcopal church.

The pressure to remove the Church ban on dancing was defeated at the last general conference, due, it was said, in a large measure to the presence and active propaganda of a representative of the "National Association of Masters of Dancing." His prominent and open advocacy of a change in the discipline was resented and the change defeated.

The "Wesleyan" dance is the new move to accomplish the desired change. It will probably be successful.

THE MARK OF THE BEAST.

Many of the troubles in labor circles are due to the recklessness of men who neither have nor desire to have any family responsibility. They wish to do away with home ties and so be free to wander from place to place.

For such a life as this a wife is regarded as an incumbrance, and the obligations of the married state are to be avoided. So like the fox with the shortened tail, not satisfied with their own imperfections they try to make home life unattractive to others.

Some years ago, in Philadelphia, the younger unmarried members of a tailors' "union" got together and voted that a wife who mended her husband's clothing was to be regarded as a "scab," and "unfair" to the cause of organized labor.

However absurd this may appear,

there are men who now believe, or profess to believe, that they have a right to certain kinds of work, and that any one else performing such work should be punished.

In Chicago a janitor stopped a woman's maid who was washing the windows of her apartment, as he said that was the work of the union window washers who came around once a week and charged twenty cents a window. There were fifteen windows in her apartment. She was timid and complied with his demand.

A man was painting his own porch in Chicago when a representative of the painters' union came along and told him he would be fined $50 by the union if he continued the painting, and that he would see trouble. He continued, and reports state that he was "slugged." A letter in the Tribune referred to this outrage, and a day or two later two letters appeared in the same paper justifying the affair. One of them called the owner who did his own painting a "scab," and added, "You say a man has got a right to paint his own house and the union says no and means it." The other writer declared, "Painting is a union job not a farmer job, and scabs painting their own shacks in Chicago is got to stop." "Chicago would be better off if everybody but union men were chased out where they belong." He closed with this sentence, "Yours for unionism, honest pay, patriotism, freedom and Americanism, six-hour day and LIBERTY!"

In the thirteenth chapter of Revelations we are told of one who "causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: *and that no man might buy or sell save he that had the mark,* or the name of the beast, or the number of his name." Are we approaching such a time as this?

—H. B. H., *The Christian*

NON-CHRISTIAN LABOR CHURCHES.

Editorial in *The Missionary Review of the World.*

Men are ever seeking to secure the fruits of Christianity without the roots; to develop the form of Godliness without paying the price or experiencing the power. A "Non-Christian Church" seems a contradiction in terms, but such are being formed. In Canada a "Labor Church" was organized in July, 1918, and now has ten branches, Winnipeg alone having 1,200 members. It has grown because of the popularity of industrial movements but it has not yet endured hardship and persecution. There is avowed belief in God but no clear surrender to the claims of His Son, Jesus Christ. The basis of admission is as follows: "I am willing to support an independent and creedless Labor Church based on the fatherhood of God and the brotherhood of man. Its aim shall be the establishment of justice and righteousness on earth among all men and nations."

An idea of the Sunday School may be gained by the following extract from one of the lesson outlines:

"Lesson 1. Who set the dinner table? (a) The many who keep us; (b) Our part in the world's work; (c) 'Grace before meat.'

"Lesson 3. The Age of Homespun: (a) Manufacture in home workshop; (b) Production of use—independence; (c) 'God bless me and my wife and son John.'

"Lesson 5. The First with the Machine: (a) Tools of production in the hands of the few; (b) The new slavery—men, women and children; (c) The work of Jesus—Luke 4:18.

"Lesson 16. Where the Baby Came From: (a) The miracle of life; (b) Sex instruction; (c) Bodies temples of the Holy Spirit.

"Lesson 21. The Life of Jesus: (a) Carpenter and reformer; (b) Opposed by church and state; (c) The sins which crucified him."

While most churches are lamenting the absence of men, the Labor churches like Masonic Lodges, are filled with them. It is unfortunate that a dividing line is being drawn between workers and others, and that men and women are making social organizations a substitute for the Church of Christ. These ideas are directly opposed to the teaching of the Founder of the Church and the Saviour of the World.

—September, 1920, issue.

USE "SMITH AND WESSONS."

With a speech that lasted two hours and forty-five minutes, during which he consumed three large goblets of water and mopped most of it from his brow, "Big Tim" Murphy again seized the reins of the Gas Workers' union last night and the $100 a week president's salary that goes with them.

"One at a time!" shouted Murphy,

"Now shut up! When I took my vacation in jail I appointed Campbell temporary president. You don't know whether the union's going north or south and you haven't known since I've been away. In this outfit, the majority rules and the minority hasn't a word to say. Don't forget that. From now on I'm the boss of this union and when I say I'm boss, I'm boss."

"This union has been run on a Sunday school basis, where they give out stogies and punch the bag and don't accomplish anything.

"When I started out to organize the gas workers I got all the Dugans, O'Briens, and Flannerys I could find, because I knew they could fight. I'd ask a man if he'd ever been to jail. If he said yes I wanted him. A man that can't fight and hasn't been to jail don't amount to much. They don't use boxing gloves in the labor world. They use Smith & Wessons. I've forgot more than Campbell ever knew about a union.

"Now about this here election tonight. Get that out of your head! I'm president and I'm going to stay president. I've got a five-year contract with you and you've got to pay me whether I work or not."—*Chicago Tribune*, Aug. 27, 1920.

This promises to be the windiest political autumn the world has ever known.

UNITED LUTHERAN CHURCH IN AMERICA

Declaration Concerning Organizations Injurious to Christian Faith.

Dear CYNOSURE:

The following Declaration has been adopted by Executive Board of the United Lutheran Church in America to be proposed for adoption at the next Convention of that body, October 19th, 1920, in Washington, D. C.—(REV.) MARTIN L. WAGNER.

"In view of the prevalence throughout our land of doctrines which are subversive to the Christian faith; and in view of the indifference manifested by many Christian people to the doctrines and principles of teachers, sects, and organizations which seek their adherence and support; and in view of the fact that through the acceptance of religious and other teachings which contradict the Gospel of Christ, the faith of Christians is endangered; we declare:

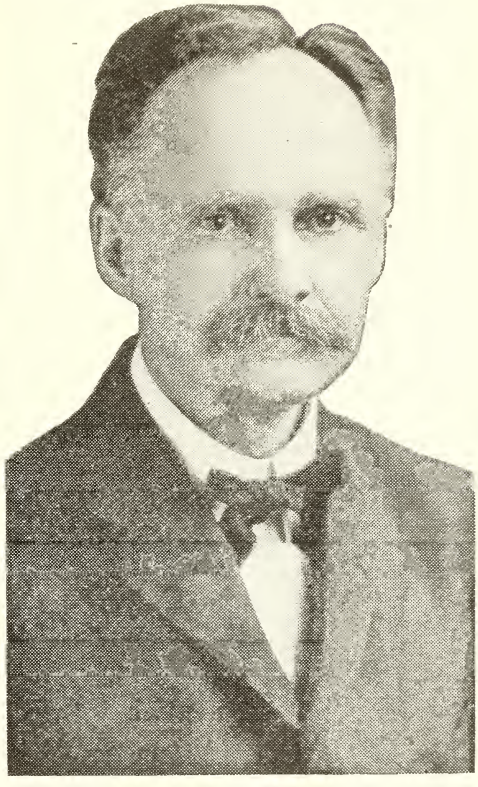
I. That we solemnly warn all our pastors and the members of our congregations against all teachers, sects and organizations of any kind, whose doctrines and principles contradict the truths set forth in Section D, III (The Truths and principles derived from Holy Scriptures) of this Declaration, or which limit their adherents or members in a free confession of their Christian faith.

II. That we warn them especially against all teachers, sects and societies whose doctrines and principles deny the reality of sin, the personality of God, the full and complete Godhead of our Lord Jesus Christ, and His redemption of the world by His sufferings and death, and the truth and authority of the Holy Scriptures; as well as against all teachers, sects and societies which teach that men can be saved from sin, or can become righteous before God, by their own works, or by any other means than the grace and mercy of God in Jesus Christ. We believe that such doctrines are not only not Christian but are anti-Christian and destructive of true Christian faith and life.

III. That inasmuch as these and other false and dangerous doctrines are widely spread, not only by the activity of individual teachers, but also by the dissemination of literature and through the agency of societies and other organizations, calling themselves by various names which oftentimes conceal the real nature of the doctrines and principles for which they stand; we therefore lay it upon the conscience of the pastors and of the members of all our congregations to scrutinize with the utmost care the doctrines and principles of all teachers, sects, organizations and societies of every sort which seek their adherence and support and to refuse such adherence and support in all cases of conflict or possible contradiction between these principles and doctrines and those set forth in the Holy Scriptures and in the Confessions of the Church. We beleive that the application of this principle lies in the sphere of the individual conscience and not of law, and that it should be applied to all teachers, organizations and societies whatsoever, whether their declared purposes be religious, social, political, or any other.

Obituary

MATHEW C. RANSEEN.



JESSE W. BROOKS.

The Rev. Mathew C. Ranseen had been one of the Presidents of the National Christian Association, as well as an honored and helpful member for a number of years of the Board of Directors. He died recently at the parsonage of his church, of which he was still pastor at the age of seventy-five. He was one of the most prominent members of his denomination, the Swedish Lutheran, in this city. Upon his last visit to Sweden he was highly honored by the Swedish Government. He was also one of the founders of the great Augustana Hospital of this city. His was a great and full life and we believe that an abundant entrance awaited him.

Rev. Jesse W. Brooks, Ph. D., had been a contributor to the funds of the National Christian Association for many years. He said to a friend of his recently: "We little appreciate what the National Christian Association has been of good to us and the country." The writer does not quote his exact words but their sense as he recalls them. His membership in a secret society in early life and the deleterious influences of the lodge in churches of which he was pastor enabled him to give a just estimate of the value of this Association's work.

Rev. Dr. Brooks, was for over twenty years at the head of the great missionary enterprise centering here in Chicago that had to do with the Christianization and Americanization of the various immigrant races located in these central western states. His life interest was in the spread of the Gospel and conversion of our neighbors of foreign speech. His death was as unexpected as it was sudden. May God send another as wise and devoted as was our brother to carry on this great evangelistic movement, now left without its leader.

Does God ever impose a duty without the time to do it?

Some of our statesmen who are afraid of a League of Nations because it would be "entangling alliance," are crowding in three abed with Sinn Fein.

A six-hour day and a twelve-dollar wage for labor may lead again to a twelve-hour day and a three-dollar wage.

The Lutheran Walther League, which corresponds to the Epworth League of the Methodist church and the Christian Endeavor of the Congregational and Presbyterian churches, has adopted the following topics for discussion during the coming year:

1. The Y. M. C. A.
2. Boy Scouts.
3. Camp Fire Girls.
4. *The Lodge.*
5. The Christian Day School.
6. The History of our Lutheran Church.
7. Our Synod.
8. Its Missions.
9. Its Treasuries.
10. Dignified Church Publicity.
11. Charity.
12. Hospice.

One reason why the Lutheran church is so strong and vigorous is that its young people are not afraid to discuss living questions and especially Secret Societies.

OUIJA WILL FILL ASYLUMS.

Trenton, N. J., July 20.—In a report filed today by Dr. Marcus L. Curry, medical director of the State Hospital for the Insane, says the ouija board is a "dangerous factor in unbalancing the mind."

The fad is especially serious, he said, because it is adopted mainly by persons of a "highly strung and neurotic tendency," who become victims of actual illusions of sight, hearing and touch at the seances.

Dr. Curry said state hospitals were destined to receive a new influx of patients if popular taste did not soon swing to "more wholesome diversions."—Chicago *Herald and Examiner,* July 21, 1920.

It is only midgy and widgy people who like to converse with ouija boards.

News of Our Work

MASONIC PROPAGANDA IN KANSAS

The Freemasons have of late started an eager propaganda in Lindsborg and surrounding community. Until a few years ago there were no secret lodges here. The community is a Lutheran stronghold. The largest Lutheran college of the west is located in Lindsborg. As a rule the Lutherans are opposed to all secret lodges.

The Swedish Methodist church has recently merged with the English Methodist Trinity church of Lindsborg. The present pastor of the united Methodist church is Rev. C. P. Eklund, a prominent Mason. It would seem as though he were trying to build up his church by catering to secret lodges. He is at present on a vacation trip to Europe. In a correspondence to one of the Lindsborg newspaper he writes among other things as follows: "My little Masonic pin has already brought me in contact with many fine fellows. I anticipate much enjoyment from having affiliated with the Masons."

Before he started on his trip a large meeting of Masons from the whole community was arranged. This meeting was held in Lindsborg, June 14th. The Masons had cunningly procured Rev. A. Bard of Kansas City, a Lutheran clergyman and high Mason, to give a lecture on that occasion. The speaker was widely advertised in the newspapers, as a member of the "Mystic Shrine," and also as having received the signal honor of the "Red Cross of Constantine."

On the date of the lecture a large concourse of Masons arrived from all the neighboring towns. The speaker had chosen as his subject: *"The Stepping Stones of Masonry."* Among other false statements the speaker gave utterance to the following: "Masonry is an association of men pledged to build God's kingdom upon earth," and as a proof of this he mentions Moses, Solomon, St. Paul and Martin Luther, and adds: *"All these were indeed Masons, contributing to the building of God's invisible temple."* The *Lindsborg News-Record* in its next issue published a part of the lecture, and the

editor gave a very flattering comment on same.

The undersigned wrote a reply to said article, proving that the statements were false. The two newspapers in Lindsborg refused to publish my reply. They as well as all other newspapers in our county are already controlled by the lodges. It took some time before my article could be published in one of our Lutheran papers.

In the meantime I warned my people at several public meetings and circulated antilodge literature. A reaction against the lodges started. A lecture has now been arranged to be held in Bethany College Auditorium, Sunday evening, September 5th, by Dr. S. P. Long of Chicago. He will then refute the false statements of the Masonic lecture held in June. Dr. Long delivers his lecture on the subject, "The Bush Is Still Burning." The Auditorium has a seating capacity of about 3,000, and we expect to have a crowded house.

For causing this agitation in the community, the undersigned may be subject to the brunt of the lodge opposition, but with the help of God, whose strength I rely on, I am willing to bear it.

The Lutheran Augustana Synod of which I am a member does not allow any of its ministers to belong to the secret lodges. May we as Christians give heed to the signs of the times, and never take upon us the mark of the Beast. (Rev. 13:16, 17.)

J. P. Aurelius.

Fremont, Kans.

Have no fear of death. It is life that is the dangerous state.

Jabez says: I guess the imps worked overtime, so the devil has let some of them come up for a breath of air—and that accounts for "spiritism."

MOODY BIBLE INSTITUTE.

The August, 1920, Graduating Class of the Moody Bible Institute received a copy of "Modern Secret Societies." This met the approval of Dr. J. M. Gray, Dean of the institution, as well as other members of the faculty.

We are glad they recognize the work of the National Christian Association in its usefulness in giving the truth on the matter of lodges. Through the presentation of this book, we feel sure thousands will be enlightened on this subject.

A. H. Leaman,
Assistant Practical Work Director.

THANKS ACKNOWLEDGED.

September 2, 1920.

National Christian Association,
Chicago:

Dear Sirs: It gives me much pleasure, as president of the August '20 Class of the Moody Bible Institute, in tending a vote of thanks on behalf of the Class, to the National Christian Association, for the timely and acceptable book, "Modern Secret Societies," by Charles A. Blanchard, D.D., which was presented by them to each member of the class. I am convinced that this book will prove invaluable to these young Christian workers as they come face to face with the problems which these societies present to the church in this our day. I would that this book were in the hands of every pastor, yes and every Christian; for few realize the danger or know the truth concerning this subtle movement, as they are set forth in this book. May it be widely distributed, and may the Lord bless it, and use it to open the eyes of many Christians.

Harry G. Briaut.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

Grand Rapids, Mich., Sept. 15, 1920.

The past month has been as busy as the busiest with returns as good as the best!

My first address after my last report was delivered in the large Mennonite Church, known as Sonenburg near Kidron, Ohio. The attendance was large though the clouds were threatening. Because of the good help given by Rev. Mr. Sommers with his new auto I was able to gather a good Cynosure list in short order. Friends there were kind as they always have been. Owing to my desire to attend the meeting of the Lutherans' Joint Synod of Ohio and other states in their synodical meeting in Chicago, I was compelled to pass many places formerly worked in the Ohio district. I received the anticipated welcome and opportunity to address this Synod. A good

brother hastened to hand me five dollars at the conclusion of my address. Thirty-five new names were there enrolled on the CYNOSURE list. These good people are counted among the opposers of the secret lodge system but they are not without trouble in maintaining their position. The addresses at the Synod were animated and showed quite a diversity of thought on many lines. It was announced one day that the members of the Synod were invited to dine at the Cook County Alms house some miles in the country. Autos were provided. We were carried swiftly and in the latest style to a magnificent building surrounded by splendid scenery. Here we found the amusing and the pathetic, as there were over two thousand inmates in this public charity. We soon discovered that a hundred or more did not count for much even if they were preachers. The management evidently wished to have us feel at home, so served us in the family dining room with coffee and sandwiches. There was the laugh of course on those who anticipated a splendid dinner such as had been served at Synod by pastor Doermann's faithful helpers. The pathetic was witnessed in the ward of aged women. There were long rows of cots occupied by frail wrecks of mortals whose hairs were as snowy white as the covering of their cots. They extended eager hands to welcome the ministers. As they united in singing of the "home over there" the tears were flowing freely down cheeks that would soon know the reality of the song.

A Sabbath at Harvey, Ill., strengthened our cause there. I preached twice in the Free Methodist church. After a brief visit to my home in Washington I returned to Chicago and am giving the month as planned to the Michigan work.

My first Sabbath at Kalamazoo, Michigan, did not work out just as planned. Our good brother, B. L. Olmstead, was being installed as the new pastor in the Free Methodist church. Your representative was present and introduced to the people with good recommendations. Brother Woodward sought a hearing for me in an M. E. Church about four miles from the city. It was rainy and but a handful of people gathered. The pastor told them they were $132 behind in his salary and that Conference was at hand, with a cold winter to follow and then announced they would sing such a number, which turned out to be "Lead Kindly Light." I sought of course to give them light—antisecrecy light. Part seemed pleased and some hurried home without giving me their thoughts.

The pastor of the First Reformed Church hoped to give me a hearing before his young people in the evening but found they had arranged with a returned missionary. He gave a very interesting address and related missionary trials in Arabia. Since reaching this cty, Grand Rapids, many meetings have been held and others are being arranged. Tomorrow evening I will speak to our Wesleyan Methodist friends in connection with the prayer meeting. Four addresses in as many different churches is the program for Sabbath.

Last Sabbath was spent in Muskegon, Michigan. I spoke in the Second Christian Reformed Church and Sunday school in the morning and in Bethany Christian Reformed Church in the evening. I attended a very interesting meeting in the Congregational church in the afternoon held in the interests of the Hebrew missions. The pastor of the Congregational church said he was not a Mason. While he had never joined the "Crusade" against the lodges he had always looked upon them "as sort of a nuisance." I was glad to find he was not in the lodge as one speaking of him thought he was. I find people are often mistaken as to the lodge standing of pastors. The pastor of the First M. E. Church, Kalamazoo, Michigan, was cited as a Mason. He said while he was a Mason he had not been in a lodge for five years. Had he refrained from entering a church for five years he could not be called an ardent church man.

Rev. W. Groen, son of Ex-President J. Groen of our Association, is now pastor at Grand Haven, Michigan. We had a fine meeting in his church Monday evening. For the past two days I have been in attendance at Classical meetings of the Reformed and Christian Reformed churches held in this city, Grand Rapids. A kindly hearing granted your agent together with resolutions endorsing the N. C. A. work is the result.

This is a strong center for our work; the interest is increasing as the years go by. No church contributes to my support quite as generously as the Christian Reformed. The Church of the Brethren here welcomed my address Sabbath morning.

Two lectures are prospectively arranged for Detroit, Michigan, for next week. Cleveland, Ohio, invites for my service the following week.

I hope to give my services to New Jersey, Eastern New York and New England during October. The month of November is usually given to the Pittsburgh district in Pennsylvania. We should have a Pennsylvania State Convention if possible in the early spring. Could we line up a Convention for somewhere in Western New York during the last of January? The Empire State that for so many years led in our work, is not at the front now. What can be done? Who will help boost for a State Convention and where shall it be held? This is the time for the elect to show their election by doing their best. The Eagles are screaming, the Owls building nests, the Moose drinking and shall we keep quiet till they possess the land! Work while it is called today.

The labor which wants to work only six hours a day really wants 100 per cent. advantage over the average employer, for he works twelve hours in twenty-four—and sometimes worries the other twelve.

"LIZZIE WOODS' LETTER."

Norfolk, Va., September 10th, 1920.

Dear CYNOSURE:

This letter finds me again at Norfolk, Virginia, at a State Holiness Meeting.

I was in a camp meeting in Omaha from August 1st to the 20th and then I came to this meeting. The church carnival was not started this year as last year. I think the two men who were killed at the church carnival last year was enough to set good men and women thinking.

All the people were free to visit the great camp meeting and hear the Word of the Lord. We did not fail to tell them about the Masonic God. Some who stood on the outside of the tent grumbled but God did not let "a dog move his tongue." (Exodus 11:7.)

Everybody came to hear that old woman give away their secrets. But others who belong to the lodge said, "That is right. The Word of God is upsetting the idol worship." Many hearing the truth gave up and God saved them from their sins."

I showed the leaders of the people their blindness (Matt. 12:14. Isa. 56:10). I showed them that God calls some of these D.D.'s dumb dogs. A dog that will not bark, and will let the minx eat up all the chickens; so the dumb preacher will let all this idol worship destroy God's people. When I was in Omaha I invited all the ministers to come with their Bibles and gather their congregations (Joel 2:15-16), but they would not. Their congregations came and took in the Word. One little woman stayed till the close of the meeting and asked me to give her my subject texts. My subject was "A call to the Church to awake (I Cor. 15:34) and Sin Not" (John 5:14. John 8:11). I told her that God forbids us to live in sin (Romans 6:1, John 8:21-24). That the very name of Jesus means the salvation of His people from their sins (Math. 1:20-21), and if we who accept Jesus are not saved from sin that would make God a liar. God cannot lie (Titus 1:2, Rom. 3:4). She took these references and said, "The people here say you all have another Bible not like ours. So I am going home to look this up to see if it is in my Bible." I said to her, "You are a noble young woman (Acts 17:11). The Bereans "were more noble than those in Thessalonica in that they received the Word with all readiness of mind and searched the Scriptures daily whether those things were so."

Another woman asked one of the sisters to come over to her house and show her if what I taught was in her Bible. The sister went and took her own Bible with her. But the woman said, "No, not your Bible. Show it to me in my Bible." The reference was to Rev. 21:8, but that chapter was torn out of her Bible and she ran over to her neighbor's house and borrowed her Bible and when she read it in her neighbor's Bible she was convinced. "Well," she said, "the best peo-

ple in town were standing outside of the tent and heard her say that good people and bad people, bootleggers, liars, whoremongers, preachers, deacons, class leaders—all were up in the lodge room singing 'Blest Be the Tie that Binds Our Hearts in Christian Love,' and the preacher said that nasty word whoremongers was not in the Bible." Some said they were going to run me out of town.

I read Hosea 4:1-6 and showed the people that they were destroyed for the lack of knowledge. Well did the prophet Amos say (Amos 8:11): "Behold the days come saith the Lord God that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

Before coming into Norfolk, Virginia, I stopped over in Kansas City, Missouri, two nights and hit the lodge sin another blow. The last night three women and a class leader came to me and said, "We belong to Elder W. T. Osborn's church in this city; please come to our church and don't forget to pray for us." One of the women was so touched with the Word that she invited me to take dinner with her the next day, so she could hear more of the Word.

I went on to Parsons, Kansas, and stopped over one night. When I got through with my Bible teaching all the people in the house came to shake my hand though I told their lodge secrets, but that did not keep them from helping me with their means. But some people are sorry for me. They think I am crazy to tell the secret of their lodges, but said we will help her because nobody can dispute her teaching as far as the Bible is concerned. I laughed when I heard that and said in my heart, Thank God that I am counted worthy to be called a fool for the Gospel's sake.

I went on from there to Muskogee, Oklahoma, to the State Meeting and taught; and for seven days everybody kept silent and the Word went through.

God has told us to follow peace with all men (Heb. 12:14) so we are not afraid to live in the South, East, North or West, for we mean to live in peace with all men. We don't believe in war, we don't believe in strikes nor riots. You never find holy people of any denomination who are in riots or strikes or lodges, because lodges will cause men to kill each other. Some of those who love lodges said, "Sure, somebody will kill that negro woman yet." When the sister told me that I said, "That will be the only time that I will quit talking about them."

I left Muskogee, came back to Kansas City, Missouri, to the State Meeting, August the 29th, and stayed over to the 2nd of September. We took the Word and knocked the Lodge a double uppercut. They had just closed the Annual Meeting of the Elks. I said, Think of a man calling himself a beast. Well that is about what they are, brute beasts. I said these lodge meetings are often, on the side, saloons and houses of ill fame. One young man who is a member of Elder Osborn's church said, "Well, I had sent in my application to join the lodge but I will never go any farther." He told me that Elder Osborn said, this sister Roberson is right. I attended Wheaton College and I know those people who have sent her out into this work and they are all right.

I went to a dentist to have my teeth attended to and I asked the dentist if he was a member of the church. He said, well I don't know just what I am. My wife is a Catholic and I went into the Catholic church to please her, but I don't like it because we are not allowed to go to the other churches or to read the Bible, and as I am a dentist and want the patronage of the people, I thought I would get into the churches where the majority of people are. I can then join the Masons.

I will close for this time. I left Kansas City, Missouri, for Detroit, Michigan, the 3rd of this month and left there the 7th for Norfolk, Virginia.

I will begin my next letter about the Detroit State Meeting, if the Lord wills I live. Yours for the Master's use,

LIZZIE W. ROBERSON.

CAST OUT OF SYNAGOGUE.

At Youngs Creek, Kentucky, we have Masons, Odd-Fellows and Junior Order of Mechanics to deal with. The Baptist Church in this town is ruled by the secret orders—even the pastor himself belongs to these orders. They took my name from the church book because I re-

buked them for belonging to these worldly organizations and even threatened to lead me out and to kick me when they got me out. I know the words of Eternal Truth does not uphold them and that these societies belong to the other fellow. A Christian can't keep house for the Devil and the Lord at the same time, for we cannot serve two masters. We cannot go down and up at the same time. While I was telling them the danger of Christians taking part in these worldly organizations, they became so mad that they turned me out of the place. But I aim to stand by the Bible, and, God helping me, I know all will go well.

J. M. THOMPSON.

Sept. 10th, 1920.

KIND WORDS FROM FRIENDS.

Rev. A. G. Dornheim, of Pennsylvania, when sending in a contribution to the Association wrote Secretary Phillips:

"I am glad the CYNOSURE continues to shed a clear, unwavering light upon the variant forms of Secretism. This service really deserves the gratitude of both those who love secretism, revealing to them a cause which would undoubtedly be much worse than it is without this light, and to those who oppose secretism, showing them clearly the nature of the power they are opposing.

"I wish you continued good health of soul and body and many victories over Satan."

A friend in Michigan wrote us recently: "I am particularly interested in the 'Brotherhood of Railroad Clerks and Freight Handlers.' I have belonged to them myself some fifteen years ago, but conscience did not permit me to remain one of them. It was at that time an oath-bound secret society and it was not permitted to have religious services in their lodge meetings."

A minister in New York writes: "I cannot renew my subscription to the CYNOSURE, not because I do not agree with the Cause the paper represents and defends, but my only reason is having such a small salary, that I cannot pay the subscription. Later on, if my finances have improved I will renew. I stand with you in the same fight against all secret oath-bound societies, or lodges. Your paper has been of such good service in this fight! Don't feel, therefore, offended that I cannot renew my subscription for the coming year."

Another pastor who is holding up the truth in Iowa also is unable to continue his subscription and writes: "My subscription to the CHRISTIAN CYNOSURE expires with the September issue. I am sorry that I am forced to discontinue it for a while. I cannot afford to pay $1.50 at the present time, so it may be that the discontinuation is only temporary. You are doing a great work. May God bless it in the future as He has done in the past, and open the eyes of many who have been caught in the lodge net."

If any of our readers wish to do a little missionary work the above affords a good opportunity, by paying for a year's subscription to either of the above pastors. We receive many such letters during each month and should several reply to the above their remittances will be used in sending the magazine to ministers who are not able to pay for their subscription at present on account of H. C. L.

From an Evangelist of Iowa we received the following: "Will you kindly let me know if you can supply me with your tract 'Freemasonry,' the first three degrees, and the tract 'Odd Fellowship a Religious Institution and Rival of the Christian Church'? Also kindly send me a sample copy of your CHRISTIAN CYNOSURE magazine. I am doing what I can to keep people out of the secret societies and to get those who are already in to come out from among them. Just yesterday a young man came to me and told me what I had said about the lodge while teaching his Sunday School class was the means of his giving up Masonry after he had already taken two degrees and was about to take the third. I never speak out against the lodge without some saying I had helped them. I told the Lord that I would speak out against the sin of the lodge as well as all other forms of sin."

STANDARD WORKS
—ON—
SECRET SOCIETIES

MODERN PROPHETS of BAAL
OR
WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

Thirty-two pages; Single copies three cents, per hundred, $2.00 postpaid.

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VOL. LIII. No. 7. CHICAGO, NOVEMBER, 1920. No. 7.

How Shall We Vote?

League of Nations at Work

Comments on Sunday School Lesson

Freemasonry and the Y. M. C. A.

Civil War Veterans

Anarchism in America

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BUSINESS LETTERS should be addressed to Wm. I. Phillips, Gen. Secy., at the above address.

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Those desiring lectures or addresses may write to any of the speakers named below:

Rev. W. B. Stoddard, Box 94, East Falls Church, Virginia

Rev. Adam Murrman, Slatington, Pa.

Rev. F. J. Davidson, 927 St. Maurice Ave., New Orleans, La.

Mrs. Lizzie W. Roberson, 311 W. 24th St., Argenta, Ark.

Pres. C. A. Blanchard, Wheaton, Ill

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

PRAYER TO THE GOD OF MASONRY.

BY ROBERT M. RAY, 32°.

Allah, Vishnu, Agni, Thor, Osiris, loved by all,
Ahura, Mazda, Royal King, hear thou my humble call,
Isa, Luna, Blessed Ra, to men on earth revealed,
By land and sky and boundless seas, to thee my will I yield.
Dread Jove, Lord of the Thunder, God of the starlit sky,
I lift my voice in suppliance and for thy guidance cry.
Oh, Merodach, a sacrifice—a contrite heart I bring;
Dear unknown God, Thou only God, my lips thy praises sing.
The one God, Thou true God, to whom all prayers ascend,
At any name they call thee, my knees before thee bend.
And may my weak petitions with others vows arise
And reach thee, Great Jehovah, Thou Ruler of the skies.

The New Age—Organ of Scotch Rite Masons—April, 1920.

HOW SHALL WE VOTE?

Several have written the CYNOSURE asking counsel and suggestions in the use of the ballot at the forthcoming election for president.

Answering one writer we will say that voting for a Mason for office is not the same as voting favorably for a Mason to be one's pastor. We hold with ex-President Charles G. Finney that a minister who "determinately and intelligently adheres to Masonry has no right to membership in a Christian church," much less fill its pulpit.

But all kinds of men are citizens and have the right to offer themselves for the votes of the people. It is not out of character for them to do so whether they are Masons or Mormons, as it is out of character for a minister of Baal to seek a Christian pulpit.

There are two kinds of voters: those who vote to win, and consider it the greatest calamity if they "throw their vote away"; the second class are not looking so much for immediate success as for future benefits to the country, and they cast a testifying vote for important measures not found in the platforms of the dominant parties. Such was the Abolition vote in the past and that in the present of the Prohibition and perhaps of the Farmer-Labor vote.

It is virtue for a man to do the best that he can under the circumstances. Every man must, however, be persuaded in his own mind and act accordingly.

If a man's only chance to vote is a choice between two Masons, it would not be wrong for him to vote for the one whom he considers most likely to serve the country best. There are Masons who will not allow their Masonic affiliations to sway them in carrying out their obligations to their country. The well known case of Judge Daniel H. Whitney of Belvidere, Ill., is in point. There are, on the other hand, Masons who will favor Masonry and Masons without regard to their obligations to their fellow citizens. And the obligations of Masonry itself are in harmony with the action of this second class of lodge men. This is illustrated also in the action of the Grand Lodge of Illinois in the said Daniel H. Whitney case.

The writer does not believe it would be wrong for a person not to vote at all this fall, if the vote must be for one or other of the leading candidates. We certainly ought to "render to Caesar the things that are Caesar's," but in the present campaign it is difficult for some to see how we can do anything for Caesar.

that is to serve our country, by voting for either Cox or Harding.

We have also received the following from an influential member of the National Christian Association:

"I should advise voting for one of the candidates, since there is no choice from our anti-Masonic viewpoint. I would hardly think it wise to sacrifice the right of suffrage when so many tremendous issues are involved."

A CALL FOR LIGHT.

Less than a month remains before we must choose by our ballots the man who shall be our next president.

Though the Republicans have had men who have proven their ability in great crises, to manage national affairs, men well-known in America and other lands, they have nominated a man for the presidency whose name, even, not one in ten thousand of the people of the United States had probably ever heard, and a man, who, not content to be a man, has voluntarily become an *Elk!*

A free nation must be composed of Christian homes. The unit of the nation is the home. But the Democratic convention in San Francisco presents as its choice for president a man who is not the best example for us in his home, and who is also on the down-grade as a man, for he, too, is an *Elk!*

Will not the CHRISTIAN CYNOSURE show its patriotism by letting its light shine upon capable, Christian men for whom we may vote?

(Mrs.) NORA E. KELLOGG.

The national headquarters of the Prohibition Party gave us to understand that Aaron S. Watkins, their candidate for president, is not a member of any secret society.

Parley Parker Christensen of Utah, candidate for president of the Farmer-Labor Party of the United States is an *Odd-Fellow* and an *Elk,* as we were informed at the national party headquarters here in Chicago.

HARDING AND COX MASONICALLY.

In reply to numerous inquiries as to the Masonic standing of Harding and Cox, presidential nominees of the dominant political parties, Bro. Delmar D. Darrah, editor of the *Illinois Freemason,* wrote to Bro. John P. McCune, of Columbus, Ohio, and asked for the exact record, Masonically, of these two men, and received the reply which follows. The Craft may accept this information as authentic and it should clear up the whole question to the satisfaction of everybody:

"Answering yours of August 10th, will say that W. G. Harding was made an Entered Apprentice in a lodge at Marion, O., a good many years ago, and was then stopped by an editor of a rival newspaper who has never consented to withdraw same, notwithstanding the efforts of several of the brethren of that lodge and their earnest desire that this be done.

"James M. Cox is a member of a lodge at Middletown, Ohio, and some three years ago he applied to Ohio Chapter in Columbus and was blackballed by someone, probably a political opponent, and has never since made any further effort to proceed, as far as I know. It is an unfortunate situation in both instances and to be regretted, but such are facts." —*Masonic Home Journal. September* 15, 1920.

LEAGUE OF NATIONS AT WORK.

By RAYMOND B. FOSDICK.

1. The League of Nations is now composed of thirty-nine member nations, representing seven-eighths of the people of the globe. Practically all the nations of the world have joined it except the United States, Russia, Mexico and the ex-enemy countries. It seems probable that Germany and Austria will be admitted at the meeting of the Assembly of the League to be held at Geneva in November. It is significant that the Germans participated fully at the International Seamen's Conference of the League at Genoa, and not only the Germans but the Austrians, Hungarians and Bulgarians have been invited to the International Financial Conference of the League at Brussels on September 24.

2. The range of the League's work may be indicated by the following schedule of its meetings. Parenthetically, it should be noted that the League's policy is to hold its meetings in as many differ-

ent countries as possible. The Council of the League has held sessions in London, Paris, Rome and San Sebastian; the International Labor Conference of the League met at Washington, the International Seamen's Conference of the League at Genoa, the Jurists' Advisory Committee at The Hague, the International Health Conference at London, the International Ports and Waterways Conference at Paris, the Armaments Commission at San Sebastian. The Financial Conference will soon meet at Brussels and the Transit Conference at Barcelona.

3. The Armaments Commission of the League (provided for by Article IX of the covenant) has been organized and is now at work on the beginnings of a plan of universal disarmament for submission to the nations of the world.

4. A permanent Mandates Commission has been appointed, as provided for in Article XXII of the covenant, to supervise the administration of the territories and peoples freed from German and Turkish rule. The application of this new principle is vitally important to us, not only from the standpoint of freedom of trade for American commerce, but still more from the standpoint of establishing a system of justice which will prevent backward countries from becoming the tinderbox of future wars.

5. The plans for a Permanent Court of International Justice have been completed and are ready for submission to the Assembly of the League at its meeting in November. Mr. Root served as a member of this particular subdivision of the League's activity.

6. The Council will place before the Assembly in November the proposal for a joint committee to work out the plans and principles of economic blockade as the strongest guarantee of world peace and the greatest restraint on a bandit nation that the countries of the world have ever agreed to put into effect.

7. The Financial Conference called by the League of Nations for the last of this month is the most important international gathering since the Conference of Versailles. The League has brought together a mass of information on world economic matters such as has never been available before, covering such subjects as international finance, credits, currency, exchange, etc.

8. Single-handed in Poland, with funds provided by its members, the League is fighting the typhus epidemic, doing its best to keep back from the rest of the world the flood of this fearful scourge. The estimated cost of this work is $15,000,000. The United States has no part in the financing.

9. The League is undertaking the task of repatriating the half million prisoners of war—Russians, Germans, Poles, Hungarians, Rumanians, etc.—who, due to lack of transit facilities, are still retained in enemy countries. It is estimated that 100,000 of these men will be returned to their homes before Christmas.

10. The League has established an International Health Office, a bureau to fight the international exploitation of opium and other drugs, and a division to supppress the international trade in women and girls.

These points represent the main activities of the League in the seven months of its existence. It is far from "wrecked." It is going ahead most courageously, rapidly organizing its work, regardless of the United States. We cannot destroy it, nor can we substitute another league in its place. Indeed, the latter contention is the sheerest absurdity. We have only two choices—to stay outside of a community of nations organized for co-operation and peace and thereby lose our whole place in the world, or to come into the League (with reservations, if we think necessary) and put our shoulder to the wheel in all those great movements for which American foreign policy has always stood.—*The Chicago Evening Post, September* 14, 1920.

THE GRAND LODGE WHICH ISN'T.

Ancient and Honorable Order of Hobabs. Never heard of them? Neither have we. Our old world is crowded with orders and brotherhoods, many of which must have been founded in the ark, judging by their zoological names and emblems, and the end is not yet. There is room, however, for one great new order—The Order of Hobabs.—(Num. 10:31).

Christians can never impress the world by agreeing with it. We cannot expect to overcome temptation, if we go where the devil lives and where he does his work.

PRINCIPLES OF CHRISTIAN LIVING.

BY REV. ADAM MURRMAN, ARENA, WIS.

An antilodge outline of the Sunday school lesson for November 7th, 1920. Math. 6:19-34.

Golden Text: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The language of the Lord
And the lingo of the Lodge.

Please note three things in this lesson wherein the lodges take issue with the Lord, as indicated in the following divisions:

I.

"Laying-up" to Loose. Verses 19 to 21.

It is possible for the Christian to transmute his material possessions into heavenly values; to so invest his surplus funds that they will add to his spiritual and eternal possessions; but never by using them to further the interests of organizations which violate the principles of Jesus in such ways as the lodges do, or in buying fraternal insurance of such enemies of Jesus Christ.

When the moral and spiritual aspects of the lodge question are pressed convincingly upon the conscience of the average Christian, he usually pleads: "It is only for the insurance" that he is in the lodge at all, never once suspecting that his very "defense" is an added indictment against him.

What need has the child of God to seek the help of a Christ rejecting lodge, and what right has he to accept it at the cost of the compromises involved?

This Sunday school lesson tells us of the great advantage of "Paternal Insurance" over the merely "fraternal insurance" of forbidden brotherhoods, and points out so clearly the truth that our Heavenly Father, who so amply feeds the fowls of the air, and so grandly clothes the flowers of the field, has not left man, made in his likeness and redeemed by the blood of his Son, to the necessity of going down into Egypt for help, or of being unequally yoked together with unbelievers, or of disobeying his plain instructions in any particular, in order to insure for him the same divine care and protection that is accorded by Him constantly, to His lesser creatures.

The logic of our Lord is that the fowls are fed, and the flowers are finely clad because they live their lives in the will of God, and that man will not fare worse if he does the same.

But the lodges teach God's people to ignore the will of God, to violate the Word of God, to neglect the work of God, to corrupt the worship of God, and even to seek to take the place of God by offering His people a safer, saner, and more satisfying "provision" in their times of need.

All the "fraternal insurance" offered by secret organizations ends at death, while the "paternal insurance" of our Heavenly Father offered to all, who live their lives in the will of God, is good for both this life and the life to come and is more secure for his "children" than for his "creatures."

II.

Living in the Light. Verses 22 and 23.

The Christian is a *child of Light* and has no spiritual affinity with darkness; he believes in doing things "in the open" and "above board," he has nothing to hide; he aims to answer with his Master, "In secret have I said nothing," something no lodge man can honestly say. It is strange, indeed, that some Christian men cannot see that the "light," which Masonry offers is itself darkness in that it throws the mantle of secrecy over all it does, swearing its members as does Masonry in vulgar oaths to "ever conceal, and never reveal" the doings of the lodge; swearing them to do this while as yet ignorant of the merits of the case; and counting these oaths binding without regard to the moral quality of the things done! Surely, "the light that is in them is darkness," and "how great is that darkness!" It is by reason of this fact alone, that such institutions as Masonry and her progeny should be condemned by all intelligent and honorable men as unnecessary, un-American, and un-Christian institutions. For as Wendell Phillips has said, "secret societies are not needed for any *good* purpose, and may be used for any evil purpose

whatsoever." The Christian puts a premium on publicity, while the lodgeman puts a muzzle on it and upon the man.

III.

Loyal to the Lord. Verses 24-26.

"No man can serve two Masters," so said our Lord, but some lodge members differ with Him by saying that it is possible to believe sincerely that "no man cometh unto the Father but by me (Christ)," and yet join in worship of God with men who profane the name of Christ, who spit in contempt at the mention of it, and who prohibt its use entirely in the prayers, songs, and benedictions of their lodges.

These two Masters—the "Lord" and the "Lodge" are so different in their principles, so unlike in their spirit and so opposite in their demands that no man can serve them both at the same time, and it is because so many in our churches today are trying to perform this impossible feat that so much failure marks our work.

It was Dr. A. J. Gordon's testimony that he had never known a good lodge man who was also a good church man. This is also because he who tries to serve two such Masters is in that very attempt serving the wrong one, for the right One says in this lesson that it cannot be done and therefore should never be attempted.

FREEMASONRY AND THE Y. M. C. A.

BY PRESIDENT CHARLES A. BLANCHARD.

It is very remarkable to notice how diligent Freemasons are in advertising their Christless church. For example, I have in my hand a copy of *The Baptist* of August 14th, 1920. In the latter part of this paper there are notes on various interesting subjects. One of these notes is entitled "Give Credit Where Credit Is Due." The article is apparently a defence of the Young Men's Christian Association. Statistics are furnished as to the relative amount of work and cost of work done by the Young Men's Christian Association, the Knights of Columbus, the Salvation Army and the Jewish Welfare Board. In this article there are two paragraphs which are advertisements of the Freemasons. One of them reads as follows:

"The above may be considered as a general statement that has no special interest to Masons, but there are certain facts which make the subject a vital one to the Masonic institution, and it is for this reason that we herewith present some facts that should be more generally known, and when they are known, we believe the relative value and efficiency of the organization participating in the war will be the better appreciated."

When I was reading the article it seemed strange to me that this Masonic admission should be inserted in an article which professed to be a defence of the Young Men's Christian Association, but I read on and toward the close of the article I found another Masonic advertisement which reads as follows:

"The inability of Masonic organizations to secure permission to enter camps at home and abroad and care for their brethren in the service was compensated for, in part, by the work of this splendid Protestant organization. Investigation shows that from 65 to 70 per cent of the Y. M. C. A. secretaries abroad were Masons, and their huts and areas were the rendezvous of members of the fraternity, and thereby they had the benefit of fraternal fellowship that otherwise would have been denied them.

"In view of the above facts, it is but a just recognition of the Y. M. C. A. in general, and our brethren who served as secretaries in particular, that the attention of Masons be called to the vicious attacks that [illegible]ng into consideration the source from which such propaganda emanates. Let us give to this organization the credit that is its due, and commend it favorably for the difficult work it has accomplished."

Glancing down on the end of the article I found the name of a Masonic paper, *Tyler-Keystone*, showin that the article is not a Baptist article, but a lodge article taken from a lodge paper and intended to produce the impression that a great many of the Y. M. C. A. men were Freemasons. This, of course, was for the purpose of securing more money and more men for the lodges.

As to the facts in the case, I have no information. You will observe that the writer says, "investigation shows," but he does not tell us who made the investigation nor what the source of the investigation was. Our experience with Masonic reports of this kind leads us to doubt every statement until it is confirmed by impartial witnesses. It may be true that 65 per cent to 70 per cent of the Y. M. C. A. secretaries abroad were Masons. It may be true that the huts and areas which were erected by the

friends of the soldiers for refugees were used as rendezvous for the Freemasons and that they thus had Masonic club houses furnished them at the expense of others, that also being quite like false religions. They never wish to pay their own bills, but always to live by levying a tax in some way upon others.

The Baptist churches of the country have been more free from Masonic corruptions than almost any others. In the great anti-Masonic movement of 1826-1835 Baptist preachers and churches were leaders. The democratic constitution of Baptist churches naturally separates them from organizations of despotic character like Freemasonry and kindred orders.

All observing people know that at the present time there is a great effort to secure additional members, and one of the methods employed by the Freemasons is to get free advertising wherever it is possible. Along with this is the pushing of the claims of Freemasonry to great men of all sorts and kinds. At present the name of Washington is being driven day and night in this direction. We purpose, if God permit, to make a somewhat detailed examination of the effort to secure patronage by the use of his name. Meanwhile will Christian people understand that we are not in a time when the lodges are asleep, but when they are active and enterprising and deceiving, if possible, even the very elect.

CIVIL WAR VETERANS.

The report of the Commissioner of Pensions shows that there were on the Pension Roll, December 31, 1919, 259,830 Civil War veterans.

The total number of the members of the Grand Army of the Republic on December 31, 1919, were 103,258.

It would appear therefore that on said date there were 156,572 more Civil War veterans outside of the Grand Army than in it.

The G. A. R. Adjutant General comments upon the above facts in his annual report of last September.

"This is astounding. How an honorably discharged soldier, sailor or marine can remain outside of the Grand Army, the greatest patriotic society that has ever been established or ever will exist, compoesd of men who shot to death secession, rebellion and human slavery, is beyond my comprehension."

The G. A. R. is organized on lines that many old soldiers cannot conscientiously accept. If it had the good sense and patriotism to cut out its oaths and religion and invite the Civil War veterans to unite on the same basis that the American Legion accepts members, we believe it would meet the approval of the majority of the old soldiers of the Civil War, who now constitute the majority of those "who shot to death secession, rebellion and human slavery." The attitude of the G. A. R. towards the majority of the Civil War veterans has been, down to the present time, childish. As an illustration of the general course, take the successful effort which they made to prevent any of the old veterans securing the reduced fare to the recent National Encampment unless he could show himself in good standing in their lodge.

The suspending of a goodly number of these aged G. A. R. members and the upbraiding of them for continuing to wear their G. A. R. buttons seems to us under the circumstances pitiably childish, though it is admitted that the emblem of any organization strictly speaking is for those only who are in good standing. See the report on this matter by the Adjutant General of the G. A. R., who submits his report "in Faith, Charity and Love."

The trouble with the G. A. R., and the reason why the majority of the old soldiers are outside of it, is its secret lodge form of organization, which, in other words is organized selfishness, notwithstanding all the good it has done to its members.

A STANDARD FOR WORK.

If a grocer sells fourteen ounces of sugar and charges the customer for a pound, he is liable to penalty for misdemeanor or some such offense, because we have a law fixing the standard of weights and measures. The merchant who lets a clerk sell short lengths in cloth runs in danger of this statute. It is against the common interest to permit cheating or to set forth less than a certain standard of value when the buyer

asks for a certain amount and pays for it.

It is also to the public interest that there be established a certain standard for a day's work. Union leaders should not object to this, as they are very fond of mouthing the phrase, "standard of living," as if that were the only standard worth preserving. *We need a standard for day's work because labor is evading giving the public full measure of value.* It has given less and less year by year, in spite of the fact that the daily wage has risen without interruption.

Labor, misled by its so-called leaders, has steadfastly schemed to cut down the measure of return to those who pay for a day's work. The bricklayer has his output limited by union rules, and the number of bricks laid is less than a third of what used to be laid a few years ago by competent workmen. We have heard of one locality where union rules have cut down the size of the painter's brush in order that the measure of service may be reduced. In a certain foundry a workman was seen to turn out only one large casting whereas two had been his portion for several years. When asked what had caused the slump in his output he replied that he had lately joined the union and the rules of the organization forbade him to turn out more than one casting.

Competition From Abroad.

Unless organized labor sees fit to change its tactics the so-called "American standard for labor" cannot be maintained. This country has been able to pay high wages because production was large. That production was large chiefly because labor saving devices were installed in our leading industries. These appliances are at the command of our competitors in other countries, and if we cannot make the goods cheaply here, there are others abroad who can do so and sell them here at levels which we cannot meet.

Then we shall face unemployment in real earnest, and despite the protests of walking delegates and federation heads wages will go down. The law of nature will be more potent than the edict of those who preside over the destinies of the unions.

It is entirely unnecessary that the world or any part of it should have to meet such a crisis. If it comes it will be due to the almost criminal stupidity of the leaders of organized labor. Let wages stand as they are! Let prices go down to increase the purchasing power of the wage dollar! But labor must do its part. It must fix a higher standard for its own efforts. It need never be afraid of overproduction. Increased production means more wealth, more earning power, more spending power, higher standards of living for all instead of higher standards of living for a few! —*Woolman & Co. Review.*

COURT UPHOLDS RIGHT TO "FIRE" UNION RAIL MEN.

Washington, D. C., September 3.—[Special.]—The right to unionize does not supersede an employer's right to dictate terms of employment, nor to discharge employes who join a labor union or continue membership therein against his wishes, according to a decision today by Justice Siddons of the District Supreme Court.

This ruling was made in denying an injunction to the Brotherhood of Railroad Trainmen against the Washington and Old Dominion railway.

"The right to labor is a personal right," the court said, "which inheres in the individual, and a corollary to that the right not to work must equally be recognized."

The decision adds:

"Its duty is to give effect to the authoritative opinions and decisions of the Supreme tribunal (United States Supreme Court), which give the company the right to dismiss its employes if they join a labor union."—*Chicago Tribune, September* 4, 1920.

A CURIOUS STIPULATION.

A local labor union at San Jose, Calif., has soberly proposed an amendment to the constitution of the United Brotherhood of Carpenters and Joiners of America to the effect that no members, legal heirs, or wife's legal heirs will be entitled to funeral donation unless the deceased is buried in a coffin or casket bearing the label of the United Brotherhood of Carpenters and Joiners of America. This proposal has been sent

to labor headquarters at Washington for sanction. It is explained that the object of the movement is to create a better demand for union-made coffins.

Well, now, that is pushing unionism pretty far; clear up to the cemetery! The member's body must rest in a casket bearing the orthodox stamp, or the funeral donation of the order will not be forthcoming.

* * *

There is a true field for labor unions that are not secret, unjust, or arrogant, and that do not trespass on the right of the individual. They can do much for the cause of labor; but when it comes to dictating even the brand of casket a man must rest in when he is dead, that is a narrow policy that must react upon the influence of such organizations with the general public.—*Christian Statesman.*

ANARCHISM IN AMERICA.

The "Reds" and Their Relatives.

BY REV. GRANT STROH.

When formerly we read of anarchy it made little impression upon us—it was so far away. What mattered it to us if it was in Russia? Yet even today when the "Reds" have started to invade America, the people of the United States as a whole seem little concerned. Few realize that the free institutions of America are actually threatened and endangered.

We need no longer be in the dark as to the objective of the anarchists. They are against everything that is good and that we hold dear. They would not only confiscate the property of the rich, but also of the moderately thrifty. In a communalist society each individual must be on exactly the same equality as every other individual. Recognition of property rights and the general sense of morality must be broken down.

Lawless and defiant, the radicals have been, and are conducting a propaganda against the church and all religions, and against the institution of the family. Their circulating libraries contain works well-worn, attacking the institution of marriage and the worship of the Christian God in any form. Prostitution is extolled and the virtuous woman laughed to scorn. It is claimed such libraries are to be found in nearly all radical headquarters.

Against the Government.

Communists hold that our government, organized for the protection of the people's property and personal rights, and for freedom of religious worship, must be destroyed. The Haymarket riot in Chicago, years ago, was the first outbreak of the criminal anarchists in our midst. Two of our presidents and many public officials have been assassinated by them. Of late the mails have been used with this intent. Ingenious and skilful use of chemicals and mechanical contrivances have become altogether too common, but they have served to temporarily arouse the public to the evil that is in our midst.

However altruistic their claims may be with regard to the well-being of the masses, the end of communism is to overthrow our industrial system, disestablish our government, destroy home and church, and place governmental and industrial power in the hands of men who by nature and training are ill-fit for the use of it.

That we may wisely combat the growing evil of this thing we must know its methods of working. The underlying method is that of sowing the seeds of discontent and violent revolution. To this end much "Red" literature is used, always of an inflammatory nature, appealing to prejudice and passion and the greed for power.

This literature is handled or distributed by the various anarchistic organizations. It is usually prepared in the languages of the foreigners who compose these organizations. Having suffered injustice under European governments, many being anarchistically inclined before immigrating to this country, ill-informed about this government to which they have come, it is easily seen how acceptable much of this propagandist literature would be.

Taught in Day and Sunday-schools.

In some centers schoolhouses have been used during evening hours for the dissemination of anarchistic and revolutionary ideas. In the city of Rochester revolution was openly preached in some of these meetings, and plans made for the wholesale distribution of a letter written by Lenine to the workmen of America, urging the violent overthrow of our government.

It also has been discovered that in

many of our public schools, even including our universities, many teachers have been teaching extreme socialistic and revolutionary doctrines. In the city of New York, and possibly elsewhere, there are a number of so-called Sunday schools, in which the Bible and Jesus Christ are openly attacked, and the children are taught the principles and the spirit of anarchy.

A systematic campaign has been conducted among the colored people of this country for the purpose of inciting class hatred and organizing them into revolutionary societies.

In and about Archangel the Communist Party of Russia was actively engaged in circulating propagandist literature among the American soldiers, inciting them to renounce the service of the United States, and upon their return home to join the movement to overthrow the government.

Adoption of New Methods

The most recent information obtainable as to the methods of the Russian Communist Party, which is the Bolshevists' official title, is that they no longer export agitators to other countries to kindle the fires of revolt. Instead, the method now is to import from other countries the native-born, though crude product of Bolshevism, bestow upon him certain finishing touches in Moscow, and ship him back home thoroughly equipped to handle his inflammatory propaganda.

This work of training in Russia is conducted by the Third International, which has no official connection with the Soviet government. The Third International, with headquarters at Moscow, seeks to represent and unite communist groups the world over. It does not seem to be succeeding with the English and French groups, and would not with us, were it not that our communists are so largely composed of foreigners.

Remedial Action.

Thus far our government has done little towards ridding the country of anarchists save to "keep tab" on them, and recently to arrest and prosecute those who are known to be dangerous to the well-being and safety of society and openly hostile to the government. Some hundreds have been deported after due legal procedure. This has seemed the wise thing to do, but nobody can regard it as a cure for conditions. At best it is only remedial.

Sending back revolutionary radicals to their own countries does not change the world status. No longer are we isolated from the rest of the world. American prosperity cannot be maintained apart from the well-being of the remainder of the world. Economic, industrial, and trade problems are now international. Unless other countries prosper we shall in due time feel the effects in our own country.

Times have changed. As in the days of Lincoln our nation could not exist half-slave and half-free, so today, "The world cannot exist half Bolshevist and half Republican."

Legislation at Washington is being formulated against the "Reds." Amendments to our lax immigration laws have been made with more specific provisions for excluding or expelling those who practice or teach violence against the government or organized society.

Education and Americanization offer a more practical method of procedure. Indeed, we cannot dispense with these. We must meet ignorance with knowledge. We can dispel darkness only with light. Day-schools and night-schools, with compulsory attendance, will do much towards transforming enemies of our government into friends. We should also conduct a winsome propaganda through the printed page in the native tongues of those who come to us from foreign shores and thus offset the Bolshevist propaganda of hatred and revolution.

The Outlook.

As we try to peer into the future of the United States, taking into consideration the extreme radicalism in our midst, and especially the propagation of anarchistic teaching, either of two extreme views is possible.

(1) The hopeless view, that the country is speedily going to the "bow wows," and that we can do little to stay its going. Such a view is dispiriting and untrue. The future is hopeful so far as our own government is concerned.

(2) The rosy-tinted view, that nothing is radically wrong. Many are saying, "Just allow matters to take their natural course, and everything will turn out all right in due time." Adopting this

second extreme view, we may fail to realize the possibility of danger and be unprepared to meet momentous issues. Denial of obstinate and deplorable facts does not destroy them. Better far to honestly face these facts.

The Only Real Remedy.

Gospelization is more needed than even Americanization. No light will dispel moral and spiritual darkness like the light of Jesus Christ. This is essential. All other remedies are only remedial. The thing that is most radically wrong is the hearts of men.

The church has the only remedy, but is she making full use of it? The old gospel has power today to transform men and society, and to eradicate civil and industrial wrongs, as in the days of the cruel abuses of the idolatrous and degenerate Roman Empire in the time of the apostle Paul.

If only the church would arouse herself and equip herself for the work, making use of spiritual weapons instead of carnal, repent of her own sins of indifference and worldliness and lack of faith, then God could use her mightily in this dear old land of ours, so that hate would give place to holiness, and greed would give place to God.—*The Christian Workers' Magazine.*

DOCTOR TARRED AND FEATHERED BY FRAT.

West Orange, N. J., June 17.—Exhibiting bruises all over his body, Dr. Howard Applegate, a dentist, appeared before Police Recorder Lander today and said he was "tarred and feathered" and left in the woods for over three hours Tuesday night as part of an initiation into a secret fraternity.

He preferred charges of assault and battery against nine members of the Beta Sigma Fraternity of the West Orange High School Alumni.

Dr. Applegate alleges he was stripped of his clothing and a bucket of tar poured over him and leaves stuck on the tar.

"I was forced to stand in that condition and threatened that if I moved they would stone me," he said.

One of the nine men arrested denied that Dr. Applegate had been mistreated, saying the doctor seemed to enjoy the whole proceeding, whistling and singing all the time.—*Chicago Herald and Examiner,* June 18, 1920.

THE PESSIMIST.

Nothing to do but work,
Nothing to eat but food;
Nothing to wear but clothes
To keep one from going nude.

Nothing to breathe but air;
Quick as a flash 'tis gone;
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to comb but hair,
Nowhere to sleep but in bed;
Nothing to weep but tears,
Nothing to bury but dead.

Nothing to sing but songs;
Ah, well, alas! alack!
Nowhere to go but out,
Nowhere to come but back.

Nothing to see but sights;
Nothing to quench but thirst;
Nothing to have but what we've got,
Thus through life we're cursed.

Nothing to strike but a gait;
Everything moves that goes;
Nothing at all but common sense
Can ever withstand these woes.

—*The Dotted Line.*

THE HOPI INDIANS.

The Hopi Indians are very religious. All the more important transactions of life are accompanied by profound and impressive religious ceremonies. Wild religious orgies are not found among their forms of worship. To be sure, some of their ceremonies, such as the snake dance, would be considered repulsive by civilized man; but even this worship is conducted with the greatest solemnity and the looker-on cannot help coming to the conclusion that there is a deep-rooted religious conviction in every one of the worshipers. Every village *is divided into religious clans, or secret societies.* Each society has a "khiva," or an underground room in which it conducts its own peculiar ceremony.

The manner of worship and the religious altar of each khiva is different from the other, but the great themes of worship are very similar throughout all the societies; namely, the prayer to the great unknown, the sun, and the prayer for rain.—*The Mennonite.*

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against **all** evil, shall we see national reform inaugurated on a permanent basis.

CHAPTER III.

Within the Circle.

A strange scene now rises before us, and though the reader, at first sight, may be disposed to shrink back, we bid him follow, in all good courage: for this is no assembly of Southern Ku-Klux, meditating a descent on some defenseless negro cabin, but a company of peaceful citizens, who lay aside their masks and disguises when the business which calls them together is over, and separate without the deliberate planning of a single deed of darkness.

But *our* business just now is in an ante-room, where two men stand fronting each other, the older of the two with a blank book before him, in which he is writing down to the following questions the answers given him by the younger, who proves to be no other than our friend, Stephen Howland:

"What is your name?"

"Where do you live?"

"What is your occupation?"

"How old are you?"

"Do you hold membership in, or are you suspended or expelled from any lodge of this order?"

"Are you, so far as you know, in sound health?"

Stephen Howland had a good deal of what we may call the "pride of life." He had never wronged his pure and temperate ancestry by a single youthful excess, and his happy New England heritage of mingled plenty and toil had developed in him a vigor and hardihood which hardly knew a day's sickness. So he may be pardoned for answering in the affirmative, with a pleasant consciousness, meanwhile, that his well-knit, manly figure and fine proportions made him goodly to look at, both in the eyes of men and women.

"Do you believe in the existence of a Supreme, Intelligent Being, the creator and preserver of the Universe?"

And again Stephen answered in the affirmative, forgetting that he called himself a Christian, and was now giving his assent to a creed that left out the most essential part of his faith; and which, thus emasculated, neither Jew, Mohammedan or deist could possibly quarrel with.

The recording angel of the lodge, who, by the way, bore the uncelestial title of Past Grand, here put down his pen and shut his book; but he had one more inquiry to make of the young neophyte:

"Are you willing to enter into an obligation to keep secret all that may transpire during your initiation?"

Stephen Howland felt, for an instant, a trifle uncomfortable; but had he not been assured, time and again, of the highly moral and religious nature of the society which he was now joining? So he swallowed his scruples in their first beginning, gave once more the expected affirmative, and repeated, in a clear, firm voice, after his examiner, "I hereby pledge my sacred honor that I will keep secret whatever may transpire during my initiation."

His catechiser then blindfolded his eyes, which gave Stephen another uncomfortable feeling, for he was naturally one of the wide-awake kind, who like to know what is going on about them; and, leading him to the door of the hall, gave three resounding raps. "Who comes there?" was responded from within. "The Outside Conductor, with a stranger who desires to be initiated into the Independent Order of Odd-fellows," answered his guide. And thus introduced, Stephen was led into the hall to where stood three figures, the one on the right

and left being in long white robes, like grave shrouds, and each holding an unlighted torch. The middle figure was similarly attired, only in a black robe instead of a white one. The rest of the company wore semi-masks, the upper part reaching to about the middle of the forehead, and the lower part covering the mouth; the funereal aspect of the whole scene being much enhanced by an open coffin, containing a very death-like representation of a skeleton, which was placed in the center of the room.

"You are now within a lodge of Odd-fellows," spoke the black-robed figure, in a kind of recitative singsong; "here the world is shut out; you are separated from its cares and distinctions, its dissensions and its vices. Here Friendship and Love assert their mild dominion, while Faith and Charity combine to bless the mind with peace and soften the heart with sympathy. Those around you have all assumed the obligations and endeavor to cherish the sentiments peculiar to Odd-fellowship; but before you can unite with them you must pass through an initiatory ceremony, which will ultimately lead you to primary truth."

Stephen Howland, standing with his hoodwink over his eyes, doubtful, bewildered, curious, was in a receptive rather than critical posture of mind. It did not even occur to him to ask with Pilate, "What is Truth?" But how shall we excuse his pastor, the Rev. Theophilus Brasfield, who is one of that masked company, and only the previous Sabbath preached from the text, "*I* am the Way and the TRUTH and the Life!"

"The stranger now awaits our mystic rites," solemnly pronounced the figure in the black robe.

"Then at once the chains prepare," said the one on the right hand in a disguised and sepulchral voice. And a chain was accordingly thrown over his shoulders, brought around under his arms and tied behind. "Now, bind him to the stake!" chimed in the one on the left; but the black-robed figure interrupted this cheerful proposition with, "Hold! Brothers! shall we proceed in these, our mystic rites, or shall we mercy show?" And from the masked assembly, in a low, hesitating murmur, came the answer, "Mercy—mercy show."

All this did not appear to Stephen nearly as foolish as it probably appears to the reader. Whether it be a case of magnetism, or snake charming, or the mere influence of one set of minds on another, it generally makes all the difference in the world whether we are inside or outside the circle. And Stephen was inside, caught in the whirlpool of all this spiritual jugglery. He had not the smallest fear of any personal harm, yet his flesh crept with a cold shiver as the faint tolling of a bell struck on the silence. When he was a boy he well remembered that sound; how he used to count the strokes; one, two for the infant; eighteen, twenty for the youth and maiden; five and forty for the life gone down in its meridian; fourscore for the aged and full of days; how solemnly they floated out from the little country church and reverberated amidst the quiet of those green hills; and how each one seemed like a separate voice out of the dim, shadowy shores of eternity, as awful and mysterious as the voices of the Apocalypse! And by a curious, but not extraordinary, trick of memory, as he was led slowly around the room the clank of his fetters brought to recollection an old hymn often sung by his mother about her work:

"How sad our state by nature is!
Our sin, how deep its stains!
And Satan binds our captive minds
Fast in his slavish chains."

Meanwhile, he in the black robes delivered a melancholy harangue, intended to deepen still further the solemnizing effect: "Man in darkness and chains! How mournful the spectacle! Yet it is but the condition of millions of our race who are void of wisdom, though they know it not. We have a lesson to impart to him—one of great moment and deep solemnity; a faithful exhibition of the vanity of worldly things; of the instability of wealth and power; of the certain decay of all earthly greatness." But Stephen hardly heard it in the sense of receiving any definite impression therefrom. It all mingled together—a bewildering, ' bewitching, stupefying draught of enchantment, till he felt the hoodwink slowly taken off, and was told to "contemplate the scene" before him.

Stephen Howland looked. He saw the coffin, the skeleton, and the two sepul-

chrally attired figures, one at each end holding up lighted candles which threw into broad relief every repugnant feature of the sight on which he gazed—from the eyeless sockets to the fleshless mouth, on which seemed to be set Death's horrible grin of triumph. In common with most healthy physical natures, he shrank from all sight and contact with such emblems of human mortality. Coffins and graves, skulls and crossed bones he had no morbid fancy for contemplating, but his nerves were strong and he did not even change countenance, but looked steadily as bidden while the dreary harangues went on with their lessons on the instability of life and the certainty of death, which, divested of all their superfluous and high-sounding phrases, might have been found in any child's primer.

Then he was again blindfolded and led a short distance to where, the hoodwink being once more removed, he found himself confronted by an apparition hardly less startling. It was that of an old, a *very* old man, whose years, to all appearance, rivaled Methusaleh's. He was clad in a long black robe, tied closely at the neck and waist and reaching to the feet; his long grey hairs swept his shoulders, a beard of silvery whiteness descended to his waist, and he leaned on his staff for very age. To this personage Stephen was now introduced with due formality as the Venerable Warden of the lodge, and commanded to listen to his words of wisdom, which unfortunately lost not a little of their impressiveness from the fact that he discerned, or thought he discerned, the voice of Mr. Felix Basset under the trembling accents of this lodge Methusaleh. From thence he was led to the chair of another dignitary, the Worthy Vice Grand. At the mandate of this officer, who was clad all in celestial blue, the chain and hoodwink were taken off and the obligation administered with the assurance that it would not conflict with any of the exalted duties he owed to God, his country or himself. And with his right hand on his left breast Stephen Howland promised: never to communicate to any one unless directed to do so by a legal lodge, the signs, tokens or grips, the term, traveling or other passwords, belonging to the Independent Order of Odd-fellows; never to expose or lend any of the books or papers relating to the records or secret work of the order to any person or persons, except to one specially authorized to receive them; never to reveal any private business which might be transacted in his presence in this or any other lodge; to abide by the laws, rules and regulations of the lodge, the Grand Lodge of the State or any other Grand or working lodge to which he might be attached; never to wrong a subordinate or Grand lodge to the value of anything; never to take part or share directly or indirectly in any illegal distribution of the funds or other property of the lodge; never to wrong a brother, or see him wronged without apprising him of approaching danger, and should he be expelled or voluntarily leave the order, to consider this promise as binding out of it as in it.

All this while the presiding officer of the lodge, the Noble Grand, had been hidden behind a red curtain, and pretended at first to be exceedingly busy, but finally condescended to appear, dressed in a robe of Babylonish scarlet, and instruct still further the young novitiate; this instruction being supplemented by a long closing lecture from another officer, the Worthy Past Grand, in which he was told that the general design of the order was to teach the principles of universal fraternity, and improve and elevate mankind; in short, to do for him what Christianity has always claimed to do, and actualy *done*, in the judgment of many honest souls, who will even point you, in their simple credulity, to numerous facts, both of private experience and written history, that would really seem to prove them right in their belief.

And then the farce was over. Stephen Howland was a duly initiated member of the Independent Order of Odd-fellows, entitled to the fraternal greetings and congratulations of his new-made brothers, as a sharer with them in all its privileges, temporal and spiritual. Of these, Mr. Felix Basset was naturally foremost.

"Now, what is there in Odd-fellowship that a Christian man can possibly object to?" he inquired, with a beaming smile of triumph. "You've found it just as I

told you—a teacher of morals and religion all through."

"I must confess that, many times as I have heard its beautiful and instructive ritual," observed the Rev. Theophilus Brassfield, as he too extended a fraternal hand, "they strike me at every repetition with new force and beauty. In this changing age it is good to have a form of sound words which, like the old Episcopal liturgy, time and fashion cannot alter."

The fact that the Odd-fellows' ritual has been altered twice since 1844, was one of which the reverend gentleman was either ignorant, or else it had slipped his memory; and Stephen Howland, who knew as little of the history of the institution he had joined as he did of Voudooism, could only smile assent.

"That is what I always tell people," put in Mr. Green, a prosperous grocer and an enthusiastic member of the order. "I tell them that only we insiders know the first letter of Odd-fellowship; and as to there being anything ridiculous in the ceremonies, I never felt so solemn in my life as I did the night I was initiated."

But Mr. Van Gilder, the keeper of a livery stable near by, who was looked upon by the brethren of the stricter sort, as rather a scandal to the lodge, through his convivial habits, to say nothing of other and worse ones of which he was suspected, seemed to look on the matter in a slightly different light.

"Hang it all, Green," he interrupted, "what is the use of long faces? *You* like a jolly good time as well as any of us."

Some of the brethren chuckled at this hit, and one remarked, "He has you there, Green." While still another member, conscious, perhaps, that the minister, who as chaplain of the lodge was generally present, was not yet out of earshot, took up the cudgels.

"Come, Van Gilder; that is no way to talk. If you don't want religion now you will some time. If Odd-fellowship didn't teach what I call pure religion I shouldn't care anything for it. But I say it does. I always feel, after seeing a candidate initiated, just as solemn as though I had been to a prayer-meeting."

Stephen, on whom the "solemn" effect was fast wearing off, leaving him in a state of general doubt as to whether the whole thing was a religious ceremony or a harlequin play, was glad to get out into the night air and feel its reviving breath on his face. But as the worthy members separated, or rather broke up into little knots which took different streets according to the direction of their several homes, his ears were greeted by another scrap of talk of a slightly different tenor. It was near enough to election for those political straws to be flying about which show office-seekers whether the wind is to blow fair or foul on the all-important day that is to decide their destiny at that throne of King People, the ballot-box.

"Hicks stands a chance to get a good many votes," said one lodge brother, "unless the Democrats put up a stronger man than either he or Putney."

"Hicks is popular with a few crooked sticks," responded the other, with a knowing air, as he stopped to light his cigar; "but of course the third party can't carry the day. It's Putney that has got the inside track, you may depend on that."

"There'll be lots of bolting done."

"Let 'em bolt, then. It won't make much difference. We might get a worse man for Governor than General Putney. He's backed up by all the Grand Army Posts, beside. That's the way he come to be nominated. The thing was worked up neat by Putney's friends. You see I was there and I saw it all. They kept mum till nearly all the candidates were named, and then Judge Dorsey got up and proposed General Putney's name. There was some hissing then and a great deal of confusion, for if the General has got his friedns he's got his enemies, too. But the Judge kept cool. He had two strings to his bow, and he laid it on so thick about Putney's record in the war, and what a good friend he had always been to the soldiers—how he had worn himself out in their interests trying to get Congress to pass increased pension bills —I tell you when he finished his speech the boy in blue could have been heard a mile."

Only the last part of the talk reached Stephen Howland's ears in any connected shape, but his mind had a natural bent in the direction of politics. He was interested in the movements of parties

and the prospects of candidates, while hating political trickery and wire-pulling with all his heart. He had a sincere wish that the people should understand better who and what they were voting for instead of being made mere figure-heads, having a show of sovereignty, while the actual power was vested in a few unscrupulous party leaders, who manipulated the conventions and nomniated or rubbed out at their sweet will, without the least regard for what their constituents desired. Though so young when the war ended that the roar of cannon and ringing of bells which announced the fall of Richmond had left only a faint echo in his memory, he had a genuine patriotic feeling of friendliness and respect for old soldiers who had ventured their lives for the Stars and Stripes, and he believed their claims should be ever held in remembrance by the government they had fought to save; and it was natural that he should feel a proportionate indignation when he saw them made the mere puppets of politicians who sought, by playing on their selfish interests, to make them stepping-stones on which to mount higher in the scramble for preferment. He had heard of General Putney, and knew him to be a low, vulgar demagogue. So this was the way he was hoisted into office; by a trick of clap-trap oratory appealing to the selfishness or the gratitude—it was hard to say which—of the country's veteran defenders, for whom he cared not a straw except as they could be made subservient to his own political advancement.

Stephen was thinking it over when a hand was laid familiarly on his shoulder—the hand of one of his new-made lodge brothers.

"Warmest evening I ever saw so late in the season. Step in here and have a glass of lemonade. I'll stand treat."

Stephen was not thirsty, but he accepted the invitation, thinking it would appear churlish to refuse, and followed his guide, nothing witting, into the fashionable restaurant, which was likewise one of the genteel drinking places that, with others not so genteel, flourished under the very noses of the Sons of Temperance, Rechabites and Good Templars to the mystification of many of the worthy citizens of Jacksonville, who could by no means understand why the mice should play when the cat was *not* away.

An hour or two later Stephen Howland was kicking off his boots in his office, which was also his only sleeping-room, with the feeling of one just awakening from an opium dream.

OUR PRESENT-DAY ATTITUDE TOWARD THE LODGE.

BY REV. J. R. GRAEBNER, FT. WAYNE, IND.

(Continued from October number)

"Preach the Word!"

Shall it be different now from what it has been? In theory it must always remain exactly the same, for the lodge has not changed. In practice, too, our attitude toward the lodge should ever remain essentially what it has been. It should become even more decided, more firm, more consistent, and more uniform. Our practice in this or any other respect was never perfect, nor will it ever be perfect, for there is no such thing as perfection even in church practice. Our practice towards the lodge has been more imperfect, perhaps, in recent years than in earlier days, and that makes it all the more necessary for us to strive with might and main to attain what it ought to be. We must continue to take a firm and decided stand against the abominations in the lodge; we must not relax our efforts to combat these evils, but as they more and more threaten our Church and endanger immortal souls, we must more and more vigorously oppose them. And we must do it for two reasons. The one is that God commands it: it is not a matter of our own choice. The other is that our Church will disintegrate both in doctrine and practice if we do not continue, renew and increase our efforts to restrain the lodge evil.

First, then, God commands us to be against everything that is evil in the lodge. God is against sin everywhere, whether committed in a gambling den, a brothel, a Hindoo temple, or a lodge hall or any other place. God does not sanction a profane oath because it is Masonic. He does not tolerate an idolatrous man-made religion because it is the Odd-Fellows' ideal of what their worship ought to be. "The Lord will not hold him guiltless that taketh His name in

vain." (Ex. 20, 7.) "I am the Lord, thy God." (Ex. 20, 2.) "Whosoever denieth the Son, the same hath not the Father." (1 John 2, 23.) God is against the idolatrous principles of the lodge and against the profanation of His name in the lodge oath, and we must stand on God's side; he that is not with Him is against Him. Lodge secrecy, the lodge oath, the lodge religion are, as we have seen, against God's Word, consequently we dare not participate in these abominations, and consequently we dare not be in any way connected with any lodge. "Abhor that which is evil," says the Apostle (Rom. 12, 9), "neither be partaker of other men's sins" (I. Tim. 5, 22). "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as Goth hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6, 14-18).

As a church we have the duty to teach others, as the Master says: "Go ye and teach all nations . . . teaching them to observe all things whatsoever I have commanded you." (Matt. 28, 18-20.) "As my Father hath sent Me, even so send I you." (John 20, 21.) "And that repentance and remission of sins should be preached in His name among all nations." (Luke 24, 27.) "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth." (Acts 1, 8.)

Preach the Law for Conviction and the Gospel for Salvation.

Like St. Paul, we determine not to know anything among those whom we teach save Jesus Christ and Him crucified, and therefore we preach the law, which gives the knowledge of sin, and we preach the Gospel, which gives the knowledge of the Savior. The Law must be preached to convict men of their sin, for "by the Law is the knowledge of sin," and the Gospel of Christ must be preached to sinners to give them faith in Christ. John the Baptist preached (Matt. 2, 3): "Repent ye, for the kingdom of heaven is at hand." Christ preached (Mark 1, 15): "Repent ye and believe the Gospel." All the prophets and apostles preached not only the Gospel of Christ in all its sweetness, but also God's Law in all its severity, so that men might first be convinced of their lost condition and then hear of Him who came to seek and to save that which was lost. Without a knowledge and conviction of their sin men do not see their need of Christ and His salvation, and will not accept the remission of sins preached to them. Therefore we must tell men their sins and to do this we must preach and teach the Ten Commandments, from the first to the last; the First Commandment, which forbids idolatrous worship; the Second Commandment, forbidding profane oaths; and by teaching these Commandments, we take our stand against certain abominations of which the lodge is guilty.

We grant that there are Christians in the lodges; they partake of the lodge sins through ignorance. No Christian would join the lodge if he knew it to be wrong to do so, nor would any Christian remain in a lodge if he knew it to be wrong. Shall we let our fellow Christians in the lodges go on sinning in ignorance? Is it not rather our sacred duty to enlighten them and point out to them where they are doing wrong, so that they may walk as it becometh the Gospel of Christ? Surely, they would thank us for it; they love their Savior and desire to walk worthy of the Lord unto all pleasing. Furthermore, sin, whether committed through ignorance or presumptuously, is a snare of the devil; it is poison to the soul and it is dangerous. We warn of dangers that threaten the body, and shall we be unconcerned and say nothing about the danger that is threatening immortal souls in the lodges? No, we owe it to our brethren and sisters who have become ensnared in the meshes of the lodge that we warn them most earnestly of the soul destroying abominations of the lodge.

No Man Free to Be an Idolater.

The religious rites of heathen tribes and their priests, of Masonic and other lodges and their chaplains, of modern Jews and their rabbis, who, denying the son, also deny the Father; in short, all worships of any but the true, triune God are violations of the Law of God. "Thou shalt worship the Lord, thy God, and Him only shalt thou serve." (Matt. 4, 1.) No man is *free,* according to the Word of God, to be a Unitarian, or a Mohammedan, or a modern Jew, or a worshiper of "the great Architect of the Universe." All worships not truly Christian are idolatrous; and no man is morally free to be an idolater. To conceive God or to represent Him otherwise than He has revealed Himself in His Word, is to misconceive or misrepresent Him, to substitute a false god for the God of revelation. This is idolatry, and idolatry is a sin; it is not only an intellectual shortcoming to misconceive God and worship Him according to such misconception, but it is a moral enormity. Some of the lodge members with whom our church work brings us in contact are not Christians at heart. We find that they have a misconception of God, that they do not believe in Christ in the scriptural sense of the term, and that, denying the Son, they also deny the Father, even though they may call themselves Christians. We find they are in perfect accord with the universal religion of the lodge. These live in a mortal sin. Jesus says: "If ye believe not that I am He, ye shall die in your sins." (John 8, 24.) Shall we let them die in their sins by not testifying against their lodge? Shall we be satisfied to see them without God in the world and without God in death? God forbid! What says the Scripture? "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at My mouth and give them warning from Me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 3, 17-19.)

Warn the Righteous That He Sin Not.

St. Paul would not have his beloved Corinthian Christians ignorant that God was not well pleased with many of their fathers when Israel passed through the desert, but overthrew them in the wilderness. The faithful Apostle told his congregation that those things that happened to Israel were examples to their children of later generations. He warned them, saying: "We should not lust after evel things, as they also lusted. Neither be ye idolaters as were some of them. . . . Neither let us commit fornification, as some of them committed. . . . Neither let us tempt Christ, as some of them also tempted. . . . Neither murmur ye, as some of them also murmured." If it is our duty, as it certainly is, to warn God's dear children in our congregations that they should not commit fornifications and other sins and vices, we too, as the Apostle did, must warn them also of idolatry. And if we find it necessary to be very specific and plain in our warning with reference to sins against the sixth Commandment, so specific that we mention the dance and the stage of our day to make very plain what adultery means, and to caution our hearers to avoid all opportunity for unchasteness, we certainly cannot consider it unnecessary to point out lodge worship as a species of idolatry, and to caution our Chritians not to contaminate themselves therewith as the Lord said also to Ezekiel (3, 21): "If thou warn the righteous man that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." In our preaching and in our catechetical instruction preparatory to confirmation, publicly and privately we should turn the searchlight of God's Word upon the lodge to show that lodgism is wrong and incompatible with Christianity. We have a splendid opportunity also in lectures to our Young People's Societies, Men's Clubs, Ladies' Aid Societies, and on other occasions to inform our people on the lodge and give them warning against becoming entangled in its meshes. It is also an excellent practice to distribute sermons and tracts, dealing with the lodge, showing

what its principles and practices are, and what the Word of God says of those things. If a church has a parish paper, a word on the lodge appearing now and then in its columns will be a help. Last, but not least, the *Lutheran Witness* should not only be kept, but read in the homes of all our people for their instruction in matters pertaining to their spiritual welfare. It speaks plainly of the lodge to all who want to hear. Let them take and read. There should not be a confirmed person in our congregations who on account of negligence on our part does not know that it is wrong to belong to a lodge, and why it is wrong. It is true, thank God, that our attitude toward the lodge has not changed; we are still known as a synod that takes a decided stand against the lodge; but in our circles, too, there has been, it seems, here and there, too much reticence and not enough outspokenness in our attitude against the lodge. It is true, in some congregations there is less need of antilodge activity than in others; in some localities the temptation to join a lodge is not so great as in others. Some congregations are not in such great danger as others of becoming infected with lodgism. But everywhere, in city, town and hamlet, in the metropolis and in the country, our Christians, especially our Christian young men, are being urged and tempted more or less to join the lodge, and it requires constant vigilance, thorough instruction and frequent reminding to make them firm and to keep them steadfast in their position against the lodge. The danger signal must always be kept in sight. Our Lutheran church must have a strong antilodge plank in her platform and a clear antilodge inscription emblazoned on her banners.

The Churches' Duty to Bear Faithful Witness.

Our Lord says (Matt. 10, 32): "Whosoever shall confess Me before men, him will I confess before My Father which is in heaven. But whoesever shall deny Me before men, him will I also deny before My Father which is in heaven." "Ye shall be witnesses unto Me." The cardinal doctrines of Scripture are those of Christ's person and work of redemption, and the doctrine that we are justified before God by grace, for Christ's sake, through faith, and not by our own works. By the preaching and teaching of these doctrines Christ is confessed before men. Our church, by the grace of God, has these doctrines not only in her books, but also in her pulpits, and not only now and then a vestige of them, but practically in every sermon that is preached, and frequently these fundamentals are dealt with at length in our teaching and preaching, publicly and privately by word of mouth and by pen. The Gospel of Jesus Christ still resounds in all its fullness in our church. But these are the very doctrines for which the Jews hated Christ with a cruel hatred, for these very teachings. He was despised and rejected of men, a man of sorrows and acquainted with grief. They reviled Him, persecuted Him, gnashed Him with their teeth, and finally, in their hour, laid hands on Him and took Him to Annas first and then to Caiaphas, who delivered Him to the Gentiles. They accused Him to Pilate, then before Herod, and again before Pilate, crying, "Crucify Him! Away with Him! crucify Him; crucify Him!" until Pilate, willing to content the people, gave sentence that it should be as they required, and delivered Him to their will to be crucified. For these very doctrines for which they hated the Master they hated also His servants, and the things they did to the Lord, they did also to His disciples, as he had foretold them. These are the very doctrines for which the holy martyrs, thousands of them, bled and died. And these are the very doctrines to which the world in our day also is bitterly opposed, and for which the world hates us. "If the world hates you, ye know that it hated me before it hated you," says Christ (John 15, 18). So does the lodge hate Christ. The lodges have taken counsel together, and have set themselves against the Lord and against his Annointed.

And what are we going to do? Are we going to forsake Jesus as the disciples did in the garden? If we would hereafter preach the truth as it is in Jesus in a low and subdued voice, to please the enemies of the cross of Christ, we would thereby kiss the Son as Judas did; if we shall fail to speak up for Christ and take his part when the lodge says "Away

with Him!" we shall by such silence deny the Lord, as Peter did. If we were going to let lodge members prevail upon us to grant them membership in our churches and give silent consent to their unholy alliance with the lodge, that would amount to the same thing that Pilate did when he contented the people and delivered Jesus to their will to be crucified.

Stand up, stand up for Jesus,
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss.

From vict'ry unto vict'ry
His army He shall lead,
Till ev'ry foe is vanquished,
And Christ is Lord indeed.

(To be continued.)

WHAT'S IN A NAME?

The Shield suggests that we abandon the old, high-sounding titles given our supreme officers and adopt the ordinary business designations. If this were done, instead of having a "Grand Foreman" we would have a "President," instead of a "Grand Master of Ceremonies," a "Vice-President"; "Chief Correspondent" would be changed to "Secretary," and "Grand Master of Accounts" to "Treasurer."

A great handicap suffered by nearly every fraternal society is the title of the head officer. Look at this list:

Grand Foreman.
Grand Master Workman.
Grand Guardian.
Grand Chief of Honor.
Grand President and Counsel.
Grand Chief Pioneer.

Isn't that grand! You would think the word "grand," signifying as it does sumptuous magnificence and gorgeous splendor, would satisfy the ambitions of the greatest egotist. The Sultan of Turkey has always been content with the title "Grand Turk." Some of our fraternals, however, wanted a word that meant more, so we have:

Supreme Ruler.
Supreme Regent.
Supreme Ranger.
Supreme Oracle.
Supreme Mystic Ruler.

That's the limit! The word "supreme" means over all, the highest, the greatest possible. The wonder is that some of them haven't called their president the "Supreme Being."

—*The Kablegram.*

Such a radical change will probably be emphatically resented by barbers, chauffeurs, small lawyers and petty politicians who have for so long a time enjoyed these high undemocratic titles.

GRAND! GREAT GRAND!!

In connection with the article in this number on What's in a Name, we reprint one by the late Hon. Philo Carpenter in the same vein.—Editor.

To the Editor of *The Chicago Tribune,*

Sir:—The Chicago *Times* of a recent date contains a brief report of a late demonstration of the "Pythians" in our city, who are said to represent the Grand Lodge of the State. In this report of what is deemed proper for the outside world to know of the last day's proceedings of this secret order, the words "Grand," "Great Grand," "Past Grand," "Past Grand Chancellor," "Grand Patriarch," "Supreme Representative," and the like, occur not less than forty times.

Another branch of the family of "Knights" meets in a "Lodge of Perfection," under the title of "Occidental Sovereign Consistory of Most Valiant and Illustrious 'Sublime Princes and Commanders of the Royal Secret,' holding their rendezvous at the G. E.'., Chicago, Ill., 40 degrees, 53 minutes 10 seconds N. L., and 87 degrees, 38 minutes 01 seconds .2 W. L., meridian of Greenwich;" bearing the titles of "Knights of the East and West; Perfect Prince Freemason of H-R-D-M.; Knights of the Eagle and Pelican; Grand Pontiff; Master *ad-vitam;* Patriarch Noachite; Prince of Libanus; Chief of the Tabernacle; Prince of the Tabernacle; Knight of the Brazen Serpent; Prince of Mercy; Commander of the Temple; Knight of the Sun; Patriarch of the Crusades; Grand Elect Knight K-H; Grand Inspector Inquisitor Commander; Knight of the White and Black Eagle; Sublime Prince and Commander of the Royal Secret."

Now, should the public indulge a curiosity, not indeed to pry into the secret things of the lodge, but only to see the Spread Eagle and Pelican, and to study the *Grand Sciences* in the light of modern authors, allow me to suggest a few text-books: Albert G. Mackey's "Lexi-

con of Freemasonry"; Richardson's Monitor of Freemasonry; Sickels' "Freemason's Monitor." Consult also the writings of the celebrated General Albert Pike and the Hon. Rob Morris; also the latter's Cabinet of Curiosities gathered in the *Holy Land,* throwing great light light upon the *widow's son.*

In this connection, the following extracts from the Constitution of the United States will be of interest. See Constitution United States, Article I., Section 9:

"No title of nobility shall be granted by the United States; and no person holding any office of profit or trust under them shall, without the consent of the Congress, accept of any present, emolument, office or title of any kind whatever, from any King, Prince, or foreign state."

NOTE.—A journal makes the statement that "Not less than one hundred lunatics in the asylums of Germany fancy themselves to be Emperor William or Bismarck." Respectfully,

PHILO CARPENTER.

CHICAGO, Jan. 30, 1873.

MINERS' STRIKE BLOW AT UNION LABOR.

President Wilson's reply to the strike threat of the anthracite miners' officials contains a truth of far greater importance to organized labor than any individual grievance as to wage scales or even the possibility of a strike of these miners. It is this:

"Collective bargaining would soon cease to exist in industrial affairs if contracts solemnly entered into can be set aside by either party whenever it wills to do so."

In realization of the truth of that sentence lies the future of union labor. Employers, contracting with union labor, can be relied upon to keep their agreement for reasons of self-interest if nothing else. They have capital to protect and prestige to maintain which are vital to their economic life and which would be destroyed if they failed to keep their agreements. The unions which enter into agreement with them are bound by no such ties of personal interest. Self-interest in their case is largely the individual interest of each member of the union. Their interest as a body is only that of maintaining and strengthening their power as an organization.

So long as the union can be depended upon to keep its contracts scrupulously it will maintain its strength and approach justice for its members. When it fails to do so it makes collective bargaining worse than useless and thereby strikes at the basic principle of union labor.

In the case of the anthracite miners the authorized delegates of the workers accepted the president's plan for settlement of their wage demands. They agreed to abide by the commission's findings. The award made was less than they desired, so the officials threatened to strike. If they carry out the threat they destroy the union's reputation for reliability and damage the cause of organized labor throughout the country.

Union labor in all crafts should be the first to see the danger to their cause in such a strike. Union men should be the first to support the president's declaration that such a strike will be fought to a finish. Self-interest, if nothing else, should make organized workers a unit in maintaining good faith when a union pledges itself to any contract.—Editorial, *Chicago Tribune,* Sept. 1, 1920.

THE BACK TRAIL.

BY AN "EASTERN STAR."

The Inter-Church movement at its present stage causes many a smile, for one or two denominations claim still to be the one and only true church, with apostolic succession trimmings. Universalist, Unitarian, Congregationalist and Presbyterian, form a family whose origin seems lost in the mists of the northern isles.

Dr. Dickens-Lewis of Cleveland says, in the *New Era* magazine, "We believe the only apostolic succession, is the succession of truth."

Masonic Defense of the Druids.

Yes, the old, old question, "What is truth?" He traces the rise of the first church of this family to Columba, and his cell on the isle of Iona, off the coast of Mull in Scotland. But he says, "Here the pagan Druids had a college, and the Highlanders still call it Innis-Nan-Druidneah." Here is a Presbyterian ready to

call Druidism pagan, a slight which any well read Masonic brother will resent.

Abraham was a Druid, or wise man, and worshipped under the oak, because in Old Testament days the oak was the emblem of God in man, and the mistletoe hung upon it denoted life beyond the grave, and the Christ within man, lifted up and made holy.

Jeremiah, the first Saint Patrick of Ireland, was a Druid, to whom God gave the task of refounding the Hebrew and Israelite kingdom after the fall of the Jewish kingdom at the hands of the Babylonians. The Druidic form of religion was scientific, and a great moral system, veiled in allegory and illustrated by symbols. Their temples were under the open skies, and consisted of 12 stones, one for each constellation, while the central stone represented the sun, habitation of Jehovah-Adonai, ruler of this universe. The 12 stones were cabalistic in significance.

Christianity the Shell of Druidism.

Christianity is but the outer form of the same religion, which ever remained pure, and in England when Canute was persuaded at Rome to start persecutions against the ancient teachings, the leaders but changed their name to Masonry, or free-builders of an immortal soul. *Jesus was a very high Mason,* and Master of the Essene Order of Palestine, and all countries on the Mediterranean.

The last Geographic Magazine has wonderful pictures of an ancient Druid, or Masonic, labyrinth temple of initiation, which must have sheltered Paul, the apostles, and even Jesus, in the first century. Close study of this article convinces one that its age cannot be less than that of Etrurian, Pelasgian and Atlantean remains.

Daniel the Founder of Druidism.

Moreover our republic was cradled in so called Druidism, of whom came the Magi to Christ's lowly manger; this branch being reformed by no less a person than Daniel, when in Persian captivity.

We must take the back trail to find apostolic succession and the truth of the Christos in every man—Universalist, Unitarian, Congregationalist, Presbyterian, back, back to Iona, and Tara in Ireland, for did not Saint Augustine say: "What is now called the Christian religion, has existed among the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh, from which time the religion which already existed began to be called Christian." Apostolic succession does not exist in any one of the present churches.—"Everybody's Column," *Buffalo Evening News.*

The writer forgot to mention the oldest and most aggressive member, if not the founder of Druidism and all other such cults—Satan.

Well, whatever the result next November, let us hope the country will settel down to four years of sanity. This brainstorm has lasted too long.

The British parliament and not the United States congress is the place for a debate of the Irish question.

BENEVOLENCE OR INJUSTICE.

BY DR. GEO. A. PEGRAM.

In late years we hear a great deal about benevolence. But for some time I have wondered whether most of the benevolence, particularly that practiced by the Lodge, was really benevolence, or was simply injustice and partiality. Benevolence is kindness or goodwill felt, but lately has come to designate those dispositions shown in action. Injustice is taking what belongs to one and giving it to another, or in other words stealing from one and giving it to another. Partiality is withholding from a deserving one the honor, favor, position, or attention due him, and bestowing them upon another who does not deserve them.

Benevolence in the Church or out of the Church, in the Lodge or out of the Lodge, among saints or among sinners, when prompted by good motives is always right and commendable. Jesus commends those who treat kindly a righteous man in the name of a righteous man (one who deserves it), or a prophet in the name of a prophet, and declared that such should be rewarded accordingly. He said they also should be rewarded who gave a cup of cold water to a disciple as a disciple. (Mat. 10: 40-42.) Nothing is said here concerning the moral and spiritual status of such benefactors.

Only the fact (the kindness), and the spirit of the deed (in His name) are mentioned as factors which earn the reward. To receive such reward, the benefactor must consider such kindness deserved because of the moral state and Christian character of the beneficiary. So God honors and rewards those who do deeds of kindness to those who deserve them, and because they deserve them.

On the other hand, the mere form of statement implies that no reward is given to those who give from any other kind of a motive. In fact, in Mat. 6: 1-4, He distinctly specifies that no reward shall be given to those by their Father who is in heaven, who give to be seen of men, no matter what or how much they give, even of their own means, and not from the means of somebody else. What reward they receive depends upon the highest motive of their giving, whether it is love to God, love to men, or merely love to themselves, which is simply selfishness.

By parity of reasoning, no reward shall be given to those who give from any impure motive. Giving alms to be seen of men implies that the giving is not primarily to help men at all, neither to honor God, but to receive help or honor or both *from* men. This is nothing but disguised selfishness parading as benevolence.

If men are not rewarded when they give of their own means with an impure motive, how much less should they be rewarded for giving with partiality what does not belong to them. No one is rewarded in this case. The man who does the giving and the man who receives are due no reward, and receive nothing but the proper punishment they deserve. Giving to one what belongs to another is an unkindness to both. It tends to make one selfish and the other angry or indignant. Robbing Peter to pay Paul injures one financially, and two morally, and possibly three. This is not benevolence at all, but rank injustice, and a species of dishonesty. It is in reality stealing from one, and giving to another the stolen goods, making him *particeps criminis,* according to law. Is the receiver as bad as the thief? One should scorn to receive stolen goods from anybody, no matter whether from brother Churchman or from brother Lodgeman. Yet some think it is just the thing to do and encourage it, so becoming accessory before the fact. But the time is coming when the receiver as well as the giver of such stolen goods will be considered by society in the same light that he is by the criminal law. Both will be considered dishonest, unjust and criminal. Do the Lodges do it? They themselves claim to give their members an advantage. Do church men sometimes do it? Their creed and their professions are both against it, but occasionally church men are found guilty of this form of selfishness. Is he better than the Lodgeman who does the same? He is no better, but worse, for he does it against his teaching and his profession, while it is taught and encouraged in the Lodge. Moreover the church man should set the example to the Lodge man, or not presume to instruct him. While this wrongful dealing may not be universal in the Lodge, it seems far more frequent than in the Church.

We have practical illustrations of the above statements in the teachings of Lodges and Fraternities. Recently when importuned to join a fraternity composed of chiropractors, I asked what reason was there that I should join. They said that when I got into the field to practice they would send me patients and do anything for me. I said to them, "It is not then whether I am a good chiropractor or a good man, but whether I am a member of your fraternity." Their shibboleth is "straight Chiropractic." But some of their members who make that pretension are not as "straight Chiropractors" as some they brand as "mixers." Their shibboleth is used mostly to run patients into the hands of their fraternity.

I have known individual lodgemen to perform charitable works at their own expense, take up a collection among themselves, personally wait upon the sick, and do all things not because the Lodge had ordered them to do so, but upon their own initiative. This was very good. But doing it for the sake of the order is not as high a motive as doing it for the sake of Jesus, or for the mere love of humanity, expecting nothing in return. It is only the latter motive that makes our benevolence worthy of receiving a heavenly reward. See Matt. 6: 1-4 and 10: 4-42.

Some Christian brethren in Michigan told me that they hauled logs for lumber to the riverside where they were to be inspected, sorted, received or rejected. They said the inspector was a lodgeman, that they and themselves belonged to an anti-secret church. The inspector rejected quite a number of their logs. After the logs accepted had been rolled into the river, another lodge man who had logs to be inspected rolled those rejected ones into his lot of logs. Then this same inspector, his brother lodgeman, inspected his logs and accepted all those logs which he had before rejected. He was stealing from the anti-secret man, and giving to his brother lodgeman. It seemed a clear case of intentional partiality and injustice. They may have regarded it an act of "lodge charity," but both were thieves without the slightest vestige of an excuse.

A Methodist minister lost his health and went into the lumber business. He sold a bill of lumber to a lodge man who refused to pay for it. A friend told him not to take it into court unless he himself belonged to certain lodges. He insisted, however, and lost his suit, lost the amount due him and had to pay the costs besides, and was grossly insulted by the lodge folks in addition to the injustice received. That was showing how lodge men can help one another. It was not benevolence, but partiality and also plain stealing.

News of Our Work

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

Boston, Mass., October 15, 1920.

Arriving here yesterday I noticed a handbill in the restaurant announcing that the "Royal Roosters" were to have a carnival. Suppose it will be what the name indicates!

I was told that Dr. R. A. Torrey, in his recent visit to this city, gave a testimony against the lodge. He was speaking to a large congregation in Tremont Temple. The Odd-Fellows were parading the streets. He is reported as saying: "The uniforms of the boys who returned from France meant something. The uniforms of secret societies mean little." His exact words could not be vouched for, but this was his thought as expressed to me. I hear much about the parade and display of the lodge people.

The Masons at Washington, D. C., were in a "drive" for $200,000 to erect a Temple at Brightwood. The placards announced much dancing with baby-night, etc. The picture, central in the placard, was a blindfolded man astride of a goat clinging to its long horns. Either this was intended as a joke or to make a serious impression. In any event, what is the public to think of the character of people who put forth such things.

At Paterson, N. J., I found the Masons on a "drive" to build a "Temple." They were asking the citizens to contribute $400,000 to this end. At the rally meetings they found ministers willing to make the appeals. Rev. D. S. Hamilton is reported as saying: "We're all brothers in the greatest fraternity of the world and there is no doubt as to the raising of the $400,000. The Rev. George Mooney delivered himself after the following fashion: "Masonry should have in this city a temple of such splendid architecture that it would appeal to men and be a representative of the splendid ideals of the Craft, namely, faith in God, faith in the home, and faith in the ideals of the home, and of right living, chastity, love and purity." In all the speeches there was no reference to Christ or the life in Him, that would not be pleasing to the Paterson Jews, who are helping to erect this place of worship, which they are pleased to call a Temple. If these preachers think this Temple is to have the greatest brotherhood on earth and advocate the highest ideals, why don't they propose that the Christian temples in which they have worshipped sell out and join in worship in the big Temple? Thank God, the forces of this earth are not all driving toward the Temples for blindfolded people. The Christian's light is still here and shining. Personally I have never realized Divine help more than in my present need.

On Sabbath, September 19th, I was privileged to deliver four antilodge addresses to audiences aggregating about seventeen hundred in three Christian Re-

formed churches, and a Church of the Brethren in Grand Rapids, Mich. The meeting in the Eastern Avenue Christian Reformed Church in that city on the following Tuesday evening was more largely attended than some anticipated who had held previous weeks' night meetings. At my lectures following in the Reformed and Nazareth Lutheran Churches in Detroit, Mich., the attendance was not large but they were well supported, considering their situation. In each the pastors assured me of their appreciation and expressed their judgment that good was accomplished.

The much beloved pastor of the Christian Reformed Church, East Side, Cleveland, Ohio, having accepted a call to another field made my coming to that people to aid in Sabbath service especially acceptable. They gave their usual kindly support, together with a good list of CYNOSURE readers. The lecture in the West Side Church, Monday evening, was announced for men, young and old, the pastor thinking the proposed account of the Masonic initiation would interest them more than the ladies. Since the ladies are allowed to vote I have heard in certain quarters it is proposed to also initiate them as Masons. There were about one hundred who attended this meeting. Questions asked and answered added to the interest. I was told that some Lutheran friends in Detroit are feeling the necessity of being more rigid in executing the law excluding lodge members, and they are seeking to purge some churches that have been lax in enforcing the rule. All the churches addressed either gave collections or promised them.

There were some large contributions. The First Christian Reformed Church of Grand Rapids headed the list as to amount, the Bethany Christian Reformed Church, Muskegon, being next. Others helped as well in proportion to the number in attendance. All will be duly acknowledged. The N. C. A. needs are increased with the general need of the world, but God raises up the helpers as we seek to do our part. The few days at home passed all too quickly. The half bushel of potatoes planted in the garden had multiplied to nearly ten. The hens were still attending to their tasks and there is fair prospect for food ahead.

I found New York the same noisy, rushing city with its millions riding underground and under river, on the surface or flying overhead. A welcome to the quiet room at Brother Lagville's was awaiting so I could plan the work to advantage. A run to Paterson, N. J., and vicinity resulted in the arrangement for four lectures to be delivered next week. Sabbath was enjoyed with the friends of the Free Gospel Church, Corona, Long Island. I assisted the pastor at the morning service and gave the message of the evening, my theme being, "Freedom in Christ as Opposed to Organizations That Bind the Consciences of Men." We had a free time! I found the Star of Hope Mission shining at Paterson, N. J., and there was a neat, clean room for the passing helper. I accepted the invitation of the superintendent to speak at the Thursday evening prayer meeting. I saw the same old "rock ribbed hills" in New England as our train came speeding to "the Hub."

Never did the huge bouquets of the autumn leaved trees appear more beautiful as they blazed forth their beauty in all the colors of the rainbow, in the full light of the mid-day sun! New England has splendid opportunities, but oh how she needs the Christ in her spiritual activities! He must come 'ere her splendor of character shall be complete! God hasten the day when the "kingdom of this world shall become the kingdoms of our Lord and his Christ."

"LIZZIE WOODS' LETTER."

Cleveland, Ohio, October 4, 1920.

Dear CYNOSURE:

I was at a great tent meeting in Detroit, Michigan, from the 3d of August until the 8th. I did not fail to declare all the counsel of God. It seemed as though people of all the nations were there. The Lord gave me power and wisdom to rightly divide the Word of truth. I find that if we live the life and teach God's Word, no man can stand before us "all the days of your life." Joshua 1:5. It was proven true even in Detroit.

After the service one night a brother came to me and said: "I would like to

have the kind of religion you have, but it would interfere with my business." I said to him, "Don't think just now about your business. Get Jesus Christ in your heart and he will see about your business. Don't let anything get between you and the Savior. When we repent of our sins and are pardoned we will be willing to run our business to please the Master. You get Jesus Christ in your life, and he will throw everything out of the temple that is not pleasing to him. Your body is the temple of the Holy Ghost. (1 Cor. 3:16, 17.) He said, "I am a Christian, but I am not up on the Bible plane of life. I do want to be what God wants me to be." I said, "When you give up all to Jesus Christ to live his life in you, then you like me and others, will be willing to deny your own self and take the cross and follow Jesus. (Luke 9:23.)"

Many came to me and bid me godspeed. Some would say, "That is against our business." One man said, "That is against our education." I said, "You are a foolish people. All of your education without sanctification is only damning you. God does not want you to put your education in the place of Him. Let God use your education, if He does not use it, you might as well check your baggage for hell, for the wicked shall be turned into hell (Ps. 9:17-20)." I said to my people: "You are serving the secret fraternity and you are leaving the South for the North, carrying your sins with you. And the hellish Klu Klux Klan, the Black Hand and the Night Riders, are following you up. The white man is wicked and you are wicked and unless you change, all are going to land in hell." I left the lodge people grieving about their secrets having been revealed, but they had heard the truth all right.

I left Detroit the 8th of September for Norfolk, Virginia, to attend another big state meeting. The large old tent was crowded every day and night with white and colored. The tracts and rituals came to me at Norfolk just in time. The Lord let me expose the secrets to more than a thousand people. I sent the rituals out in the congregation and sold them. One man said, "That woman is a good Bible teacher, but somebody ought to kill her for giving away our secrets. What sort of a woman is that anyway? How did she get the secret of Masonry?" The people say so many foolish things that I cannot keep from laughing out to see how the Masons tell on themselves. No other lodge fights against God's word like the Masons. Masonry is the devil's tap root and nothing will cut it up but the Word of God, and that will not do it unless the man or woman who uses the Word has a life to back it up. If you have the Word of God, which is the sword of the Spirit, but you don't have the spirit of God to enable you to use the sword, you will not help the people.

I have every scripture verse read that I talk on. And some of the people take the references down in their book and go home and get their old Bibles and go to reading for themselves. Well, faith comes by hearing the Word of God. (Rom. 10:17.)

Many were saved in the meetings. A woman testified and said, "I used to be a Catholic. All my people are Catholic; but one day I heard a Methodist preacher and I saw that counting those beads and kissing those little old idols would not save me, so I quit the Catholic church and joined the Methodist church, because in my very soul I wanted to live a life that would please the Lord. But I found after I came into the Methodist church that I was not helped by the card parties; and my mother never did allow me to go to the movies and dance halls, so I saw that the Methodist church was no better in that respect than the Catholic church. And while I was puzzling over the matter, my brother had learned how to live the victorious life. He told me that if I would please God I must live holy and acceptable to Jesus Christ in my life. (1 Cor. 1:30.)

I sold a few rituals and they were an eye opener to some. I left some shouting glory and others fighting mad. Those who were glad wanted me to stay longer.

I left Norfolk on the 20th for Buffalo, N. Y., and had a chance to teach many different kinds of people. All the men in my meeting stretched their necks to see who she was that was telling their secrets. Many came to the altar for prayer and gave up their sins.

I left Buffalo the 28th of September for Pittsburgh, Pennsylvania, where I

had a great meeting in the old Ebenezer Baptist Church. Many of the members of that church said that the lodges had killed the church. On one annual sermon day they said that all the bootleggers, gamblers and all kinds of men were sitting up in the "Amen Corner" of the church saying amen to the lodge preacher who was lauding the lodge in place of preaching Christ to a dying world. We had a great meeting. In all of the denominations are those whose hearts are honest and whose names are in the Book of Life and these are getting their eyes open. Our only hope is in God. The only hope for our nation is God.

God bless all the readers of the CYNOSURE. All pray for me, for I mean to conquer through Him that loved me.

LIZZIE W. ROBERSON.

CONTRIBUTIONS.

James Pikaar, $3.50; E. E. E. Bailey, $3; John G. Scott, $1; C. G. Sterling, $2; J. F. McLeister, $1; Lizzie Woods Roberson, $2; C. William, $1; J. E. Phillips, $5; W. I. Phillips, $20; John A. Reynolds, $2.

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CHURCH OF THE BRETHREN.

In a booklet by Elder I. J. Rosenberger, "The Church of Christ" page 28, the author gives his own denomination a faithful warning. He says:

"The church has always ruled against holding membership in secret societies, believing them to be a menace to the family, the church and good government; for they often hinder justice in our courts; and they are clearly anti-scriptural, hence anti-Christian. The facts are constantly developing that there are those in the church who hold membership in some lodge; and in places it receives very mild treatment, while in other places it is allowed to pass and nothing said. Just treat secret societies with tolerance and forbearance, and they will thrive and soon ride in *"chariots of iron."* They will then laugh at opposition. The reader doubtless has heard the story of the camel, that just wanted to put his head inside the tent door. The sequel you know. Secrecy now has her hydra-head inside of our church walls, and the same sequel is sure to follow."

RESOLUTIONS.

Classis Grand Rapids West, Christian Reformed Church.

Whereas, secret and oath-bound organizations are rapidly increasing in number and strength, and

Whereas, these organizations are contrary to the Scriptures and consequently harmful to Christian life,

Therefore, be it resolved, that we, the Classis Grand Rapids West of the Christian Reformed church, do again recommend the work of the National Christian Association with headquarters at 850 West Madison Stret, Chicago, Ill., as being an efficient agency for the spread of much needed information regarding lodges and lodgism and again pledge our continued support to said Association.

J. R. BRINK, President.
W. STUART, Secretary.

Classis Grand River Reformed Church.

To the Classis of Grand River Reformed church, meeting in the 7th Reformed church, Grand Rapids, Michigan, September 14, 1920.

Fathers and Brethren:

Where as, secret societies in our country are rapidly increasing in number and strength, and

Whereas, these societies are found to be harmful to the Christian life in teaching and practice,

Therefore, be it resolved that we, the Classis of Grand River, recommend the work being done by the National Christian Association with headquarters at 850 West Madison Street, Chicago, Ill., as being an efficient agency in giving forth light regarding the lodges. And we recommend that our pastors inform their people regarding the lodge evil in such a manner as shall appear to them to be most effective.

JOHN WEBRINGA and B. R. VAN ZYL,
Committee.

GLAD TIDINGS.

The annual meeting of the Norwegian Synod of the American Evangelical Lu-

theran Church, held in Rev. Christian Anderson's parish in Minneapolis, last June, requested its pastors to take up for thorough discussion the lodge question at their pastoral conference and to present recommendations to the Synod at its next annual meeting.

The pastoral conference convened at Madison, Wisconsin, with Rev. H. M. Olson, August 24-27, where the lodge evil received due attention. "Very emphatic and clear-cut resolutions" were passed which will be presented to the Synod for adoption next spring. "All pastors present were unanimously against the lodge," says Rev. Emil Hanson, Conference Secretary, and there is no doubt but what the Norwegian Synod will make a clean breast of the matter and compare well on this point with the other Synods composing the Synodical Conference. The Norwegian Synod, though now only an infant body, has God's promises to build on, inasmuch as it has chosen God's Word alone as its foundation. B. M. Holt.

MEMBERS SILENCE MINISTERS.

The lodge question is an open sore, on some of our fields, because our members insist on the silence of the pastor. There may sometimes be a reason for members feeling like that because of the indiscretion of some ignorant preacher, who didn't have sense enough to say the right things, nor judgment enough to refrain from saying the wrong things, but in spite of everything, we must be loyal to the standards of the church, or be a church traitor.

When we promise to abide by our discipline, as we join the church, it includes faithfulness to our reform principles. And no reform church can function properly, with a lot of traitors or cowards in her bosom.

Let us be loyal ourselves, and preach church loyalty to all others.—*The Christian Conservator.*

The above item is from an editorial in the Radical United Brethren church organ, by its new editor, Rev. A. B. Bowman, who writes vigorous English, which the common people will read gladly. We welcome Editor Bowman and congratulate the United Brethren Church.

A Southern pastor writes: "You ask about Texas lodge matters. Thank God we are free of lodgeism in our congregation. This applies to all congregations of the Missouri Synod in our state.

Other Lutheran Synods are not quite so fortunate, but I understand that the lines are being drawn tighter and tighter. One of the Synods has taken the stand now to receive no lodge members as new church members, and to refrain from officiating at funerals where the lodge also officiates.

This may be a hard thing to enforce and I am told that some of the congregations are not enforcing it, but it surely is a step in the right direction. It would be better, however, to let the other Synods speak for themselves."

Rev. Wm. F. Berge, of Coal Valley, Illinois, writes: "I have always been opposed to secret societies for several reasons. They produce a clannish spirit; they shield and protect wrong doing; they associate the good and bad together and the bad rule the lodge; they sap the spiritual life of the church by drawing the membership into their fold and presenting to them a form of godliness; and are also causing the money, which justly belongs to the church to advance the Kingdom of God, to flow into the lodge to maintain card clubs, smokes and dancing masters and many other unholy influences which undermine the spirit and life of the church."

SNAPSHOTS AT SECRECY.

As time passes one has various glimpses of the lodge question.

In our Men's Bible Class, on a recent Sunday morning, the leader went out of his way to praise lodgery. Among other things he said that he believed all present, except our pastor are Odd-Fellows. "Am sorry that he isn't one." It was a pretty situation for the pastor, who hates all oath-bound, hide-bound secret societies, like his Satanic Majesty is said to hate holy water! Well, all the pastor said, was, "I haven't time." But the good Lord knows that he was just about bursting to say a lot of things!

The writer with his family spent August just past, at Mount Herman, a

meeting place for religious gatherings, conferences and conventions. There one may drink in deep draughts of spiritual refreshment, among the Mammoth Redwoods and Sequoias: the wide spreading evergreen live oaks; the Madronas, Manzanitas, Ozaias, and many other beautiful forms of vegetation; surrounded by the rugged mountains; engulfed by the twilight canyons; lulled to rest by the clear streams chattering (we have no less an authority than Tennyson on saying that the book said, "I chatter, chatter as I flow") as they rushed among the rocks. At night the "bold, brown owl" uttered its solemn interrogation: "Who-who, who-woo!" In this crazy period in this old sin cursed world, it is good to find a place where nature and folks are both at their best.

On W. C. T. U. Day a prominent woman spoke very ably, convincingly and startlingly on sex, society and sins. She gave up her practice as a physician to take up this unpopular phase of reform.

After the meeting I met her in front of the Auditorium. I told her how much I was pleased with her address. I said that she failed to mention on great evil of society, that is doing very much today to sap the life—the spirit of Christ out of the churches—secret societies. The dart struck the mark. She put her hand where the little bow of white rested, and showed another badge under it and said: "I am an Eastern Star!" I said, "I am sorry." She said that she did not go to their meetings as often as she did. I said, "May the Lord give you grace to diminish your attendance and your interest in that direction, more and more."

The lady with her said that when they came to the coast her husband was a Knight Templar, but when they got fully converted to Christ, he had quit going to the lodge.

I went down the tan bark trail to the postoffice. While in line waiting for the mail the man ahead of me said that he was a Mason, but for some time he had abandoned them and holding his hand heavenward said: "My sign now is for Christ, and I am done with the other!" I shook his hand warmly and wished him Godspeed. So there are good rays of light among the world's gloom.

TRUTHFUL THOMAS.

WORLD PEACE.

BY W. H. DAVIS.

World peace is the most pressing need of the hour. There can be no world justice until there is world peace. There are many new and small states that cannot govern and protect themselves, but must be assisted or governed by the responsible nations of the world. Europe in her distress needs financial assistance and benevolent counsel.

The war is over and not over. England, France, Italy and Japan must go with wary steps or lose all they have gained and more.

Our greatest problem is that of labor. There can be no question but that in the past labor has not received its just share of returns. On the other hand labor at present has wrung from business all it could possibly get, but up to date has not been able to get sufficient to be a danger and menace.

A League of Nations is functioning. It doubtless has a few injustices and inequalities, but as a whole is a remarkable document with wise provisions to stabilize our world.

The League of Nations opponents apparently forget that it is not sections, chapters, reservations, amendments, or particular phrasings that will insure peace. A corrupt power or force back of any covenant would destroy any hope of permanence or security. Even the Ten Commandments, as a basic constitution, with a corrupt power supporting it, might be only a source of tyranny and oppression. So the League of Nations, to be any adequate benefit, must rest at the last on the forces back of it, which will hold the world steady until it can recover, and take up its normal political, social, and economic life. And viewing it from this angle what is there back of the League? We can only reply, England, France, Italy, Japan, and some smaller states. If they are strong enough, wise enough and have the will to unite in order to govern the world by their predominating force and counsel, all will be well. Otherwise there is nothing ahead of us but continual wars, confusion, strife, often to reach even to anarchy.

KNIGHT TEMPLARS DAY.

What means this gathering multitude of folks upon our street?
With byways closed, and autos stopped and sound of marching feet?
What means all this performance here, just tell me friend, I pray.
Well, where've you been, that you've not heard of this Knights Templars' day?

Oh, yes, my friend, I see them now, great plumes upon their head,
And swords they wear and medals, too! what for, to make a spread?
And why all this regalia, expensive dress and braid?
I can't quite understand the need of such a great parade.
Perhaps it's all in keeping with the spirit of the day,
But friend, the humble life suits me, instead of such display.

Hark! now the band is playing, too, a good old sacred air,
That God moved some saint to write, to help toward "the golden stair";
To lift the burdens of the day; to comfort in distress;
To help us live more godly lives, and all His people bless.
Now lodge parades with sacred hymns, that don't exalt our Lord,
Seem out of line with Holy Writ, yea, profane God's own Word.

Now in this world in which we live, there's lots of dress-parade,
But life, worth while it 'pears to me of greater things is made.
Instead of uniforms and plumes, and pomp and pride and puff,
The humble Christlike life, for me, is truly good enough.

I want to walk the narrow way, that leadeth unto life,
Where we shall ever be secure from worldly care and strife.
And if I reach that blest abode, which for His saints He made,
I must a godly life show forth, instead of dress parade.

I want my life to speak for God, I long for Him to shine
I'd rather don the righteous robe, than earthly costumes fine.
I'd rather go, unpraised upon the narrow road, than know
I held the empty honors that the world alone bestows.

I'd rather do in quiet way, the things God bids me do,
I'd rather all unheard of go my earthly pathway through
Instead of earthly honors here, I'd rather be unknown
Beyond the little narrow sphere in life we call our own.
I'd rather have the consciousness, that when from earth I've gone
I'd hear the Master's matchless words, "I say to thee, Well done."

I'd rather die in poverty, without a tear or flower
Than own the boundless wealth of earth, and in my dying hour
Feel then that I had missed the road that leadeth unto rest,
And fail to hear the Saviour say, "Come unto Me, ye blest."

I'd rather die alone, forlorn on some far distant isle
And feel that I was dying with the joy of heaven's smile,
Than have the world in pomp and pride around my death-bed stand,
And know assuredly that I had lost the glory land.

ERNEST M. WHEELER.

Charlotte, Michigan.

STANDARD WORKS
—ON—
SECRET SOCIETIES

MODERN PROPHETS of BAAL
OR
WATCHMEN on ZION'S WALLS
By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

Thirty-two pages; Single copies three cents, per hundred, $2.00 postpaid.

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850 W. Madison Street **CHICAGO, ILLINOIS**

CHRISTIAN CYNOSURE

VOL. LIII. CHICAGO, DECEMBER, 1920. NO. 8.

THE TWENTY-THIRD PSALM.

Arranged by J. R. Mott.

The Lord is my Shepherd, I shall not want for rest, for He maketh me to lie down in green pastures.

I shall not want for refreshment, for He leadeth me beside the still waters;

I shall not want for forgiveness, for He restoreth my soul;

I shall not want for guidance, for He leadeth me in paths of righteousness for His name's sake;

I shall not want for companionship, yea, though I walk through the valley of the shadow of death, thou art with me;

I shall not want for comfort, for Thy rod and staff they comfort me;

I shall not want for sustenance, for Thou preparest a table before me in the presence of mine enemies;

I shall not want for joy, for Thou anointest my head with oil and my cup runneth over;

I shall not want for anything in this life, for surely goodness and mercy shall follow me all the days of my life;

I shall not want for anything in the life to come, for I shall dwell in the house of the Lord forever.

—*Selected.*

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Those desiring lectures or addresses may write to any of the speakers named below:

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

TEAM WORK WINS.

MARSHAL FOCH TO AMERICAN CHILDREN.

Marshal Foch, the hero of France, has paid a loving tribute to the children of America in a letter to the Junior Red Cross. A similar tribute by his wife, who was busy throughout the war aiding the children of France, accompanies that of her famous husband.

Marshal Foch's letter, penned in a hand which spells force and character in every line, reads:

My dear children:

I am very happy to address a few lines to you, to congratulate you and to thank you for all the good that you have done. By your efforts you have done much to ameliorate national conditions in France and you have powerfully aided the children of Europe who have been exhausted by the war.

Keep faithful to this ideal—The greatness of doing good with a large and generous spirit.

With my many thanks, my dear children, please receive the assurance of my best sentiments.

FERDINAND FOCH.

In her letter to the children of America, Madame Foch writes:

My dear children:

I know that you are members of the Junior Red Cross and that you render great service to those who have suffered by the war; you contribute to their well-being and you seek the means to console them.

The children of France, those of the devastated regions and those who have lost their fathers in the war are very grateful to their comrades in America for all they have done for them. I, also, thank you with all my heart, knowing as I do what the little Americans have done for the little unfortunate French boys and girls. These children will be very happy to receive playthings coming from America and they will appreciate them more than if they had been French. There is no better way in which you would prove your friendship than by sending them. They will be used above all for the Christmas trees which we have every year for the children of our soldiers who fell on the Field of Honor, and I can assure you in advance that they will make them very happy.

I thank you, my dear children, for all that you shall have the goodness to do for our little ones, and I beg that you will receive the assurance of my friendly sentiments.

LA MARECHALE FOCH.

Work is the only real self-starter for man's journey to success.

Tomorrow's worries are largely overcome by performing well today's duties.

MY CREED.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

—Rev. Howard Arnold Walter.

MYSTERY, BROTHERHOOD, BENEFITS.

What a Seceder Found.

The formation of my convictions regarding secret organizations dates back some twenty years to the time of my conversion in an old-time Methodist revival where the evangelist wielded the sword of the Spirit with mighty power. I was only a young lad then but became fully convinced of my need of a Saviour and finally accepted Christ and yielded my life to God.

At that time I was a member of a young people's temperance order of quite extensive scope, from which I immediately withdrew. With one exception I have not since been a member of any similar organization. About thirteen years ago I was induced by a friend to become a member of an insurance order. I was initiated but never attended again. I have since been invited to unite with various fraternities, but have always remembered the divine injunction used by that old time evangelist, "For what communion hath light with darkness", etc., and have turned them all down.

As to the inducements which such societies have to offer, there is mystery enough in my redemption to satisfy any desire I may have for the mystical; there is brotherhood enough in Christ through the bond of love welded by the new birth to satisfy any desire for fellowship; there are "benefits" enough accruing to "members" of His body to provide for all needs; there is work enough in the Divine commission for the most ambitious; and there is enough reason for pride in the antiquity and future of the "organization" to which I now belong, to please the most fastidious. No man-made order can induce me to divide my time between it and the Church of Christ which is the greatest organization on earth, headed up by Christ himself, who, one day, is coming to claim his own.

Paul DeRoy Winn.
158 Institute Place,
Chicago, Ill.

A BIBLE CONFERENCE AT ROCHESTER, N. Y.

BY PRESIDENT C. A. BLANCHARD.

I am here for a conference on the Fundamentals of Christian Faith. It is one of a series arranged by Rev. Dr. Riley of Minneapolis, Minnesota, pastor of the First Baptist Church and Superintendent of the Northwestern Bible School of that city. The speakers aside from Rev. Dr. Riley, are Rev. Dr. Massee of Brooklyn, New York; Rev. Dr. Munhall of Philadelphia, Pa.; Rev. Dr. Trumbull of Nyack, New York, and the writer. The local leader is Superintendent Slaght. The conference is held in "Convention Hall", which seats 3,500 persons. Audiences have been small but increasing and the interest is still developing. All these conferences are non-denominational and the attendance has been quite unrestricted by denominational lines. At an afternoon meeting, not one of the largest in attendance, thirty-seven ministers of various churches were present by actual count.

Satan Came Also.

Of course, at such a time Satan is busy. In addition to the usual appeals of the world, the flesh and the Devil, just now the old falsehoods concerning Washington's Masonry are in active circulation. The lodges are holding banquets and giving speeches with the usual fictions concerning Washington being served up in all ways to deceive those who wish to be deceived. Two of the dinners were held last night.

Bishop Berry and the Order.

One of our friends told that he heard Bishop Berry in a conference recommend

his people to join the Masons and ridicule those who were opposed to secret orders.

It is an old trick of the adversary to get good people to support evil institutions. Why does not the Methodist church require Bishop Berry to draw his salary and expenses from the Masons, if he works for them? This would seem to be nothing but ordinary honesty, yet he draws a salary from the church, supports a rival organization and makes fun of old-fashioned Methodists, who live the separated lives which his church discipline requires of them.

Another Sort.

But while these lodge preachers are doing their deadly work God is raising up men to bear testimony to the truth. In this conference Rev. Dr. Massee of Brooklyn and Rev. Dr. Munhall of Philadelphia have publicly before large audiences given solid and convincing arguments to show that Christian men should have no fellowship with lodges. It is certain that this witness bearing must result in fruit. God blesses testimony. He always has done so and always will.

The Coming of the Lord

is one of the great motives to a separated life. I do not happen to know personally of a single individual who looks for our Lord's return who is not opposed to secret orders. The reason is plain—if a man really looks for the coming of the Lord he simply cannot be mixed up with Christless and Godless organizations of one kind and another. The law of separation is not only the rule of God's house but it is also the natural impulse of a Christian heart. The Bible schools and conferences are part of the answer of God to the apostacy of our age.

Rochester, N. Y.,
November 6th, 1920.

Make one person happy each day and in forty years you have made 14,600 human beings happy for a little time at least.

THE MASONIC OVERSEAS MISSION AND THE Y. M. C. A.

Bro. George L. Schoonover, P. G. M., of Iowa, reports on the "Progress of the Masonic Overseas Mission" in *The Builder,* a "Journal for the Masonic Student," published monthly by the National Masonic Research Society at Anamosa, Ia.

The mission—consisting of five prominent Freemasons, Messrs. M. W. Lay, G. S. Goodrich, Wm. C. Prime, Townsend Scudder, and Thos. Channing Moore—after trying in vain to get recognized by the War Department as one of the official agencies in welfare work among the men of the army and navy, entered into negotions with the Y. M. C. A. and finally was accepted as part of their welfare machine on foreign soil.

The overseas officials of the Y. M. C. A. permitted Masonic meetings in the "Y" huts. More than sixty Masonic clubs were formed, and "once the Y. M. C. A. realized fully how catering to the desire of Masons to meet upon the level helped to revive its own usefulness in a considerable degree, they lent their full influence to these new and long-denied activities," nay, they even went so far as to adopt the Masonic plan of "club co-ordination" and, "on their own motion, assumed much of the expense of it," because they found that it was a real addition to their own activities, and materially helped their cause. They became convinced that "the Masonic fraternal tie was the strongest tie binding men of the fraternity together—the best tie there is."

NEWS BULLETIN NUMBER 2025.

From National War Work Council of the Young Men's Christian Association of the United States, Southern Department, A. P. Oakes, Supervisor of Publicity, 515 Bedell Building, San Antonio, Texas. [This "News Bulletin" was received about the time that the Armistice was declared, as near as we can remember.—EDITOR.]

Mr. Editor: All Masons and many others will be interested in this announcement of the formation of a Masonic Club of Y workers in France.

United by three bonds—American citizenship, membership in the Masonic fraternity and service in the Y. M. C. A.

overseas army—eight hundred workers have joined the T and T club, a recently formed organization. These letters, it should be explained, stand for Trowel and Triangle, emblems of significance to everyone connected with Masonry. It is proposed to continue the existence of the society as long as the eight hundred and a good many of their brethren, who are expected to join soon, remain in France, and, perhaps, for re-union purposes after their return home.

At least half of the Y. M. C. A. secretaries now serving in this country and no fewer than 250,000 of the soldiers on General Pershing's army are Masons, according to estimate made by officers of the T and T club. Until recently these men had no idea of the strength of Masonry in the ranks of the Y, but each recurring meeting of the new organization attracts more members of the order.

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Most of the officers and many of the members of the society have held official positions in various Masonic jurisdictions in the United States.

Besides the Y. M. C. A. men, there are on the rolls also the names of several men not connected with the association, but nevertheless, engaged in patriotic activities in France.

Masonic lodges in America as well as many individual officers and members have been active in forwarding the various war service campaigns and the total of their contributions is known to have been very large. The T and T's and their brethren are as enthusiastic over the work of the Y .M. C. A. as of the fraternity to which they are devoted.

HE TESTIFIES AGAINST THE SECRET LODGE.

The Moody Bible Institute Monthly:

"Enclosed please find a post office order for three dollars, being subscription for two years, under the old rate of $1.50 per year. I would have taken advantage of the offer before this only I have been very busy.

"I find the *Monthly* almost indispensable. I have studied along dispensational lines ever since I came out of Free Masonry and secretism, and I can tell you it was only this truth and the witnessing of the Holy Spirit, that prevented the Masons from turning me out on the road.

"They have tried every artifice that they could think of to discredit me before my people and before the public. They had it circulated that I had to be banished from the place, that I was not a man of my word, that although I preached the gospel, yet I did not believe what I was preaching; and when that failed, that I was not living up to what I preached, and in order to make this statement plausible they tried to trap me with women of loose reputation, but the Lord delivered me from their schemes.

"They tried to influence the church courts to put me out, and notwithstanding the number of fraternal men in the courts they could not accomplish it. The people backed me too strongly. They got behind the church finances and boosted the mission money from less than $1,000 last year to more than $2,000 this year, and raised my salary, and made me a liberal present.

"I am not writing this with any boasting, but only that should there be any minister who has become conscious of the apostasy of Masonry and yet afraid of their threats, he might be encouraged to do the right thing, trust in God and cut loose from them.

"Pardon me for writing in this strain. I take the liberty because it was an article in *The Christian Workers Magazine* by Dean Gray, five years ago, that induced me to pull out from them.

"May I ask your prayers? They are determined as ever to deprive me of a living. They must do it to establish the old time power and influence of the lodge. Nothing but prayer will deliver me from their hands. May God bless you and make *The Moody Bible Institute Monthly* a blessing.

T. W. Goodwill,
"Kensington, P. L. Q., Canada."

—*Moody Bible Institute Monthly*, November, 1920.

That nation is rich, even if it is in material poverty, if it have virtue; and all the material wealth of the world can keep a nation poor, if it be in sin.

The darker it is all around, the more our light is needed.

MARENGO AVENUE, PASADENA, CALIFORNIA.
—*Courtesy Santa Fe Railway.*

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against all evil, shall we see national reform inaugurated on a permanent basis.

CHAPTER IV.

Stephen Howland's First Case.

A stone's throw from Stephen Howland's office stood one of the few surviving landmarks that told of a time when the city of Jacksonville was a mere nucleus of log huts surrounded by unbroken prairie. Stephen had often wondered why it was allowed to stand there; and finally reached the conclusion that the owner must be a miserly, grasping kind of man, who was holding on to this bit of primeval property in hopes of a fabulous rise in real estate. Most of our conclusions regarding any eccentric or unusual action on the part of our fellow-beings are about as charitable and as near the truth as Stephen's surmising, who little thought that through this man he would secure his first client.

As he sits in his rude domicile, like a bear in his den, we will sketch his portrait. He is large and powerfully built, with eyes as blue and keen as an Alpine sky. His hair falls in thick, shaggy locks from an ample head, where a phrenologist would find plenty of those unamiable bumps which characterize the born fighter; especially if he be of the combative, destructive, aggressive Anglo-Saxon race; yet when his mouth, shaded by its bristling, grizzly beard, parts in a smile, it has the winning sweetness of a child. Taken altogether there is something in the general cast of head and face strongly suggestive of the portrait of John Brown. Martin Treworthy had often been told that he looked like the hero of Osawatomie, and no compliment could possibly please him better. In the

old stirring days of border warfare he had been one of John Brown's men, and when the curtain fell on the tragedy of Harper's Ferry, the man who had marched under his orders, bivouacked with him, and listened to his strong, burning, fateful words, felt the burden of prophecy in his own soul, as if a portion of his beloved leader's spirit had descended upon him.

"It don't matter to me what folks call him, 'crackbrained,' or 'visionary,' or 'fanatic,' or anything else—that's one good thing; and it don't matter any to the captain, that's another. He was the only one that dared to *do* instead of writing and speechifying. He struck slavery right at its heart, and it will never get over the blow. He don't need *me* to stand up for him, but every time I read in Revelation I can shut my eyes and see him as plain as day, sitting on a white horse and following the One in the vesture dipped in blood, with the sharp sword going out of his mouth. Now I've pondered a good deal on that passage and similar ones. I tell you the American people have got a cup of trembling to drink before the Lord gets through reckoning with 'em. The time is coming when he shall tread the winepress of the fierceness of his wrath against this nation, and blood shall come out of the winepress, even unto the horses' bridles."

It was not long before the first gun fired on Fort Sumter startled the North from its dream of peace and safety, and Martin Treworthy, as he buckled on his knapsack and shouldered his musket, knew that the hour of which he prophesied was casting its shadow on the dial. And when around hundreds of campfires rose the stirring strains of the John Brown song, he only saw, plainer than ever, the soul of the old martyr-hero "marching on" after his Celestial Chief, who had waited in divine patience, while the cries of his enslaved children mingled with the prayers of his saints on the golden altar, till now "the day of vengeance was in his heart and the year of his redeemed had come."

He had been through all the hardest-fought battles of the war, Gettysburg, Antietam, James River and the Wilderness. He came out of the army as he entered it, a private, his only badge of distinction some honorable wounds that disabled him from active labor. But he had his pension and a small sum laid up besides, and on this he lived very comfortably. He was one of the first settlers of Jacksonville, and though the price of the land on which stood his primitive dwelling would have added not a little to his worldly wealth, he had steadily refused all offers to sell, though not everybody knew the reason why.

He had come to Jacksonville when its future greatness existed only in the speculator's brain, a middle-aged man, with life's summer just beginning—a summer like that of northern latitudes, without any spring; for he had been left an orphan in early boyhood, and remembered nothing since but a succession of rough experiences in borderers' cabins, fighting wild Indians, prairie fires and Missouri ruffians; varied, however, we must remark, by one great episode, that reversed the whole current of the reckless backwoodsman's life—his conversion at a Methodist campmeeting, when, among other "fruits meet for repentance," he had given up his favorite indulgence of tobacco; an act which had more of the genuine spirit of self-renunciation in it than many a comfortable, easy-going Christian ever dreams of. The pretty "school-ma'am" who had engaged his affections, an orphan likewise, was a woman as fair and good and true as any of the heroines of Scott or Burns. But alas for human hopes! Scarlet fever broke out in the school in which she was teaching; she caught the infection, and in one short week from the day set for their marriage he laid her to rest under the prairie roses, and tried to keep his heart from breaking by reading the fourteenth chapter of John, and thinking of those many mansions of which the Lamb is the light forever.

"Somehow all this happiness I've been looking forward to don't seem to be for me," he said, when he came out of that first trance of misery which succeeds every stunning sorrow, and realized with a kind of wonder that he could still live on when the desire of his eyes had been taken from him at a stroke. "But I won't murmur at God's dealings. They are all right and for the best. 'The Lord

gave and the Lord hath taken away. Blessed be the name of the Lord.'"

But while he bowed himself thus meekly to that mysterious decree which condemned him to loneliness and solitude for the rest of his mortal pilgrimage, he clung to the home that was to have been hers with a tenacity perfectly unintelligible to any one who did not know the story of his frustrated hopes. He had driven every nail with his own hands, exulting in the fact that it was the only frame house in the settlement. He had wrought into its fabric all the dreams and hopes which, in a nature like his, can have but one earthly blooming time; and now that she had gone for whose pleasure and delight he had planned and labored, it still seemed too much a part of her for him to feel contented anywhere else. For, while he had not a particle of superstition in his nature, and denounced unsparingly the rappings, table-tippings, and coarse materializings of so-called "spiritualism" as a fraud and humbug, directly inspired by the father-of-lies himself, he implicitly believed in a world of spiritual intelligences above and around him; nor would he have been startled at any time if soundless footsteps had crossed his threshold, and, looking up, he had beheld once more the blue eyes and brown hair, all transfigured with that tender, immortal light which only rests on the foreheads of the redeemed.

So much for Martin Treworthy, a real old Ironside, "born out of due season;" a prophet without honor save among a few who liked his rugged utterances, or as they would have expressed it, "his way of putting things." He now sits in his leathern arm-chair, engaged in earnest talk with a young man whose shop-apron and sleeves rolled up to the armpits, proclaim him a genuine son of labor; his shrewd, kindly face indignant and thoughtful by turns.

"So you mean to appeal to the law. All right. If you come short, call on me. I've got a little cash laid by—what I used to spend for tobacco. See here," and Martin Treworthy took down a tin box from a shelf over his head, and opening it displayed a goodly store of shining silver coin, "so much for the Lord that used to go to the devil, and I say, take it to fight the devil. There's twenty dollars if there is a cent in good solid specie. Come, now."

But the young man shook his head in decided, though grateful refusal.

"No, Mr. Treworthy; your sympathy and advice is all the help I need. The evidence against Snyder is so strong that prosecuting the case cannot be very expensive. But poor Tom is pretty bad today. It seems they kept him drinking till he had taken enough whiskey to kill an ox; and then in that condition he was arrested and put into a cold cell with only a little straw, and not a blanket to cover him—and it was one of the frostiest nights of the season. Today he seems a little out of his head. It is an outrageous affair, and I'm bound to see what can be done about it. The first thing, of course, is to get a good lawyer to conduct the case—if I only knew what one."

"How many 'good lawyers' do you reckon on here in Jacksonville?" asked his counselor, somewhat dryly. "Count 'em up on your fingers and see."

"There's Greggson. Folks call him smart."

"So is the devil, but I wouldn't want either of 'em to plead a case for me."

"Then what do you say to Simonds?"

But Mr. Treworthy looked no better satisfied.

"I say he is a high Mason, and a poor workingman like you had better keep clear of Sublime Princes and Knights Elect and all such fellows. What are big fish for except to swallow little ones?"

"O, if you come to that," said the other, as he uneasily shifted his left foot over his right, "every lawyer in Jacksonville, unless maybe this young Howland that has just come into the place, is a Mason; and all our business men, to say nothing of the ministers, belong to that or some other secret order. If it is an evil I don't see but we shall have to put up with if or else go out of the world. I know you think all secret societies are bad things, and I am willing to admit that there are evils connected with Freemasonry, but whether they are a part of the system or mere abuses that have crept into it, is a question that I must confess I am undecided about. I believe the

trades unions and temperance lodges are doing a good work."

"Why are not labor troubles stopped and the saloons put down then?" queried Martin Treworthy, with blunt and most inconvenient appositeness.

"Oh, well," replied the other, "intemperance is such a giant evil that no single man or association of men seem powerful enough to grapple with it. And as for labor unions, where capitalists are growing more reckless of the laboring-man's rights every year, combination is the only weapon left. To tell the truth, I joined the Knights of Labor a short time ago, and as yet I have seen only good in the organization. The president and many of the members are Masons or Odd-fellows, and appear to be worthy and honorable men as far as I can judge —at least, most of them. Now, I really can't see where the practical difference comes in between a lawyer who is a Mason and one that isn't. Neither want to lose their cases."

Mr. Treworthy's eyes flashed, and he brought his hand down on the table with considerable vehemence as he said:

"Nelson Newhall! I am older than you, and I have seen the workings of this vile leaven as I hope you will never have a chance to. Difference? It can make all the difference between sin and righteousness, truth and falsehood, justice and oppression, heaven and hell. I have seen rogues get clear that ought to have been hung, and far honester men sent to jail in their places; and right here in this very county I know of two murderers at large for no other reason than because Masonic sheriffs would not arrest and Masonic juries would not convict. Wasn't I in the war, from the time the first gun was fired till Lee's surrender? and don't I know a thing or two you young civilians who never smelled powder no more dream of than the babe unborn? I could tell some queer stories if I set out to. As for your Good Templars and Grand Army posts and farmers' granges and Knights of Labor, they are just so many wires to be pulled by Masonic politicians that want office, and Masonic sharpers that want to line their own pockets with the earnings of honest farmers and laborers. And if a Masonic murderer, or thief, or saloon-keeper wants to go clear of punishment, hasn't he got just as much right to pull 'em as the politicians? Then some innocent man has to bear the blame, for, as a general thing, if the law can't get hold of the right one it must have a scapegoat. These secret lodges, if they are let alone, will bring the country into such a pass as the prophet Joel tells of—we're dreadful nigh it now—'That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.' That's my mind."

Martin Treworthy was a man who did his own thinking. He did not even, as is the case with the average American citizen, let the newspapers do it for him. Thus it followed that to be favored with "a piece of his mind" after it was once made up was a rather formidable thing, there being none of that malleable quality about it characteristic of minds that are formed of the odds and ends of what other people think and say, and then duly pressed and stamped into shape by that roller which we call "public opinion." So it was no wonder that Nelson Newhall winced under this speech, for he was really as honest in his way as Martin Treworthy, and had only joined a secret labor union for the same good and substantial reason that makes one sheep follow another down a precipice.

So he sat for a moment in uneasy silence, and wondered, for he was a simple, honest fellow, with large capacities for righteous wrath, but without a particle of guile or duplicity, how so many ministers and good men could uphold the system if it was really anything so very bad. For the large majority of mankind, who are neither seers nor philosophers, are apt to assume the existence of any popular evil as the ground of its right to exist. Nelson Newhall was only like thousands of others. He saw the lodge in power. It was no abstraction, but a tangible, unquestionable, undeniable fact. It was palpable and material as the Scarlet Woman seated on her seven-headed beast. How came it there? popular, powerful, entrenched behind such a bulwark of custom, prejudice and fear. Had not wise men, good men and great men, lent it their silent influence, bowed before

it in slavish homage, seen no evil in it, and furthermore, refused to see any? And could such men be wrong, and a handful of fanatics like Martin Treworthy, right? This is a style of reasoning which may not be strictly logical, but all reformers, from Paul to Luther, and from Luther to Garrison, will testify that it is very common.

Martin Treworthy, having had his say, was content to let the subject pass, and return to the immediate theme in hand. So he remarked after a moment's silence:

"Why not try this young Howland? You've got a good case, as plain and straight ahead as the Ten Commandments, and I wouldn't be afraid to trust him with it. Melroy—you know Moses Melroy that lives over in Fairfield—used to be acquainted with the Howlands before he came away from New Hampshire. Real nice folks, he says they were —folks that wouldn't lie nor cheat for their right hand. Such families will throw out crooked shoots sometimes, just as a tree will, but it ain't the rule for 'em to as long as the main stock holds good."

Nelson Newhall fingered his hat for a moment with his eye on the modest sign, "S. Howland," just visible down the street. "I'll try him," he said, decidedly, and took his departure. But, like many of our human decisions, the factor which really determined him was one of which he was himself hardly conscious. The fact was, he was born in the old Granite State within sight of those snow-capped hills which he remembered dimly as in a dream of some former life, and the flat, rolling Western prairies, with all their material abundance, had never been able to blot out the vision, or make him forget his early home with its stern, rocky soil, its piney odors borne on every passing wind, its streams of crystal clearness fit to be a type of the river of the waters of life.

But just here we will avail ourselves of an outhor's privilege to stop and comment on this curious fact: that Stephen Howland's first case in court, one that was entirely to his mind, that stirred up all the chivalry of his nature, and fired his heart with that generous indignation which has been, ever since the world began, the God-ordained force that has set those morning stars of humanity, the souls of heroes, prophets and martyrs swaying in their orbits, did not come through any interest curried for him by the lodge, but in that direct *human* method which lies at the foundation of all true social economy. It is astonishing, when one comes to inquire closely into the matter, how little real aid to success in their worldly business has ever been afforded to honest and self-reliant members by Masonry, Odd-fellowship or any other secret clique whose huge pretensions pass current today for no other reason than because it is less trouble to believe a lie than to combat it, and more easy to accept an assertion without questioning than to bring that assertion to mathematical proof. Honest, self-respecting Americans, true to the old Pilgrim and republican traditions bequeathed to them by Puritan and Revolutionary sires, will prefer to gain the favors of their fellow-men in the legitimate method, by probity and strict attention to business, though at the same time they may be paying a large part of their earnings to keep in running order a machine which they have not the least idea how to work. That those who *do* know how to work it, who understand the use of every wire, and just how it connects with the lobby or the caucus, the court or the market, must have a larger reserve stock to draw upon, the larger the number of these ignorant and simple-minded members, is certainly as easy of demonstration as that two and two make four.

But, as we intend that all this, with other facts equally curious and instructive shall be duly illustrated in the further unfolding of our story, we will drop moralizing and go back fifteen or twenty years to the rocky hill-country farm, now one of the many deserted homesteads for which that region is famed, which its owner, Silas Newhall, in an evil hour left behind him to seek, with his wife and children, a new home toward the sunsetting. Silas was not a very active or intelligent farmer. He planted and sowed and reaped with little regard to any of the "new lights" in agriculture, and when the soil in consequence paid him but scanty returns, he grew discontented and was in just the mood of mind to listen to an enterprising land specu-

lator who tried to make him believe, and with very fair success, that Western farms brought forth spontaneously all that was "good for food and pleasant to the eyes," and no more needed to be tilled by the sweat of the brow than did the original Eden.

To his meek little wife it was a sore trial to leave old friends and neighbors, but after the first protest she had no more to say either in the way of remonstrance or complaint; and so one bright morning saw their few effects packed, and they themselves on the way to the land of abundance, to find at their journey's end only a tumble-down shanty waiting to receive them, instead of the snug, green-blinded cottage their New England ideas led them to expect. But this was only the beginning of disappointments, for the new railroad which the enterprising speculator had enlarged upon as sure to open up a ready market for their produce, was not yet built, nor likely to be for an indefinite period; and Silas Newhall found, too late, that big crops, with no prospect of converting them into enough ready money to buy a pair of shoes, only made their owner poorer instead of richer. He finally sold his farm and settled on government lands in a region farther west, only to repeat the old story of discouragement and failure. He grew despondent and took to drinking, while the true-hearted wife, who had followed his fortunes with never a murmur, with the weakness of a mortal disease upon her, bore a weight of suffering to which the martyr's brief, fiery trial is as nothing. Nelson Newhall was fourteen, Tommy ten, and Dora, the youngest, a pretty child of six, when the inevitable breaking up came. The father, while intoxicated, fell from a scaffolding in the barn and broke his neck in the fall. The mother lived through the following summer, nursed by kind neighborly hands, and then entered that invisible world where alone the hidden purpose of love in her dark, tangled life-web could be made plain. Nelson, stout and strong for his years, could work his own way; a good, motherly farmer's wife volunteered to take little Dora; but Tommy had been feeble in body and mind from infancy, perhaps a result of that mysterious law which visits the sins of the father upon the children, a law which seems to skip one and take another as capriciously as the cholera or the plague, and what place for him but the county poor house? Thither he went to receive no better and no worse treatment than such unfortunates usually receive in similar institutions. Nelson, to whom he seemed the only living thing left to love and care for, used to visit him weekly, and as soon as he could claim his own earnings took upon himself the burden of his support.

But poor Tom, as a part of the dark legacy so strangely bequeathed, liked the taste of liquor; that is, he was always ready to sip the sweet poison if placed in his way, but he had not as yet developed such a craving for it as would lead him to tax his weak brains with the effort to get it clandestinely; and ordinarily his lack of money was a sufficient safeguard. But being unfortunately enticed one evening into a low drinking saloon kept by a certain Peter Snyder, it was considered a very rare piece of amusement by the bar-room loungers to ply the half-witted boy with bad whiskey till the point was reached at which he was incapable of affording them further entertainment, when he was coolly ejected with a kick of his cowhide boots by the proprietor, a peculiar and forcible style of argument which Mr. Snyder found handy in certain cases. In this condition he was pounced upon by a watchful guardian of the public peace, and thrust into the lock-up after the manner described by Nelson in his talk with Mr. Treworthy. The result was a cold and high fever, which carried him to death's door.

Peter Snyder was arrested and bound over to answer to two indictments: one for illegal liquor selling, the other for allowing Thomas Newhall to be made drunk with whisky sold on his premises, said Newhall being feeble-minded and a minor. He pleaded guilty to both charges and was duly convicted and sentenced; for, as it happened, Mr. Snyder had never been able to obtain admittance into the ancient and honorable fraternity where so many of his particular guild find a safe retreat from the sheriff and other "terrors of the law." We append his own statement of the reason, as given by him in communicative words to his

various chums and cronies, only leaving out certain expressions, questionable both on the score of morals and taste.

"I tell ye, now, my opinion of the Masons don't take many words to say it in. They are a set of big, sneaking, rascally hypocrites. How did they treat me once when I tried to get in? I made my application ship-shape and stood all ready to pay my fees and dues fair and square; but I wasn't quite genteel enough for 'em, so I got blackballed. I don't sell liquor because it is respectable or genteel; I do it to make money. Look at Parker and Longman, and lots of others, all Masons and all engaged in the same business, only maybe they carry it on in more style, and durned if I ain't as good as they are!"

It will be seen from the above that many traits of our common humanity were quite highly developed in this poor rumseller; noticeably his tendency to justify himself as being at least no worse than many others. This, with the fact that there had been moments in his life when he thought of his good old praying Methodist mother, and half resolved to quit the vile business altogether and make a man of himself, coupled with the further fact that he had always put it off till "a more convenient season," was certainly clear proof enough that he was, after all, of the same flesh and blood with the general run of humanity. But the liquor business, like the slavetrade, must always have its Pariahs—men from the lower stratum of society who bear on their own shoulders much of the public odium of a traffic that they did not create, and which would fall like a millstone as soon as it ceased to be patronized or supported by any other class. Just as in *ante bellum* days it was very easy to find good people who looked with horror and loathing on the slave-dealer, while regarding with complacency or indifference the system of which that occupation was only the legitimate exponent, so the publican of foreign birth who stands behind the bar and deals out the fiery poison to poor Pat, who goes straightway home, possessed with all the devils of the still, to beat and abuse his wife and children, is an outcast and a wretch to be spurned by all decent people; but what of the voter or legislator who, in blind devotion to party or for the loaves and fishes of political power, is willing to ignore, and thus perpetuate the system which creates the rumseller?

Stephen Howland took hold of the case like a warhorse eager for his first fray. There was in Jacksonville quite a strong under-current of prohibition sentiment, which had been for some time slowly gathering force, and as the case was one which, in its peculiar nature, awakened sympathy, his vigorous and successful prosecution of it gave to the young and almost discouraged lawyer precisely that start in his profession that he needed.

But we cannot do better than to give the reader an extract from one of his letters home:

"Public sentiment is at last roused up, and on the principle of the one toppling brick overthrowing its fellows, there is some hope that Snyder's arrest and conviction will close up other drinking places whose owners are equally defiant of law. For my part I am only too delighted at such a rare opportunity to fight the dragon, for I expect to have more liquor cases on my hands; two came in to-day.

"That Nelson Newhall is a splendid fellow; a grand specimen of the genus labor; and Martin Treworthy is an old soldier who lives all alone like a hermit or a saint. He came and shook hands with me after I had my speech, and told me I had spoken like a young Daniel, and he only wished my folks could have been here to have heard me. I know, dear mother, that from my babyhood it has been your wish and prayer that I might be a Samuel. It hurt me more than anything else to disappoint those wishes and prayers, but if I 'dare to be a Daniel,' will not that do or well?"

"It will suit *me* well enough," said Josiah Howland, emphatically, interrupting Phœbe in her reading of the letter. "Be sure, mother, when you write, to tell him that. And tell him, too, that I feel a sight more reconciled to his being a lawyer now that he's given them pesky rumsellers a lesson."

As for Phœbe, she was too full of joy and thankfulness to say a great deal: and there mingled with it, too, a kind of awe. Why is it that the Lord often seems nearer to us when he answers our prayers in a way we are not expecting? In the quiet of the bedroom which had been her "closet" for so many years, she read over again the precious letter; then, falling on her knees, tried to give utterance to her thanksgivings, feeling much as did Eve of old when she exultingly ex-

claimed, "I have gotten a *man* from the Lord."

But why did Stephen, in all his letters home, never once mention the fact that he was an Odd-fellow? one of a fraternity so moral, so religious, so benevolent! The reader is welcome to put his own solution to a question that Stephen Howland had never as yet consciously answered, even to himself.

(To be continued.)

THE MOODY BIBLE INSTITUTE.

At the annual meeting of the Board of Trustees of the Moody Bible Institute of Chicago, October 20, Henry P. Crowell, president of the Quaker Oats Company, was re-elected president; Hon. McKenzie Cleland, attorney-at-law, vice-president; and Bryan Y. Craig, attorney-at-law, secretary.

A total enrollment of 2,421 students for the year in the Day and Evening classes was reported and 7,514 in the Correspondence Department, these students representing practically every Protestant denomination and every state in the Union, as well as twenty-six foreign countries.

Instruction is given in the English Bible, Greek New Testament, Church History, Apologetics, Home and Foreign Missions, Sunday-School Pedagogy and Management, Gospel Music, Domestic Economy and Manual Arts; especial emphasis being placed upon practical Christian work of all kinds in churches, Sunday-Schools, open air, tents, jails, rescue missions, hospitals and Army and Navy camps, Chicago and its environs offering the clinic.

In the course of this practical work, the students under their instructors and leaders conducted last year 45,587 religious meetings, made 32,388 visits to hospitals, lodging houses, etc., distributed 427,863 tracts and copies of the Gospels, conversed on spiritual matters personally with 63,528 different persons, and reported 7,559 conversions.

A large number of the students, both men and women, supported themselves while at the Institute through employment received in different business concerns of the city.

THE OPEN SHOP ISSUE.

At the convention of John Golden's aggregation of textile workers at Manchester, the open shop was under serious discussion, and as usual "the big interests are in a plot to create the open shop and kill the unions."

As the matter stands, textile unions represent perhaps one-tenth of the mill workers. It has been a case of the tail wagging the dog for years, and if the manufacturers in co-operation with a large majority of their responsible help do not enforce the open shop plan, they are not on their job.

Joining a union, all too often, is a matter of force, sometimes brute force, and more often petty persecution, and thousands of members are members in name only, because they prefer to pay dues rather than be open to the insults of a few irresponsible kings who are leading unionists.

Manufacturers have no objection whatever to unions so long as members in their employ give efficient labor for their wage and leave the direction of business to the owners and their representatives. But when a gang of aliens or others demand certain things and arbitrarily assume the management of shop detail and say who can and who cannot work, the bristles rise and there is a contest as might be expected.—*Fibre and Fabric.*

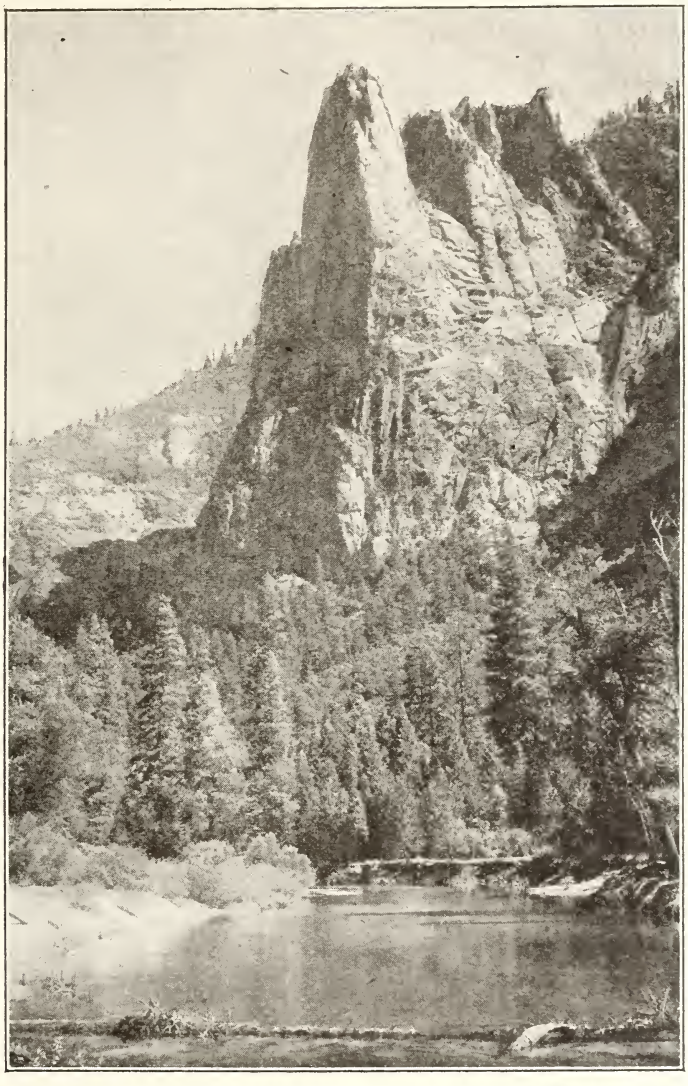
CLOSED SHOP "MONOPOLY," COURT RULES.

Newark, N. J., Aug. 27.—In a decision holding that strikes to enforce a "closed shop" are illegal and contrary to public policy, Vice Chancellor Backes today enjoined the International Brotherhood of Bridge and Iron Workers of America from going on sympathetic strike and preventing completion of a new plant here of the Atlantic Smelting and Refining Works of Brooklyn.

Other defendants were included in the restraining order.

The underlying purpose of such strikes is to create a monopoly of labor, thereby infringing on the right of employers and workers who are not members of labor unions, the vice chancellor found. —*Chicago Tribune,* Aug. 27, 1920.

Treat a man as you would a picture, look at him in the best light.



CATHEDRAL SPIRES, YOSEMITE VALLEY.

—Courtesy Santa Fe Railway.

IN MEMORIAM.

In the recent deaths of the Rev. Dr. W. G. Waddle and his wife at their home in New Athens, Ohio, the antisecrecy cause together with a host of other good causes has lost two staunch friends and supporters. The passing of the wife was first, the Doctor's death occurring on October 15th, sixteen days after the funeral of the wife. Truly it may be said they were united and faithful in their lives, and not long separated by death. For nearly sixty-one years they ministered to the spiritual needs of the people in whose midst they departed this life. The United Presbyterian Church in which they ministered, and over which the Doctor was the beloved pastor during his entire ministerial service, was far too small to hold the crowds who thronged to pay a last respect to those they so highly regarded. Our tribute is necessarily brief. Dr. Waddle has been a contributor to our work and a reader of the CYNOSURE for more than thirty years. Our sympathies are especially extended to their daughter, Mrs. J. M. Henderson.

OUR PRESENT-DAY ATTITUDE TOWARD THE LODGE.

BY REV. J. R. GRAEBNER, FT. WAYNE, IND.

(Continued from November number.)

"Be Ye Separate!"

Shall lodge members be permitted to hold communicant membership in our churches? Our Synod has always answered this question in the negative. Our answer must be the same now, and must remain the same in the future. St. Paul writes to the Ephesians (4, 3-6): "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." And to the Phillipians: "Fulfill ye my joy that ye be likeminded, having the same love, being of one accord, of one mind." (Phil. 2:2.) If members of a congregation should be "of one mind" and "keep the unity of the Spirit in the bond of peace," they should certainly not extend the hand of fellowship to such as are not in accord with them. We are convinced that the lodge religion is idolatrous, and that the lodge oath is a profanation of God's name. Lodge members see nothing wrong in the lodge. Are they and we, then, of one mind? By receiving them as members of our Church, we would create division instead of keeping unity; we would change a Church of one mind into a Church of many minds.

Partakers of Lodge Sins.

But there is a still more serious objection to receiving lodge members into our churches. We bow our knees in the name of Jesus, and the lodge does not. Our tongues confess that Jesus Christ is Lord, to the glory of God the Father, and the lodge denies Christ. Even the Lutheran Christians in the lodge, who in their hearts and minds worship the true God and agree with us in doctrine, are by their mere membership in the lodge partakers of the idolatry and other sins that the lodge is guilty of, and by treating them as brethren and receiving them as fellow church members, we would, in turn, become partakers of their unholy alliance with the lodge, and, indirectly, of the abominations practiced by the lodge. Lodge members call men of all creeds their brethren, and permit themselves to be called brethren by heathen, Jews, and infidels, and we are perfectly right when we tell a lodge member that we cannot recognize him as a brother as long as he is a brother together with such as are not of the Christian faith, but engage in idolatrous worship. We should not protest against the lodge with our mouth only and confess Christ only with our lips, but we should testify against the lodge and confess Christ also by our action of refusing to fellowship with anyone who is in any way, intentionally or ignorantly, directly or indirectly, a participant in the gross idolatry practised by the lodge. If it is proper to ask, "What concord hath Christ with Belial?" is it just as proper to ask, "What concord hath Belial with Christ?"

Lodge Membership Contradicts Christian Profession.

If a lodge member who is at heart a fellow Lutheran of ours, and does not even attend any lodge worship, applies for membership in our church and gives evidence of his Christian faith and his Lutheran belief, we must let him know that his lodge membership contradicts his Christian profession, and that he cannot expect to be recognized by us as an adherent of the true religion as long as he endorses the lodge and its false religion by being in any way connected with the lodge. Let him come out of the lodge and from among the idolaters, and we will gladly receive him as a Christian brother and fellow Lutheran.

It is understood, of course, that we should very kindly and patiently strive to convince such a person of the anti-Christian character of lodgism and of the sinfulness of the lodge oath and other lodge practices.

If a member of our congregation becomes known to us as a lodge member, we must deal with him in practically the same manner. We should make every effort to restore such an one in the spirit of meekness; but if he will insist upon staying with the lodge in spite of all that we could do to convince him that lodgism is incompatible with Christianity, his connection with the congregation must finally be severed.

In our mission work we frequently deal with people who know little or nothing

of the Christian religion, and who are willing to be instructed in our doctrine with a view of uniting with our Church. Whether they are members of a lodge or not, we should instruct them in the chief parts of Christian doctrine, and in the course of such instruction, after they have learned the fundamentals of the Christian religion, call their attention to the evil of the lodge, and frankly tell them what our attitude toward the lodge is. If upon inquiry or otherwise we have learned that they are members of some secret order, we must patiently and kindly endeavor by further instruction to cause them to give up their lodge. If they will not do that, we cannot receive them as members.

A Clear Case Against the Lodge.

Let us also bear in mind that our case against the lodge is very clear. It can be shown, even without any documentary evidence, to any one who is open to conviction, that the lodge has a religion, and that the lodge religion cannot be the Christian religion. It is very plain that every lodge member by his mere lodge membership sanctions the religion of the lodge, and that therefore a Christian can not consistently be even a silent member of a lodge. All this is very clear. If, therefore, a person who has been thoroughly instructed in our catechismal doctrines, and who has also been made thoroughly familiar with lodgism, still, in spite of plentiful instruction, admonition, and warning, knowingly and willfully by his lodge membership continues to deny his Saviour, and rather do without the church than do without his lodge —that person cannot be considered a Christian.

Lodge Membership a Symptom of Bad Spiritual Condition.

It is a mistake to suppose that our church, by its attitude toward the lodge, bars true Lutherans from church membership, and puts true Lutherans out of the church. Lodge membership is a symptom of a bad spiritual condition when it continues or begins in spite of sufficient instruction and admonition. As a rule, a minister who preaches the catechismal doctrine in plain English, and testifies against the lodge, has not many lodge members among his regular hearers. Most Lutherans in the lodges had drifted away from true Lutheranism long before they joined the lodge, if they ever were true Lutherans at all. Members of our churches who join the lodge thereby show that they do not love their church. They well know the attitude of their church toward the lodge, and evidently prefer the lodge to their Church. As a rule, they by and by withdraw from the church entirely.

It should also be stated in this connection that a church which preaches God's word pure and plain, and whose trumpet gives no uncertain sound as to the lodge, may hope that it will not have to give up many members to the lodge, but that by the grace of God and through the power of His Word it will keep its members true to their church, and also reclaim some of those who were misled into the lodge. It will also succeed in getting some of those out of the lodge from sectarian and unchurched circles who come to be instructed with a view of joining the church.

Should Lodge Members Receive Church Fellowship?

It is urged by some that lodge membership should bar no one from holding church membership. It is argued that as long as a person professes the Lutheran belief, he ought to be welcomed to join the Lutheran Church, so that he will be kept under the influence of God's pure Word, and possibly become so enlightened that he will leave the lodge. To this we reply, in the first place, that we bar no lodge members nor anybody else from attending our services or from our Catechism and Bible classes. In the second place, the plan has the one great disadvantage that it does not work. Those that recommend such a mode of procedure certainly do not mean that we should not tell lodge members what our attitude toward the lodge is until some time after they have become members of our Church. That would be dishonest. To be frank with them, we would have to tell them something like this: "You are welcome to unite with our Church even though you are not exactly of our opinion; you think we are wrong, and we know you are wrong. But we shall work with you, and perhaps you will be convinced and leave the lodge. If you cannot be convinced, you will have to leave

our Church again." How many would join the congregation with such an understanding? And if some honest and practicable plan of receiving lodge members into our churches for further treatment could be proposed, what would be the result of putting the scheme into practice? Our case would be about the same as that of the Christian woman who marries a heathen man to make a Christian out of him. Chances are that she will never do it, but he might make a heathen of her. Taking lodge members into the church with a view of getting them out of the lodge is more apt to result in a spread of the lodge infection within the church than in the cure of the infected cases brought in, as history teaches. As a rule, congregations adopting this plan take no firm stand against the lodge, and naturally become more and more indifferent as time goes on.

Dr. G. H. Gerberding, in his delightful book entitled "The Lutheran Pastor," has some excellent paragraphs on the evils of the lodge, but he recommends that lodge members be treated *in* the church and not *out* of it. Referring to our methods of dealing with the lodge, he says it strikes him as "unevangelical." He says: "It is the spirit of legalism. It would make men righteous by a law. It would cure the evil with a church constitution." The Doctor evidently does not understand what our method is. But let us hear what method he recommends. He continues: "Our church does not deal after this fashion with other evils. She does not believe that the church is made up of those already perfected. With how much ignorance and sin do we otherwise bear! And why? Certainly not because we sanction these evils, but because we hope that in the church, and not out of it, they will be cured. It is our general principle that the church is, in one aspect, a hospital in which sick souls are to be healed. Here a new life is implanted, nourished, and developed. Here a spiritual hygiene is inculcated. Here the patients are to learn what is good and what dangerous for their spiritual well being. So, it seems to us, we must deal with the lodge evil. The imperfect, the ignorant, and the weak who are willing to learn, are to be instructed and strengthened in the church. In proportion as we succeed in preaching the love of Christ into the heart, in that proportion will the love of the lodge drop out. But the dangers and evils must be carefully, clearly, and patiently pointed out, in public and in private. Not the people of the lodge, but its principles, are to be condemned. And when we have succeeded, first of all, in subduing the mind to Christ, and implanting the new love, then we have something to appeal to, then we can talk lodge, then we will get a hearing. Let us not, then, begin at the wrong end, aggravate the offender, and expect him to give up what he has looked upon as a blessing instead of a curse. Here also the expulsive power of a new affection must come in.

"We are pursuaded that there is a more excellent way. The writer has, in this way, been enabled to get men out of the lodge whom he could not have reached by a clause in the constitution or by appealing to that. And then it must not be overlooked that by this evangelical procedure we do not alienate, drive out, and perhaps start toward perdition, the members of the lodge man's family.

"We freely admit that it is sometimes necessary to debar or to discipline. And for this the constitution should provide. When one openly and persistently declares that he prefers the lodge to the church, advocates its religion, and is unwilling to be taught, he is not fit for the communion of the church, and should not be permitted to come to its altar. But we are persuaded that under the evangelical procedure outlined above such cases will be few and far between." (p. 241 ff.)

Testimony Almost Entirely Hushed.

In justice to Dr. Gerberding we have quoted this passage completely. We take exception to more than one statement that it contains, but let us not enter upon it any more than to show that the plan proposed does not answer its purpose. To show this we need only to point to Dr. Gerberding's own Synod, the United Lutheran Church of America, better known as the "Merger," which is full of lodge men, in which all testimony against the lodge is *almost entirely hushed,* and in which *even ministers are at liberty to be Freemasons* of high degree, and thus

to encourage the members of the churches composing the Synod to join their leaders in uniting with lodges. We do not deny that Dr. Gerberding by his method succeeded in getting men out of the lodge, but we are also convinced that those cases were few and far between, and that his method does more harm than good. Undoubtedly the employment of it in his Synod, the General Council, has been one main cause of that Synod's disintegration.

Lodge members generally, in the church as well as out of it, resent any unfavorable comment on the lodge. They are quite positive that there is nothing wrong about the lodge, and it is very difficult to convince them of the contrary. Some of them, even members of the church, go so far as to take their child out of the confirmation class because the pastor spoke to the class of the frivolous oaths and the idolatrous worship of secret societies. How the policy of first joining the church and then leaving the lodge can prove successful is hard to comprehend, and, no doubt, the testimony against the lodge evil, what little of it may be left in a church in which this practice prevails, is so disguised that it can hardly be recognized.

It is an old saying that our Synod will have to change its attitude toward secret societies or go under. The very opposite is true. The tolerating of lodge members in our Synod would be the beginning of its end as a truly Lutheran Synod. True Lutheranism and lodgism have never dwelt long under one roof; as lodgism enters in by the front door, Lutheranism goes out through the sacristry. Not only will the congregation soon prevail upon the minister to say nothing against the lodge, but the lodge men in his congregation will not be quite satisfied unless he now and then speaks favorably of the lodge. If he refuses to officiate at funerals conjointly with a lodge chaplain, for the reason that the temple of God has no agreement with idols, his own congregation will call him narrow, and he will finally have to engage in such abominable practice. Yes, he will find, sooner or later, that many of his people will not be fully satisfied until he joins a lodge himself. What else could be expected? It would be the only logical and psychological consequence of things. And how about all the rest of our doctrine and practice? The idea of remaining Missourian as we are with the exception of our lodge attitude is nothing but a dream. There could be no such thing in reality, and if we tried such a change, we would soon awake from the dream and find ourselves in the same condemnation with the Merger. There would soon be a strong element within our Synod that would object not only to all preaching against the lodge, but to all positiveness both in doctrine and practice, as we find it in the Merger today, and the process of disintegration would rapidly go on from bad to worse, as it did in the General Council and the General Synod.

Not only have we remained a soundly Lutheran synod both in doctrine and practice, but our uncompromising position has also stayed the process of decay in other Lutheran bodies. "If the salt have lost his savor, wherewith shall it be salted; it is thenceforth good for nothing but to be cast out." (Matt. 5, 13.)

"Gone Is Gone."

Luther says: "God's Word and grace is a passing shower, which does not return where it once has been. It was with the Jews; but gone is gone; they now have nothing. Paul brought it to Greece; here, too, gone is gone; now they have the Turk. Rome and Latin land had it also; gone is gone; they now have the Pope. And you Germans need not think that you will have it forever; your ingratitude and contempt of the Word will not let it stay with you." Luther's prediction has long ago come true. The Germans had God's Word in all its purity, but gone is gone; they now have rationalism, higher criticism, and then they got the war and anarchy to boot. May the time never come when some one might say of our fair land, "America had it also; but gone is gone; they now have the lodge!"

Let us hold that fast which we have that no man take our crown. Let us be faithful witnesses to our Lord, and He will richly bless our testimony. The Word of God has not lost its power; let us but use it faithfully, and our church will continue to prosper as a beautiful garden of God, an oasis in the desert of

unbelief, sectarianism, and false Lutheranism.

Jesus, Thou are mine forever,
Dearer far than earth to me;
Neither life nor death shall sever
Those sweet ties that bind to Thee.

Jesus, Thou are mine forever,
Suffer not myself to stray;
Let me in my weakness never
Cast my priceless pearl away.

Lamb of God, I do implore Thee,
Guard, support me, lest I fall;
Let me evermore adore Thee,
Be my everlasting All.

(THE END.)

THE PREEMINENCE OF CHRIST.

The December 1920 class address by GEORGE M. LANDIS, valedictorian, Moody Bible Institute.

At this final meeting of our class, perhaps no message is more appropriate or needed than the one contained in our class motto: "that in all things He might have the preeminence." If the December class of nineteen-hundred and twenty grasps the truth of this text, and translates it into action, God alone knows what the results will be.

To properly understand this verse it is necessary, in the first place, to determine

The Identification of the "He".

The wisdom of this is seen in the fact that many people, yes, even Christian workers, are guilty of a mistake in identity at this very point. Such is not a modern error for the Apostle John warns us of "Diotrephes, who loveth to have the preeminence among them." Evidently Diotrephes identified the "He" as "I" and we are in grave danger of doing likewise. No mistake is more fatal to Christian service and testimony.

Who is the "He"? The One who through all the ages of eternity has been the effulgence of the Father's glory and the express image of His person. Who is the "He"? The One in whom dwelleth all the fulness of the Godhead bodily. Who is the "He"? The One who laid aside His garments of glory and took the cloak of fallen humanity. Who is the "He"? The One who stepped from a celestial throne to a Judean manger. Who is the "He"? The lofty Sovereign who became a lowly Servant. Who is the "He"? The One who lived a sinless life in a sin-cursed world. Who is the "He"? The One on whose regal brow was placed a crown of thorns. Who is the "He"? The One whose almighty hands were nailed to the cross, whose loving heart was pierced for us; the sinless One who was made sin for us that we might be made the righteousness of God in Him the One who tasted death for every man. Who is the "He"? The One who robbed death of its sting, the grave of its victory, and rose triumphant from the tomb with the keys of death and hades dangling at His girdle. Who is the "He"? The One who has been exalted far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Who is the "He"? Our Great High Priest who has passed into the heavens, and is set down on the right hand of the Majesty on High. Who is the "He"? The One who some day will return in power and great glory, riding on the clouds of heaven; the One who will sit upon the throne of His father David, and reign as King of Kings and Lord of Lords. This One is the "He" —the Lord Jesus Christ, who alone is worthy of preeminence in all things.

Having identified the "He", let us next determine

The Qualifications of Preeminence.

Here again, is great confusion even among those who profess to be the most devout followers of our Lord. To some "preeminence" means "a place". When they make Jesus Christ preeminent, they give Him a position in their lives, along with many other interests. Oh, yes, they love Jesus; but He must share that love with others.

To a different class "preeminence" means "prominence". They tell us that Jesus must have more than a place in our lives, He must have a prominent place, He must be in that inner circle of life's dearest ones.

There is yet a third class, who go a step farther, and give their Lord the *only* place. All other interests are laid upon the altar, while He is seated on the throne; life's government is placed upon His shoulder, His hand holds the scepter. Has your heart known this coronation

service, where Jesus Christ is made Lord and King; and receives not a place with others, nor a prominent place with a few, but the only place—the preeminence?

Having determined the identification of the "He", and the qualifications of "preeminence", it yet remains for us to determine

The Limitations of "All Things".

What are the boundaries of His Lordship and the limits of His preeminence? There are many who confine His sovereignty to religious or spiritual things. To circumscribe the minutiæ of secular and daily life by "all things", is foreign to their thinking. We are warranted in making but one assumption in the interpretation of God's Word, viz., that He says what He means and means what He says. Therefore, by this canon, the preeminence of the Lord Jesus Christ should extend to all things, both secular and sacred, everything pertaining to the life of the child of God.

This truth has been impressed upon us during our two years in the Moody Bible Institute. In the class room, He was made preeminent. In our practical work, we were exhorted to preach not ourselves, but Christ Jesus the Lord. Our secular employment was to bring honor to His glorious name. In our devotional life, He was upheld as the object of our praise and the mediator of our prayers. As we leave this hallowed place, God grant, that these lessons may not have been in vain.

Some of us may not yet know our field of service. Shall it be in dark America or darker Africa, Mexico or Madagascar, on the field or by the fireside? It is not ours to choose the field, that is the prerogative of preeminence. For us to choose is to impeach His sovereignity. Our field of service is within the limits of "all things".

Jesus Christ is to have the preeminence, not only in the choice of the field, but in the service itself. How prone we are to say: "Lord, choose the field, that I may do *my* work there." Rather should we say, as our feet first rest upon His chosen field: "Lo, I come to do *thy* will, O God." And even though that service may be termed secular, it is sacred if selected by the Christ. Again, when success attends our efforts, and the praise of men is ours; God forbid, that it should fan the flame of pride and shroud His blessed face with the dark cloud of selfishness. In all our singing, teaching and preaching, may the world see no man save Jesus only.

Likewise in our pleasures and social relations, He must have the preeminence. Can a child of God engage in amusements which are dishonoring to His Lord? Can he move in circles where his Master is a stranger? Can he enter a fraternity where the "most worshipful master" is of the sons of men and not the Son of Man? Can we, whom He has made the light of the world, reflect His glory in the labyrinths of secrecy? Can we, as members of His body, pass the portals which are barred to other members of that same body? Think you not, that these are within the limits of "all things"?

There is one more place where our Lord must have the preeminence—in our friendships and relationships. Many who have followed thus far, halt at this point. Some friend or perhaps a contemplated relationship is clamoring for the supreme place in our affections. Shall we give them up? Our heart cries out in anguish, "I cannot, oh, I cannot!" Softly now, our friends, yes, even our dearest friends are bounded by the "all things". The searcher of hearts knows our grief and would not make it greater; but He can court no rival to the throne. And so, in tender tones, He whispers in your heart: "Lovest thou Me more than these?" It must be Him or these. And happy is the one, who through the tears replies: "Yea, Lord, thou knowest that I love thee." And joy, and peace, and blessing return, when He has the preeminence in all things.

So we see the choice of a field, the service on that field, pleasures, social relations, and our friendships are all within the boundaries and limitations of the "all things" in which He is to have the preeminence. As another has well said, "if He is not Lord of all, He is not Lord at all."

In closing, may we lift our eyes from earthly scenes and service, and with the apostle of love on the rock of Patmos, glance through the curtain rent by revela-

tion, at the glories of celestial scenes. A vast throng is before us, clad in the spotless vestments of Divine righteousness. The sweet songs of heavenly harmonies and the wondrous words of a new song, sweep across the years. And what, think you, is the theme of that song? Are they singing the praises of earth's kings and captains? Are the stately lines of the eleventh of Hebrews set to the measures of eternity? Are the deeds of these great heroes of faith the theme of that oratorio of glory? Not so. Listen, as the vaults of heaven re-echo the lines: "Thou are worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." And in the midst we see the Lion of the tribe of Judah, the "Lamb as it had been slain;" but now with His raiment irridescent with the sunlight of eternal morning. And round about the throne, angels and elders, cherubim and seraphim, and then "ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, 'worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'" For in all things He must have the preeminence.

And as the veil is drawn, and the music dies away, on earth we echo back:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him, who saves you by His grace,
And crown Him Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at His feet,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all."

MASONIC INVENTION FOR BOYS.

Sons and Daughters of Washington.

This organization was first heard from in the presidential campaign of 1920. Its chief aim is to defeat Catholics for public office. Its leader was Jay W. Forrest, a former undertaker. The official "Bulletin" of this order consistently and bitterly assailed the Pope and the Catholic Church.

New York World, quoted in the *Catholic Transcript,* Hartford, Conn., April 22, 1920.

Order of De Molay for Boys. Fostered by Freemasonry.

This organization was founded by Frank S. Land, a prominent Mason of Kansas City, Mo., in 1919, "to meet the need for a better organized, more elevating social life for boys nearing the age of manhood." It admits boys between the ages of 16 and 21. There are two degrees with separate rituals. That of the second is "built around the burning of Jacques De Molay by the bloody-minded Inquisition, on March 11, 1313, because he refused to reveal the secrets of the Templars." Any Master Mason is entitled to visit the chapters at any time and help out with the ritualistic work. There is appointed by the Masonic body fostering each chapter a Board of Advisers. The order is not a junior Masonic organization in the proper sense of the word, but it is fostered by Freemasonry for its own purposes.—*The Builder,* Vol. VI, No. 8, Aug., 1920.

CHRISTIAN ATTITUDE ON JAPANESE QUESTION

The Federal Council of the Church of Christ in America appointed a commission as far back as 1914 to examine the entire question of American relations with Asia and Asiatics from the standpoint of Christian principles. For six years the commission has been investigating and studying the problem and last week, Monday, October 25th, published its report.

The report states that the question has international aspects of the gravest import in which the whole nation has a right to be heard. California is urged to work out its problem in the closest co-operation with the state department at Washington. Any other method will involve this country in international complications.

The following facts should be borne in mind. The total population of California has been increased during the last ten years by 1,048,987, while the Japanese population in California has increased

during this same period about 38,500, chiefly by births. Consequently this is only 3.6 per cent of the whole increase. The entire Japanese population in California (approximately 80,000) is but 2.3 per cent of the whole population. Out of 11 million acres under cultivation Japanese own 74,769 acres, which is six-tenths of one per cent (.006). They also cultivate on lease, or crop-contract, 383,287 acres, which is 3.3 per cent. As for Japanese births, in 1917 they numbered 4,108 to 47,313 whites, or 8.7 per cent. Such facts do not warrant the assertions of agitators, and the commission, therefore, urges all Americans not to allow themselves to be unduly influenced by the politicians.

The commission also addresses itself to the Japanese. It tries to impress upon their minds the fact that the vast body of American citizens will stand for justice and fair-play in the treatment of the Japanese in California. At the same time it must be clearly understood in Japan as well as in America that the question is not easy to solve. The Japanese have settled in large numbers in several rather restricted, fertile, agricultural areas, tending to form colonies, relatively impervious to Americanization, and where the white population constitutes a minority. The Californians themselves are partly responsible for this colonization, but at the same time it constitutes a serious factor in the situation. The double allegiance of Japanese children born in this country is also a difficult question. All these facts create "an ominous situation" and thoroughgoing legislative remedies are needed.

In conclusion, the report urges all men of goodwill in Japan and America to strive for a peaceable solution of the problem. Patience, open-mindedness and sincerity should be displayed on both sides.—*The Banner*, Nov. 4, 1920.

THE LODGE IN POLITICAL CAMPAIGNS.

From editorial in San Jose, Cal., *Mercury Herald*, Oct. 7th; 1920:

"Fraternal organizations are by no means a modern institution. Many of them are nearly as old as the human race.

"One of them, perhaps the most vital of them all, the most vigorous and the most influential, has existed for more than a thousand years, during which period it has upset monarchies and entered the secret chambers of dynasties, acquaintance with which for the ordinary mortal is next to impossible.

"Individual members of these organizations will tell you that they are enjoined against taking political sides or becoming entangled in political campaigns. Nevertheless scarcely one of them succeeds in observing this injunction. A candidate for office is, therefore, tremendously handicapped should he be isolated from any or all of these systems, for, as we have said, whatever the fundamental constitution of an organization with respect to participating in politics, it is very largely ignored, since the moment a candidate appears in the field at once it is noted that he belongs to none of the existing institutions and therefore cannot be supported by them. This is of course a mistake, but it will always be so, for men banded together in a club or in a fraternal society are as human as those who are on the outside, and naturally and logically throw their support to a fellow member aspiring to office. Indeed even though these organizations be simply of an insurance character, which most of them are, the fraternal element nevertheless obtains and the members drift together automatically in support of their own."

From editorial in *The Kablegram*, Mt. Morris, Ill.:

"It certainly must have been embarrassing to General Pershing to have Masonic papers scrapping with each other over the personal question: "Is Pershing a Mason?" Some said he was and some said he wasn't. The fact developed that he was a backslider. And the further fact that he slid in again shows that the discussion was embarrassing to him.

"Now the query: 'Is Harding a Mason?' is causing the same old flurry. It develops that he got as far as an Entered Apprentice some years ago, 'but through the interposition of political enemies his progress was opposed and he has not since advanced further.' Of course, the brother who did the blackballing will be sorry now that Harding

is a presidential candidate and he will permit the disability to be removed so Harding will be able to bid for the Masonic vote.

"Do Masons vote for a man because he is a Mason or an American? One would gather from the perusal of some Masonic publications that the order was a political machine to see that only Masons were elected to any office and that preference should be given to the ones with the most degrees. Such an impression is absurd, of course."

The extracts from editorials published herewith are both from editors friendly to secret societies. Their statements are in accord with the facts known to every observing man. They show the absurdity of the claim that lodge membership has nothing to do with politics.

Secret societies exert their power not only in elections but in our courts. Our government, from a democracy, is becoming a lodgocracy.

We should take to heart the warning of the late Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistic to our free institutions, and tend to centralization and anarchy—Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

The words of Wendell Phillips are also very timely: "Every good citizen should make war on all secret societies and give himself no rest until they are forbidden by law and rooted out of existence."

Disraeli, Lord Beaconsfield, of England, said: "In conducting the governments of the world there is not only sovereigns and ministers, but secret orders to be considered."

THE PRESIDENT ELECT.

Joe Mitchell Chapple in his book, "Warren G. Harding—The Man," (Boston: Chapple Publishing Co., Ltd.), says that Mr. Harding is "something of a 'jiner,'" and is having his reward. In Marion, immediately after the nomination, "the Hoo Hoos, good-natured with their black cat ensign, Knights of Pythias, Loyal Order of Moose, the Elks, Sons of Veterans, and every civic organization to which he belonged, vied with each other in fraternal and almost affectionate greetings." The Masons are not mentioned. Which reminds us that the statement as to Mr. Harding's membership in the Lodge, recently made by Louis Wirth, 33° T. P. M., Gibulum Lodge of Perfection, A. A. S. R., in the Cincinnati *Times-Star* (*F. R.* No. 19, p. 301), has been contradicted by E. J. O'Connor, of Perseverance Lodge A. F. & A. M., 973, who wrote to the Chicago *Herald-Examiner* (see *Christian Cynosure*, Vol. LIII, No. 6, p. 176) that Mr. Harding took his first degree as a Mason (Entered Apprentice) "several years ago" and "has not progressed any farther." Well, one thing is certain, if he lacks any degrees, the Masons will gladly confer them upon him after his election.—*The Fortnightly Review.*

News of Our Work

IOWA CHRISTIAN ASSOCIATION.

At the last meeting of the Iowa Christian Association held in Des Moines April 13th, 1920, Rev. J. Weersing was elected president of the Association. Inasmuch as he declined to serve, not being present when he was elected, the duties of the office fall upon the vice-president, Rev. A. M. Malcolm, of Albia, Iowa. In accordance with the desire of several of the association officers Rev. Mr. Malcolm issued a call for the officers to confer in the Christian Reformed Church in Oskaloosa, Iowa, on November 10th, ult. Rev. H. G. Patterson, one of the vice-presidents, Rev. W. R. Emerson, secretary, and Rev. C. Maring, treasurer, and later Rev. J. M. Van Der Kieft, also one of the vice-presidents, were present, as was also Rev. W. B. Stoddard, Eastern secretary of the National Christian Association.

Rev. A. M. Malcolm being unable to be present on account of illness, Rev. H. G. Patterson was chosen chairman. After prayer by brother W. B. Stoddard, plans for aggressive work were discussed. It was thought best to prepare for a convention and several towns were named as desirable places. Waterloo was first named, then Grundy Center, and Morning Sun. Upon conferring with Rev.

W. B. Stoddard and securing his consent to co-operate with us in working up and holding a convention, it was decided that he visit Waterloo soon and see if a convention may be held there and what time will be best for holding it. Twenty-five dollars were appropriated from the Association funds to help pay his expenses. It was decided to leave the arrangement of the program with Rev. A. M. Malcolm and Rev. W. B. Stoddard.

Rev. C. Maring, the treasurer, was instructed to confer with Mr. Wm. I. Phillips, general secretary of the National Christian Association, concerning special tracts and other literature for distribution and find out the probable cost of sending it to pastors and congregations.

It was also provided that the treasurer confer with President A. M. Malcolm and Rev. J. M. Van der Kieft and distribute such literature as in their judgment will best promote the cause and in such quantities as available funds will allow.

With the aid of an experienced and capable man such as Rev. W. B. Stoddard, and with the help of God, we should see some aggressive work accomplished. Let all friends of the Association rally to the standard and push the work along. Rev. W. B. Emerson led in a closing prayer and the conference adjourned.

W. R. EMERSON,
Secretary.

KIND WORDS FROM FRIENDS.

Mrs. W. S. Orvis, daughter of the late Rev. J. P. Stoddard, writes from Indianapolis, Indiana:

"Enclosed you will please find a check for $25.00 to help in the work which was not only dear to our father's heart, but dear to the hearts of his children."

A friend in Cupertino, California, writes: "It seems to me that the Church will grow so corrupt if it follows the way it is now going, that real Christians will simply be obliged to 'come out from among them' and band together 'for Christ and His church' 'without spot, or wrinkle, or any such thing' or go down to ruin with the corrupt church."

From an old time friend, Ira F. Beach, of Moravia, Iowa, comes the following:

"I wish to send a word of encouragement to the National Christian Association. I am praying for the reform, without ceasing. I voted for Lincoln twice. The Bible and experience have taught me that the permanence of the government of the United States depends on the destruction of all secret societies.

"What we need also,—what the reform needs—if this government is to stand is an old fashioned revival of religion."

One of our Pennsylvania friends, J. W. Bush of Lehighton, writes: "Please find money order enclosed for the renewal of the CHRISTIAN CYNOSURE for 1902. I cannot well do without the magazine. I think it is great. Sister Lizzie Woods' letter alone is worth more than the price of the magazine. May God greatly bless her and you people in the good work."

A correspondent living in University Place, Nebraska, writes:

"Masonry is the menace to our free institutions. Yes, our young men are going in by the thousands and our old men are leaving the prayer meeting. Ministers are sitting at banquet tables where cigars and cigarettes are served as a course and the smoke is so thick you can hardly discern faces. Help me to combat this evil."

Mr. J. H. Sell, who lives in the state of Washington, writes:

"I've been an Odd-Fellow for twenty-three years, though I never did take enough interest in it to go through the official chairs; and I never had an interest in their social activities such as smoking, dancing and card playing. Such things never did appeal to me and I hardly ever attended lodge but kept up my dues until last year. Now I've dropped it altogether and shall pay no more dues. I do not need Odd-Fellowship. It does not appeal to me as I see now that the way to Heaven is through Christ and by the way of the Cross. There is no way to Heaven by the Odd-Fellow route."

The pastor of a Lutheran Church in Bloomington, Illinois, writes:

"The Masonic Consistory is building

a $350,000 temple in our city and the activity in Masonic circles is very pronounced. We have lost four members this year by the Masonic route but this is again our experience—the members were very poor church attendants and had inwardly fallen away from the true Christian faith before they joined the idolatry of Freemasonry. They summed up their belief in words: Be a good man and you'll get to Heaven all right. He who has espoused such paganism is a fit candidate for Freemasonry, but, we add, only a dead branch on the tree of the church. The church is a thousand times better off with such dead limbs cut off than with them hanging on. The reading of the plain words against lodgism in your paper is a tonic."

A man from Georgia writes: "I once read a tract exposing secret societies and I have always been thankful for the good advice found therein. It kept me free from the blight of secret society membership.

A California pastor wrote us in September that "This little town is just full of lodges, and they are down on anyone who is not a member of their "magnificent organizations." They try to hurt our people who are in business because they are not lodge members. They would rob them of their bread and butter if they could. That is the kind of charity these infernal organizations practice. They are undoubtedly the very agents and forerunners of anti-Christ,—the lodges, together with the Christ-denying churches. I think they will join hands to oppress the true believers, and by and by will persecute them. But "the Lord reigneth" and He is able to keep his own until the day of the glorious appearance of Christ."

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

Pella, Iowa, Nov. 15, 1920.

I came to the prairies of Iowa especially to meet our State Committee and plan ways and means for the furtherance of the work in this state. A report will reach CYNOSURE readers through the Iowa State Secretary. No state could furnish a stronger reform force than Iowa had they an efficient agent concentrating and utilizing what is here. It is hoped the friends may rally and make the proposed spring convention what it should be.

Since leaving Chicago I have spoken to about eight hundred students found in colleges at Wheaton, Illinois; Oklaloosa, and Pella, Iowa. I consider it a great privilege to give a message to those soon to be our leading citizens, and thus aid in directing their future into paths that are right. At each address good attention was given and an encouraging enthusiasm manifest. The young gentlemen and ladies found at these institutions are awake to the fact that the secret lodge system is extending its pernicious influence in every direction, and is presenting one of the greatest enemies they as Christian workers will be called upon to meet. This system of organized false worship presents a menace second to none in our country. Would to God all Christians were awake to our danger.

Following my last report I spent a profitable Sabbath with our Free Methodist friends found in Worcester, Massachusetts. God's blessing was manifest at both morning and evening services. Returning to Paterson and Passaic, New Jersey, I was able to fill two appointments in Reformed and two appointments in Christian Reformed churches. Owing to a misunderstanding on my part, meetings were arranged for me in two places for the same evening. I trust the disappointed audience will forgive me and give me a future chance. I think this was the first time such a thing has occurred in my thirty-five years of N. C. A. service. Attendance and contributions in these meetings were encouraging. At the meeting held in Domine Schurman's (Sixth Reformed) Church, Paterson, New Jersey, a unanimous invitation by rising vote gave request that I return and deliver another lecture. The attendance was larger than last year at the North Christian Reformed Church, Passaic. A special feature of the meeting of the Peoples Park Reformed Church was the singing of the young people, who were present in large number that they might thus aid the Cause.

My accustomed rest time at home was cut short that I might spend Sabbath with

Mennonite friends at Scottdale, Pennsylvania, headquarters. The expected welcome was given and opportunity to speak both morning and evening to the audiences accustomed to meet in the church there. All were busy at the publishing house. I was told enlargement of building is planned, the work having outgrown the present accommodations. A stop at Mt. Pleasant and Greensburg, Pennsylvania, was made to greet friends and renew CYNOSURE subscriptions. A welcome awaited me at Braddock, Pennsylvania. On election day I found a conference of our Missouri Lutheran friends in session in Pittsburgh, Pennsylvania, and arranged for a lecture I am to deliver, God willing, November 23rd in Pastor Bornemann's church.

My coming has been announced and a large audience was gathered under the auspices of the Walther League in St. Paul's Lutheran Church, Riverdale, Illinois. Their offering and their rising vote, inviting my return, was most gratifying.

Arriving at Oskaloosa, Iowa, after dark Saturday evening, I did not find conditions altogether favorable for my work. The revival in progress in the Central Holiness University was gratifying in results. Dr. Butler of Detroit, Michigan, was in charge. His able addresses were divinely blessed, moving the large audiences in attendance and the converts were many. He hit the lodges straight from the shoulder. In speaking of Naaman the Assyrian coming to Elisha for recovery, he described him as appearing in great pomp after the order of a Knight Templar with feather and sword. He spoke of praying with a dying man so saturated with Masonry that he responded in lodge language, "So mote it be," at the conclusion of his prayer. My dropping into meetings at the Pentecostal Holiness Mission and at the Free Methodist Church did good, I trust. I found a friend in President McGrew, of Penn College, Oskaloosa, Iowa. He said no college fraternities were permitted in that institution. The student enrollment there is over four hundred this year. The large new buildings were filled. This is a Friends (Quaker) College.

I councelled with former Iowa Anti-secrecy President A. H. Brat at Eddyville, Iowa. He thought there would be money enough forthcoming to accomplish a great work in distribution of literature and in holding meetings. I found President A. M. Malcolm in his home at Albia, Iowa, recovering from an attack of la grippe. He was cheered in the prospects and sorry not to meet with the State Committee in their gathering at Oskaloosa.

Farmers are harvesting a tremendous crop of corn, but the price offered is less than half that paid last year. Those in debt from the purchase of high priced land, together with those paying high rental may find themselves badly behind. Nothing seems very certain nowadays but death and taxes. I mean of course to those not in Christ. The snow came here in Pella Sabbath morning and so did the people accustomed to attend the churches of Holland extraction. It was a joy to see churches crowded on a stormy day. My opportunity was with the Sabbath Schools in the First Reformed church in the morning and with the First Christian Reformed church in the afternoon, presenting in each our main reasons for opposing the lodges. Questions were asked in the afternoon which added to the interest. The president and faculty of the Central Reformed College located here were most kind in giving me the entire morning devotional period to address the student body, which I am told is nearly double that of last year.

I hope to reach friends at Otley, Iowa, today and others tomorrow at Waterloo, Iowa.

Next Sabbath I am to be with friends of the Christian Reformed Church at Willard, Ohio. I hope to reach home to be thankful with those who express thanks on November 25th. The Philadelphia, Pennsylvania, work will be the regular order for me next month That God may continue to bless is my prayer.

SOUTHERN AGENT'S REPORT.

BY REV. F. J. DAVIDSON.

It has been quite a little while since you have heard from me due to the fact that I was almost blinded from an accident. Thank God, I am greatly improved, but I still find it difficult to write.

I am standing fast in the liberty wherewith Christ has made me free.

I have had quite a little trouble with a young Masonic preacher who joined the Central Baptist Church under disguise, but God's truth and right have prevailed. This blind guide sowed a deal of discord, but his sin has been made manifest and his mask torn off, praise the Lord.

Since my letter, although suffering greatly at times and almost blind, I have delivered half a dozen sermons, eight antisecrecy lectures, taught four ministers' institutes and made many house to house visits in which I read the Bible, prayed and pointed out the danger of oathbound secrecy. Thank God through sacrifice and toil we have enclosed Central Baptist church and are fearlessly preaching a whole Gospel of separation from sin to those who want to know the whole truth. We acknowledge with thanks a small donation from Rev. W. S. Bandy, of Greenville, Tennessee, for the Central Baptist church.

I have been cordially invited through intercession of my eldest son, F. J. Davidson, Jr., of St. Louis, Missouri to preach in a revival. I expect to spend four or five weeks in the Missouri metropolis in December. Will be glad to hear from friends there. The unprecedented Republican landslide, November 2nd, has stirred New Orleans as has nothing since 1880. The city of New Orleans gave the president twelve city precincts. We are praying that his may be a Godfearing, just and able administration.

May God bless you all.

"LIZZIE WOODS' LETTER."

DEAR CYNOSURE:

After leaving Pittsburgh, Pennsylvania, on the 4th of October, I went to Cleveland, Ohio, and was there until the seventh at the State Meeting. The Lord blessed me while there with the privilege of teaching both day and night. I did not leave any sin unturned and especially the sin of secret societies—the one sin that is making more idolators and criminals than anything else.

I gave out tracts at Cleveland and sold rituals. The men took their medicine without a word. They wondered where I got their secrets. I left Cleveland and stopped over in Memphis, Tennessee, where I spent Sunday the 10th in a service with the women. I left on Monday and stopped in Brinkley, Arkansas, one night and then went on to Pine Bluff, Arkansas, my old home, where I had lived twenty-one years. There it was that the Lord saved me from sin and sent me to Dermott, Arkansas, where I got this message to let the people know the sin of secret societies.

I taught two nights at Pine Bluff. My message was an eye opener to some. I stopped at the home of a lodge man. I often stay in the homes of lodge people. I always let them see the rituals and give them tracts and pray for them at morning devotions, that God may open their eyes and let them see the principle of the secret orders. These very lodge people sometimes help me in the freewill offering, for they know that I am telling the truth.

I left Pine Bluff the 14th for Dermott, Arkansas. I was there four days and taught every day and night. I exposed the secret orders and sold the rituals. Nobody gets as mad as the Masons. One man the next morning, after my lecture went to the pastor of the church and told him to stop me or there would be trouble. The pastor said:

"Let not your heart be troubled for she is at the right place to fight sin. We are fighting sin here of all kinds but that special sin God has given to her to testify about and we are glad to have her here."

Well, this man said he would tell the white people. I think he did tell them for there was a good many white people out the next evening and the Lord then let me give them a double dose. I told them about Ku-Klux-Klan and the Night Riders who were riding there every night burning gin houses and killing men to keep them from picking their cotton. That showed them the principle of secret fraternities. The white people did not say a word, but a foolish spiritually blinded, black man said that I ought to be hung. Well none of these things move me. It is just a one man job to hang a little old feeble woman like me, because I am trying to get them to see the god they serve is an idol god.

I visited the school where I once was the Matron. The school is getting on

fine. I also visited Sister S. A. Bailey, Eld. I. G. Bailey's widow. She is still teaching God's word to the people and still putting out tracts to show them the sin of the lodges. Elder I. G. Bailey fought the lodges as long as he lived and was the cause of many giving up their lodges, and he also kept many out who would have gone into them. The leaders of the lodges persecute sister Bailey now, just like they did her husband, but she just prays and testifies right along. Sister Bailey took me into the front room and we bowed in the same place where we used to pray and again we prayed together. She asked God to take care of Sister Woods;—she calls me sister Woods yet. I thought while on my knees how this good woman years ago prayed for me and pushed me out into this great work, when I was even too timid to speak to a dozen people. When the Masons talked about burning her house because I sold their ritual, she prayed for me and said: "Go right on, if the Lord can get the glory in my house being burned let them burn it." That gave me faith in God to go on in the good work of the Lord. The day I left Dermott I went out to her house to see her and she was not at home. The brother that carried me out to her house said: "This is Monday, she is at the First Baptist Church." I then remembered that for fifteen years she has taught that Bible class. So I went to the church and found her there teaching the women. What the people need is knowldege of God's Word in their hearts. (Prov. 3:1).

The Brother that took me to see sister Bailey is a very wealthy man; he said, when I was at Dermott, Arkansas four years ago, that I ought to be killed. Now he is saved from sin. He was a great sinner at that time and belonged to several lodges. I went to his store four years ago and sold him "Freemasonry at a Glance" and he got mad. But now he is glad to see me and laughed this time when another man was telling the pastor to stop me, or he would tell the white people and have me killed.

This wealthy store keeper said to me: "Neither the black folks nor the white are going to do anything to you. That man is a fool just like I was four years ago. He is to be pitied, poor blind church member. I was a poor blind sinner, but I am saved to-day."

I left Dermott the 21st of October for Omaha, Nebraska, to do some special work in Nebraska. My daughter went with me on this trip. We went to Valley, Nebraska. We did not know anybody there. There was only one colored family there and we could not get a place to room. We left some tracts and went to Lincoln, Nebraska the first day of this month. We were made welcome at the Beulah Mission by Mrs. O. P. Wilson. She is a blessed woman. They all call her mother Wilson and truly she is a blessing to Beulah Mission. She takes care of the women's department. Elder Sullivan is the manager of the spiritual part of the mission. He is building up a great holiness mission for all denominations and for every poor sinner to come and be saved. There is a room in the basement for men who have no home. Mother Wilson looks after the women. Brother Sullivan and family also live in the women's mission. Elder O. J. Burckhardt is the Treasurer of the Beulah Mission. He belongs to the African Methodist Church. Members of the different churches make up the official Board of Beulah Mission. Mother Wilson and Sister Sullivan gave us the guest chamber in the Mission. We had a blessed time in the prayer services every morning. Mother Wilson called Rev. Mr. Maxwell for me. When he found out that we were there he began getting places for me to lecture. I went with Mother Wilson to Beulah Mission the first evening and Rev. Mr. Maxwell met me and gave me a hearty welcome. He got me an appointment at the Gospel Tabernacle, where Rev. John L. Marshall is pastor. Brother Marshall gave me a hearty welcome. He had the CYNOSURE there on the platform and he said to me: "I make you welcome. I have been reading your letters a long time and know you as 'Lizzie Woods.' Now say all you want to say. Take your time. You are welcome. We stand for all the Bible truths here and for holy living."

After the closing of the service Brother Marshall said to his congregation "You have heard the Word of God and the Word is right, now if you believe it come

and shake hands with Sister Robertson and, if the Lord has put it into your hearts while shaking her hand, put an offering into her hand." They put dollars and half dollars in my hand as they came to shake hands. Brother Marshall is a man of God. Brother Maxwell is a man for God. He stands up like a giant against the idol worship of the Devil. He is acquainted with all the ministers in Lincoln and could have gotten many more open doors for me, but I could not stay any longer at this time.

Elder O. J. Burckhardt is pastor of the African Methodist church here. He said: "There are many honest hearts in the lodges who, if they knew just what they were, would come out of them. I have been in some of them but not Masonry. One day the Holy Spirit took me out of them. After the Lord saved me the spirit led me to give up lodges and tobaccos and everything that did not please Him." This good man of God tried all he could to get the colored people of his church to come and hear me and some of God's blessed children did come and shake hands with me and bid me God speed. All my meetings were with the white people. Only a few of my people came out. I saw no difference there. All that were God's children, whatever their creed, were one in Christian love for each other.

I met a blessed little colored woman, a Methodist preacher who had been preaching at "Payne Chapel." She said, I live in Chicago and I am going to the National Christian Association's office and get acquainted with the Editor. I like your work, but God has special people to do that. On Saturday night Brother Maxwell got an appointment for me at the City Mission. Brother G. O. Rogers and his sweet little wife has charge of the City Mission, and oh such a young couple and so wonderful to see how they give themselves to this great work. Brother Rogers made me welcome and said: "Now you take your time and say all God wants you to say for these are the things that are sapping the spiritual life out of the churches." All the churches help keep the City Mission up, therefore I had a chance to speak to men who do not go to any other place of worship. There was a good crowd out. Brother Rogers was pleased with the message. If anybody was displeased at the exposure of the Orders they did not open their mouth. The devil keeps his mouth shut in the presence of such men as Burckhardt, Sullivan, Maxwell, Marshall and Rogers, with the Word of God to back them up.

My daughter read the Word while the Spirit made it plain to the hearers through us. As each meeting closed, Mrs. Baker, my daughter, would just spread those rituals and tracts on the table and sell them to anybody. Some said, we did not know the sin of secret orders before. One lady who bought an Odd-Fellow ritual said, I am going to put it on my table so that when people visit me they can read for themselves. Sometimes while talking I would open "Freemasonry at a Glance" and let them see the Knight Templar candidate taking wine out of a man's skull or show in the Scotch Rite a skeleton hugging the candidate. The men laughed, some of them, but others kept their heads down. I asked, how many believed the Bible is right? and all hands went up. I said, now I am going to show you the sin of secret societies if it kills me and all of you white people. They laughed, but all were willing to hear. Some people say I have lost my mind and I am glad I did lose it, for I now have the mind of Christ. I proved to them by many references in the Scripture that God wants the church to be separate from the world. (Ps. 1:1; Prov. 4:14-17; Ps. 26:4-12; Jer. 15:17; 2 Cor. 6:14-18 and many other passages.) I showed them the awful sinful oaths and told them how the Masons killed Capt. William Morgan.

A white brother invited me and my daughter to his home to dinner, and said, "I am surprised to know that the Masonic lodge is exposed. I know of a case of the Knights of Columbus being exposed here in the courts. When it got in the courts it had to have the cover pulled off. There are good men in all of these secret orders but they are made to believe that it is in harmony with God's Word and Will.

"You don't know anything about the K. of C. do you? Well, any man that takes that oath is not fit to be an American citizen."

I said Masons in the seventh degree swear to have their skull smote off, their brains exposed to the scorching sun if they don't keep their brother's criminal secrets confided to them! Are such men fit for American citizens?

God bless all my brothers and sisters in Lincoln for you are a mighty host against the Devil.

Yours for the Master's use.

LIZZIE W. ROBERSON.

FROM "LIZZIE WOODS'" DAUGHTER.

Omaha, Nebraska, Nov. 9th, 1920.

Dear CYNOSURE:

Myself and mother are home again after being away for one week in battle against sin in high places.

We visited Lincoln, Nebraska, and found friends among people who believe the Word of God. They gave us a hearty welcome to "Beulah Mission Home."

We distributed tracts and sold books telling of the lodge evil and giving a "thus saith the Lord" as the reason against them.

The word *Christian* means Christlike, and if we have the love of God and live the life of Christ we will be separate from sinners because Christ was separate from sinners (Heb. 7:23). For God hath not called us unto uncleanness, but unto holiness (1 Thes. 4:7) but the lodges are cesspools into which have run bishops and ministers and their members and ungodly men—some of whom are of the worst type. And they all profess that they are going to meet the Grand Master above, but from what I read in Isaiah 26:1-2, Heaven is a strong city and salvation is the walls and bulwarks thereof and the gates will be opened only to the righteous person who keeps the truth, and that will leave the lodge devotees on the outside. Using the Word of God I mean to count one in this battle against lodges and every other sin into which so-called Christians are going.

Yours for the service,

MRS. IDA BAKER.

Money is the dynamo of life, and we are frequently short-circuited.

Don't ignore the *nouveau riche,* study them and find out how they got it.

TRACT FUND FOR MINISTERS.

We have received the suggestion from Dr. G. A. Pegram that funds sufficient be raised to send antilodge tracts to every minister in the United States. The conception is a good one. It is a large undertaking and can not be ended in a day but will be begun at once and carried on as far as funds for it are received. Dr. Pegram sends $10.00 as his first contribution.

What do our readers think of the plan? How many will co-operate?

The National Christian Association has sent out during the past month, without charge, where such sending seemed best, a few books and pamphlets and some 35,000 pages of tracts. About one hundred and sixty ministers received a portion of the above amount. We have also mailed during last month sample CYNOSURES with the request to subscribe, to some thousand different ministers of various denominations. Will you help by contributing to this work?

DAVID AND GOLIATH MASONS.

Modern progress is breaking down the barriers of nationalism, creeds, peculiar opinions and self-developed and isolated ideas.

The same progressive influence is also at work in the craft in the United States, and to one who is familiar with the development and progress made during the past ten years the results are startling.

Everywhere we find the Davids of the new regime opposing the Goliaths of the ultra-conservatism; and just as David of old slew his heavily armed and weaponed enemy with a pebble, so are the champions of the new fraternal spirit stepping forth with no armor other than a few fundamental facts, and slaying with these the benighted representatives of obsolete pretensions, false premises and pride of office.—*London Freemason.*

The London Freemason calls their conservative brethren: "Benighted representatives of obsolete pretensions, false premises and pride of office."

"Behold how good and how pleasant it is for brethren to dwell together in unity."

STANDARD WORKS
—ON—
SECRET SOCIETIES

MODERN PROPHETS of BAAL
OR
WATCHMEN on ZION'S WALLS

By President C. A. Blanchard.

This is a tract especially intended for ministers. The term Baalism in referring to Masonry is used figuratively. **"If we say Lord to any one who is not God, then we are worshipers of Baal and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal."** This tract, in addition to setting forth the real relation of Masonic ministers to a heathen system, also gives the reasons why Christian preachers become prophets of Baal.

In the appendix there is a chapter on **Masonic Theology,** taken from Mackey's "Masonic Ritualist", the author being the well known Past General Grand High Priest of the General Grand Chapter of the United States. There is also **A Word to Bible Students,** by Dean J. M. Gray, D. D., of the Moody Bible Institute, and there is a page of Bible quotations which are important in this connection.

Thirty-two pages; Single copies three cents, per hundred, $2.00 postpaid.

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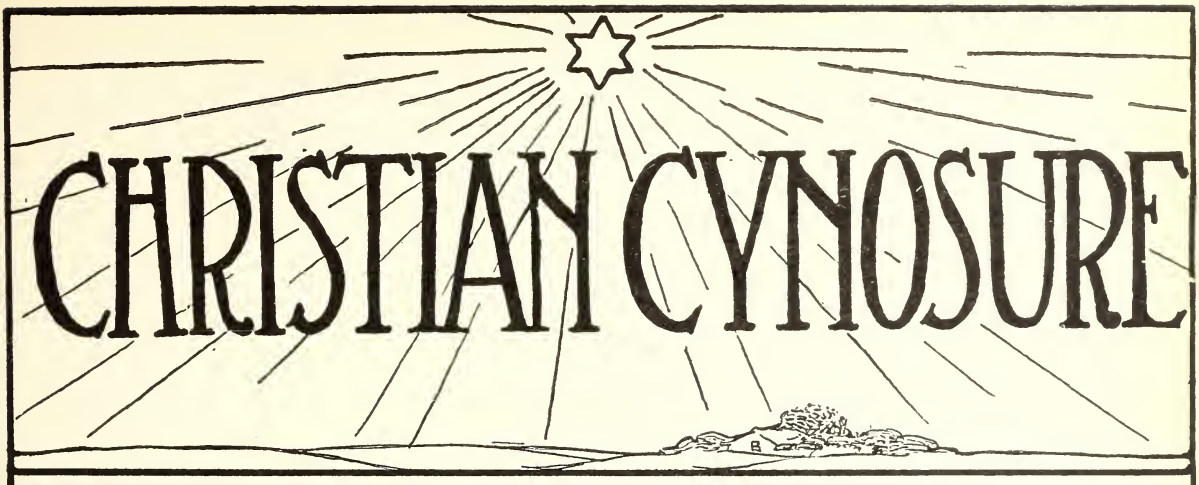

VOL. LIII. CHICAGO, JANUARY, 1921. NO. 9.

A GOOD NEW YEAR'S RESOLUTION.

Whatever may happen, whatever may come,
Whether things go right, whether things go wrong,
There is just one duty, abroad, at home,
It is told in the order: be brave, be strong.
The fellow who falters and loses heart,
The fellow who fears in the thick of the fight,
And he who behaves with the coward's part,
Has never heard his order aright.

Be strong to suffer, be strong to dare,
Be strong to speak, let your words ring true;
Be strong the burdens of life to bear,
Be strong to wait and be strong to do.
And whether around you be silence spread,
Or whether anear you be shout and song,
In the core of your soul let these words be said:
In the combat of living, be brave, be strong.

—Margaret E. Sangster.

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BUSINESS LETTERS should be addressed to Wm. I. Phillips, Gen. Secy., at the above address.

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LECTURERS.

Those desiring lectures or addresses may write to any of the speakers named below:

Rev. W. B. Stoddard, Box 94, East Falls Church, Virginia

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

A Happy New Year to each of our readers.

HOW TO GIVE HAPPINESS.

How dear to our heart is the steady subscriber
Who pays in advance at the birth of each year,
Who lays down the money and does it quite gladly,
And casts 'round the office a halo of cheer.

He never says, "Stop it; I cannot afford it;
I'm getting more magazines now than I read";
But always says, "Send it; our people all like it;
In fact, we think it a help and a need."

How welcome his check when it reaches our sanctum!
How it makes our pulse throb; how it makes our heart dance!
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

A BUILDING PROGRAM
for Nineteen Twenty-One.

The present conditions of the world evidently show there is something wrong. It is usually conceded that other nations are in the midst of troublous times, and that our own nation is facing problems, the solution of which is partial and inadequate.

We need something. What is it? We have been trying to solve our national problems through Congress, and our spiritual problems through the church. It is the mission of the church to bring the world to an acknowledgment of Christ as the Saviour of the world, and in order to do this, it is necessary to appreciate the words of Jesus when he said, "Apart from me ye can do nothing."

I sometimes think we have been trying in our own strength to build the church and make it suit the tastes and wishes of men. We have too long courted the friendship of the world so that the line dividing the world and the church has grown so dim that it can scarcely be determined. We opened the doors to worldliness and secrecy, and have gone into a league for numbers rather than strength. Unless we retrace our steps we will have a religion without a Christ; conversion without repentance; the letter without the spirit, and a church without life.

The starting point for rebuilding the walls of Zion is the presentation of the truth about the secret orders. Every pastor should teach the evils about such an organization to his class of converts that are to be received into church membership. An occasional lesson in our Sunday school curriculum would stem the tide to a great degree. Prohibitionists claim their victory was due to a Sunday school teaching on a lesson of temperance every three months. If this be true why could not the same method be used in presenting the claims of Christ against secrecy?

The National Christian Association stands as a builder for the constructive message of righteousness, and is ready to assist in every possible way toward tearing down the strongholds of Satan and saving the church for Christ.

Among the many callers at the office during the month of December was Rev. John F. Heemstra, of Holland, Michigan. Rev. Mr. Heemstra is President of our Association and his calls always bring cheer and blessing. He is active in our Association and gives his help to the Cause whenever possible.

JUST A FEW DAYS.

"Just a few days—and our tears will have ended,
Just a few hours—and our task will be done,
Yet still hear them calling,
From darkness appalling,
While we rest in the light of the fast-setting sun.

"Just a few days—and the gifts we've withholden,
Just a few hours—and the call we refuse
Will rust on forever,
Or return to us never,
And Eternity's crown we no longer may choose.

"Just a few days—and then nought will avail us,
The thought of the crown that we might yet have won,
And ah! what the sorrow
If we miss on the morrow
Our share in that joy, when He whispers, 'Well done!'

"Just a few days—Oh Lord, strengthen our courage,
Just a few moments—to publish Thy Name,
In our weakness enfold us,
Through darkness uphold us,
'Till He come,' make us faithful Thy love to proclaim."

FROM "THE KABLEGRAM."

October, 1920.

Less than half the fraternal insurance societies in the United States are actually solvent.

Out of every 1,000 members of a fraternal insurance society, an average of 84 quit last year, which is 5 more than the average of the year before. While the prosperous times are inducing folks to join faster, folks are also quitting faster.

Of the 300,000 fool members who dropped out of the Modern Woodmen because of the fizzle "raise" in 1912, which a hick court knocked out, only one-tenth reinstated two years later when all they had to do was to just start paying again as though nothing had happened. If they haven't got sense enough to stick, they haven't got sense enough to come back.

In round numbers, the societies affiliated with the National Fraternal Congress of America will have a membership of 5,000,000 with accumulated reserves of about $200,000,000. This is about $40 of a reserve per each.

One of the first things the Supreme Lodge of the Knights of Pythias did at the recent session in Minneapolis was reduce the age limit from age twenty-one to eighteen years. The vote taken by Grand Domains on the proposition stood 39 in favor of the reduction and 15 opposed.

Fraternal insurance societies now face the urgent need of a new supreme officer whose chief responsibility shall be that of keeping up lodge meetings. In an address before the Texas Fraternal Congress, November 11, Dr. John Potts of Fort Worth discussed this subject and suggests that in order to maintain the lodge system, a Director of local lodge work be appointed.

"Most of the lodge work in vogue during the past fifty years is dead, and instead of knowing enough to bury it, our lodge workers try spasmodically from time to time to bring it back to life," says the Doctor. He would bury it and create in its place a dignified ritual and lots of social service stunts.

What shall be the present day attitude of our Church toward the Lodge in practice?

THE MASONIC CALENDAR.

Ancient Craft Masons commence their era with the creation of the world, calling it Anno Lucis (A. L.), "in the year of light."

Scottish Rite, same as Ancient Craft, except the Jewish chronology is used, Anno Mundi (A. M.), "in the year of the world."

Royal Arch Masons date from the year the second temple was commenced by Zerubbabel, Anno Inventionis (A. I.), "in the year of discovery."

Royal and Select Masters date from the year in which the Temple of Solomon was completed, Anno Depositionis (A. Dep.), "in the year of the deposit."

Knights Templar commence their era with the organization of their Order, Anno Ordinis (A. O.), "in the year of the Order."

Order of High Priesthood date from the year of the blessing of Abraham by the High Priest Melchisedek, Anno Benefacio (A. B.), "in the year of blessing."

Festival of St. John the Baptist, June 24th.

Festival of St. John the Evangelist, December 27th.

—*Masonic Voice Review.*

Rules for Masonic Dates.

Ancient Craft Masons — Add 4000 years to the common era. Thus: 1920 and 4000—5920 A. L.

Scottish Rite—Add 3760 to the common era. Thus 1920 and 3760—5680 A. M. After September add another year.

Royal Arch—Add 530 years to the vulgar era. Thus: 1920 and 5330—2450 A. I.

Royal and Select Masters—Add 1000 to the common time. Thus: 1920 and 1000—2920 A. Dep.

Knights Templar—from the Christian era take 1118. Thus: 1118 from 1920—802 A. O.

Order of High Priesthood—to the Christian era add 1915, the year of blessing. Thus: 1915 and 1920—3835 A. B.

THE MASONIC SUNDAY SCHOOL.

The first steps to establish a chapter of the Order of De Molay in San Francisco were taken at the Scottish Rite Temple, Sutter street and Van Ness avenue, on Wednesday evening, December 8, 1920.

Membership in this new order is limited to boys who have passed their sixteenth birthday and not yet reaching their twenty-first year, and are sons of Master Masons or the chum of said son. Chapters can be established only under the supervision of some recognized Masonic body, and approved by the Sovereign Grand Inspector General of the State in which the chapter is located. Each chapter is governed by an advisory council, consisting of not less than nine Freemasons, who are in good standing in the Masonic body sponsoring the chapter.

The San Francisco Bodies No. 1, A. & A. S. R., have been granted temporary letters to establish a chapter in San Francisco, to be known as San Francisco chapter. The advisory committee of that chapter is composed of Jesse M. Whited, 32d Degree, Hon.; Robert A. Peabody, 32d, Hon.; Robert N. Silver, 32d, K. C. C. H.; Edgar M. Cameron, 32d, K. C. C. H.; Lafayette Livingston, 32d, K. C. C. H.; John A. Dignan, 32d, K. C. C. H.; Dr. Arthur H. White, 32d; John H. Wishar, 32d, and Warren B. Hayward, 32d. On Wednesday night all Master Masons with their sons will be welcome.

THE SPIRIT OF MURDER.

"Mr. W. H. Snowderly.

"Dear Sir: I saw by the paper that you have joined the contemptible order known as the Jr. O. U. A. M., or what is better known as the A F. A. I have known you for some time, and have always regarded you as a man of liberal views, but not only have I lost that opinion, but am convinced that you have allied yourself against the Catholics, and not only done so, but you did it in such a cowardly way that it should arouse the hate and revenge of every true Catholic, specially the K. of C.

"We regard the order which you have joined as a means of fighting us at our back, and we must return the same method of warfare. If you are a true American you must know that the best citizens of our town and nation are Catholics; and we do not fight any one except those who fight us. Especially do we hate those who act cowardly about it as you have done.

"Our aim is to 'exterminate' those who fight us. That we must do or we cannot live; and since you have taken the stand you have, we regard you as our bitterest 'enemy' and we will seek revenge in the same 'cowardly' way as you have done.

"You no doubt have been reading that dirty paper called *The Menace,* which never told the truth since it started; and the nearest it came to it was when it said that the aim of the K. of C. was to 'destroy' all Protestants, 'and' that is true only so far as it applies to those Protestants like yourself who are trying to destroy us.

"We are always on the defense, and when any one tries to destroy us we play the same game, and get him first. Before any action is taken to defend ourselves against such as you, we will wait some act on your part to show us that you have 'changed' your mind. If you withdraw from the order, or if you make some public statement that will show us that you changed, all will be well.

"If we do not hear from you in a public statement within a day or two you

may look for the worst and it will be a sneak, just the way you have chosen to fight us.

"Yours,
"A Notime Friend."

This letter was sent us by a subscriber in the State of Washington. It is noticeable that while it is an exhibition of the usual lodge spirit towards antisecretists, it is in this case a display of hatred of the members of one secret lodge for those of another. It is to be expected for Lodge is a church of Satan and its members become like the object worshiped. "Ye are of your father, the devil, and the lusts of your father ye will do: he was a murderer from the beginning." (John 8:44).

BRITISH MASONS DENY MEDDLING IN POLITICS

Grand Lodge in an Official Statement Outlines the Purposes of the Craft.

The United Grand Lodge of Ancient, Free and Accepted Masons of England has issued an official statement setting forth the aims of the order and denying frequent charges that it was exercising an influence on the politics of Great Britain. This is the second time in its history that the Grand Lodge has found it necessary to issue such a statement, the other being in the reign of George I. The official statement in part says:

"The Grand Lodge of England, of which H. R. H. the Duke of Connaught has been for twenty years Grand Master, in succession to King Edward VII.—himself Grand Master as Prince of Wales from 1875 to 1901—has held strictly aloof throughout its history, which dates from 1717, from participation in public or political affairs, either national or international, considering itself precluded from taking any share in discussions on State policy. While thus standing aside from party divisions it has always inculcated patriotism in the citizen and loyalty in the individual.

"It had not long been established when it publicly gave assurance of this to one of his Majesty's principal Secretaries of State. The assurance thus given in the reign of George I. is emphasized in a special degree in that of George V. Every one who comes into Freemasonry is strictly enjoined at the outset not to countenance any act which may have a tendency to subvert the peace and good order of society, to pay due obedience to the law of any State in which he resides, and never to be remiss in the allegiance due to his soverign.

"No secret is attaching to these duties, which are of the essence of Masonry as practiced under the jurisdiction of the United Grand Lodge of England, as well as by the sister Grand Lodges of Ireland, Scotland, Canada, Australia, and New Zealand, and, I have reason to believe, of the remainder of the English-speaking world.

"Every English lodge, at its consecration, is dedicated to God and to His service; no one can become a Mason until he has declared faith in the Supreme Being. As a consequence, men of every shade of political opinion and ministers of all religious denominations are members of and office-bearers in our organization, and Masonry thus provides a platform on which men of all conditions, classes and creeds can work together for the common welfare. In Masonic lodges all discussions on topics of a political or theological nature are strictly forbidden.

"Because of its determination to preserve the position it has upheld for over two centuries the Grand Lodge of England never takes part in any Masonic or quasi-Masonic gathering in which the fundamental ancient landmarks of Freemasonry—which have been indicated above—are allowed to be regarded as open questions."

MASONIC TEMPLE INVESTMENT

The Masonic Temple association ceased to be a corporation and became a trust in 1914. It has 19,000 participation certificates of no par value outstanding and $1,500,000 of first mortgage bonds due in 1932. Gross receipts have increased in the last two years, but expenses have advanced just as fast. Net in the year ended April 30 last was $15,735. There have been no dividends since 1916. The shares have no market at present.—*Chicago Tribune*, Sept. 1, 1920.

AVALON BAY, CATALINA ISLAND.
—Courtesy Santa Fe Railway Co.

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against all evil, shall we see national reform inaugurated on a permanent basis.

CHAPTER V.

The Opinions of A W. C. T. U.

Nelson Newhall, in his vigils by his brother's bedside, had found plenty of time to think, and the result of his thinking was to deepen an already settled conviction that the temperance question was destined to take precedence of all others as a vital, living issue; one which would not much longer allow itself to be thrust out of sight by party politicians; certainly not after every intelligent voter could be made to realize that it was costing the taxpayers of the nation several hundred million every year.

It did not occur to him that behind this question stood another which affected it like an unknown quantity, a disturbing factor in every attempt at solution, though he was aware of certain puzzling anomalies connected with the subject. Why, in the face of a largely increased prohibition sentiment among the people should prohibition as a political principle make such slow advances? Why were prohibition candidates nominated and prohibition tickets put in the field only for sure defeat every election day?

Tom was slowly coming back to life and consciousness. The pale, wasted face, as it lay on the pillow, seemed to open afresh the fountain of fraternal love in Nelson's heart, and he felt once more something as he remembered feeling in the old days when Tommy was his all to guard and love and cherish and defend, if need be, against the world.

The door opened and Martin Tre-

worthy, who had been an indefatigable nurse and watcher, entered with a bunch of hot-house grapes, which he laid on the table while he himself took a chair, remarking as he did so—

"I can read my Bible or the newspaper in one place as well as I can in another, and I thought maybe there was somebody not far off that would be glad to see you for an hour or so."

Nelson colored slightly but did not wait for any broader hint. Only stopping to tell Mr. Treworthy about some new medicine the doctor had ordered, he put on his overcoat and was gone.

For Martin Treworthy had watched with almost paternal interest the transacting of a little of the old Edenic idyl, which has never been quite lost out of the world and never will be while that Gospel lives which has glorified all true human affection by making it the type and shadow of the heavenly union between the believing soul and its risen Redeemer. Any young couple starting out in life with only their bare hands and their faith in God and each other might be very sure of his blessing, for as previously stated, he had once been a lover himself and believed thoroughly in the New Testament ideal of marriage, while he had correspondingly small patience with the low and mischievous notions on that subject which prevail so extensively in our modern days. Thus it happened that, thanks to Martin Treworthy, the bright-faced little dressmaker to whom Nelson was engaged received that evening a visit from her betrothed that she was not expecting. Martha Benson was a good specimen of the best class of young American women, steady and sensible, not handsome according to any of the generally accepted rules of beauty, yet of so bright and wholesome a countenance that no one could deny her the meed of comeliness. Well educated, she had taught school several terms; well read in solid literature and deeply religious, she was a prize for any man's winning, rich or poor; and Nelson Newhall, unlike many of the masters of creation under like circumstances, was sufficiently aware of the fact to wonder humbly at his own good fortune. Obliged to earn her own bread, she had tried a number of ways to do it, and was now working for an aunt who had a small shop in the suburbs where she carried on dressmaking.

Martha herself answered her lover's knock and read in his face the good tidings even before he spoke.

"Tom is better! I am so glad. I have been wanting to hear all day. And you really think the danger is over?"

"All present danger," answered Nelson, as he pressed her hand and gazed into her pleased, earnest face. "But it has been a hard pull, and after all, Martha—I don't know—perhaps death would be better than life for him, poor fellow!"

"No, Nelson; don't say that," said Martha, earnestly. "Perhaps this experience will have the effect of checking his appetite for drink. I have heard of such things. Tom is not quite like others, but we must remember that it is a trial permitted by Providence that should only make us more patient with his weakness."

"That is true, Martha, and I love you all the more for thinking and feeling so. Not every woman would. But I honestly believe this cursed rum is at the bottom of all poor Tom's misfortunes, for I remember one day after father began to drink, his giving him a push—it was a push, not a blow—so that he fell and struck his head so hard against the edge of the stove as to stun him for awhile. Mother was very sick and knew nothing of the accident, and father was too intoxicated to realize it, so I did the best I could. I held Tommy and bathed his head, and after awhile he seemed to come to all right, and I thought no more about it till he began to be strange and have fits. Even then it was a long while before I put the two things together as a cause and consequence."

"Oh, this terrible rum business! Can it never be stopped?" said Martha, sighing.

"Sometimes I feel discouraged and think it never will be. Still the local option law works well in many places and is a long step towards it. What do you say, Martha, to going onto a farm and making butter and cheese?"

"I say that it shall be the best butter and cheese made in the township," replied Martha, who saw the drift of this seemingly irrelevant question better than the reader probably does. "You know I

was born and bred on a farm."

Nelson's brow cleared. Evidently her cheerful answer had removed some hidden obstacle in his pathway, but he asked, doubtfully, "Do you really mean it, Martha, that you would be willing to go on to a farm if I could find a good one without going out of the state? In a year, if everything goes right with me, perhaps I could scrape enough money together to buy one. You see how it is, Martha; Tom would be more out of the way of temptation. 'Take care of Tommy,' was mother's last word to me as she lay dying, and if I am ever permitted to meet her in heaven I want to be able to tell her that I have taken as good care of him as I knew how."

"Of course I mean it, Nelson," said Martha, looking up with moistened eyes. "Didn't you suppose I understood the reason the minute you asked the question?"

"Oh, Martha; you are a blessed woman. I ain't half worthy of you. But after all, perhaps if the balance was rightly struck it would be found that I owed more to Tom than he owes to me. Having him to guard and defend has been many a time like the grip of God's own hand on my soul to keep me from going to the devil as I might have done without. To be sure I had a sister, but she must be altogether grown out of my remembrance by this time."

Martha had always regretted this separation, for she felt a natural desire to be acquainted with her future sister-in-law. She said nothing, however, but sitting down to her sewing machine, stitched away busily.

"You seem in a hurry," remarked Nelson, after watching her for some minutes.

"Only to finish this." And she stopped the whir of her machine and held up to his view the garment she was making. It was an infant's robe, fine and white and dainty enough for any fond mother's darling; but as she smoothed it down and looked it over critically, it struck Nelson that her face was unusually pale.

"You are not well, Martha," he said in alarm. "Or has something happened to trouble you? You look about sick. Do put away your work for tonight."

"I am well, Nelson—only heartsick. Do you know what it is I am making?"

"Nothing more than a baby's dress, is it?" inquired Nelson, wonderingly.

"It is a baby's shroud—another innocent victim to the Moloch of Rum. I am making the last garment it will ever wear, for a child deliberately burned to death by its drunken mother here in this nineteenth century, in civilized and Christianized America! Why, would it have been worse off—poor thing—if it had been born in Old Testament times when mothers threw their infants into the heated arms of an idol god?"

"Shocking!" exclaimed Nelson. "Do you mean Mrs. McLean's child? I heard it had got dreadfully burned and I knew she was a drinking woman, but still I supposed it was all an accident."

"No; it was the deliberate, fiendish act of a brain crazed with bad liquor. The reason I happen to be making its burial robe is because Aunt used to work in an undertaker's establishment and she had some nice fine remnants laid by that were just the thing. The poor little creature breathed its last in my arms. O, Nelson, it seems so awful, so terrible. Will this curse never cease? Must the cry of innocent blood forever go up in vain? O, if I had but the power to make every voter in the land hear that murdered babe's dying cries as I heard them! They ring in my ears now."

And Martha clasped her hands over her face in a convulsive shudder.

"It *is* awful, but what can we do? Both our great political parties are controlled by the saloon power. They will dodge and shirk the question, but they won't touch it with a pair of tongs; and as to the Prohibition party, it lacks something—union or zeal, or both—or it would certainly accomplish more. Last year, when there was so much temperance talk done, why were nearly all the votes cast for the old parties? And this year it will be the same. Temperance men will support anti-prohibition candidates for fear of giving away their vote to the other side."

"Well, I am not a politician," said Martha; "I am only a woman, and I suppose I look at such things from a woman's point of view. I believe in men more than I do in parties, and in principles more than I do in votes. Most of

the political talk in the newspapers just reverses this, and makes men and principles the least important things, when they are actually the only force the saloon power dreads, for it knows that parties can be controlled and votes bought, but men and principles, never."

"That's exactly the way it stands, Martha; but I don't see what is ever going to hammer it into the heads of the politicians," answered Nelson, with a doubtful shrug of his shoulders.

"Well, now, Nelson, it seems to me that I have grown to understand some things lately that I never understood before. You know I belong to the Woman's Christian Temperance Union, and I have belonged to the Good Templars, beside. I have always been interested in temperance work ever since I can remember, and I have been brought into some slight association with workers noted in the cause. Now if there is any want of union in the temperance ranks there must be reason for it. Supposing an army is marching to attack the enemy, and a part should break up into little squads, each with its own leaders, its own secret plans and countersigns and passwords, how long would it be before there would be an end to all unity of action?"

"Not a great while, certainly; but I don't think I quite understand your comparison."

"And supposing," said Martha, continuing her parable, "these same petty squads, after considerable 'big talk' from their leaders of all the feats of valor they were going to perform, how they only needed a sight of the enemy to smite him hip and thigh, should let their arms rust and their ammunition spoil while they sat down on the grass to play games and tell stories? Now you are wondering why the temperance cause is always meeting with a Bull Run. But look at it here in Jacksonville; there is no real unity among our temperance people because they are broken up into little secret cliques, each trying to rival the other; and as for good solid work, there is none done worth the name. It has all degenerated into play. Now the W. C. T. U. is a grand organization. It is meant for work, and the amount of labor that some of the women who belong to it perform is astonishing; simply heroic. But I have yet to find, among the Good Templars, a real worker for temperance, man or woman, who makes a point of regularly attending the lodge meetings."

"Why, Martha! seems to me you are rather sweeping."

"Not a bit. I have been there and I know. I don't mean to say that the Good Templars have never done any good in the line of reform. When a lodge is first started there are always more or less of the members who join with a sincere desire to do temperance work, and if some of the W. C. T. U. women can be persuaded to come in they can't help carrying a portion of their vim and enthusiasm along with them. But such ones sink into a hopeless minority after awhile. They find that the leaders are not those with the most executive ability. They are the ones who can sing the best songs and tell the best stories, and contribute most to the general fund of amusement; and so the working spirit all dies out, slowly smothered to death, and the lodge comes to be a mere social club—what saloonist ever stood in dread of *that*?—a place where you can go and meet your acquaintances and have a good time. The last Good Templar meeting that I attended was just before the state election. There was a strong prohibition tide setting in, but instead of planning how to take advantage of it, I cannot remember that the subject of temperance was even once alluded to all the evening; nor was it made a specialty of at any of the meetings. Half the time was spent in drilling us in the secret work of the order, and the other half in talk that had no more to do with the subject of temperance than it had with political economy. Now, the more I think about it the more convinced I am that no good work for God or humanity can be done if we start with a wrong principle. 'Can a fountain send forth at the same place sweet water and bitter?'"

"Then it is the secrecy you disapprove of," said Nelson, who felt uneasy under this talk, without exactly knowing why. "Now, I can't see any harm in it, necessarily. In the Knights of Labor, for instance, the secrets are so few, merely the grips and passwords, that they don't really amount to anything."

"Then why have secrets, anyway? If

they don't amount to anything, what good do they do?"

Nelson felt posed. It was such a perfectly common-sense question, and Martha asked it in such a cool, common-sense way that it was decidedly surprising, as well as inconvenient, not to find any answer ready. So what could he do but repeat at second-hand the old Masonic argument, with which his connection with the Knights of Labor had made him tolerably familiar:

"Why, society is so constituted that secrecy is necessary sometimes. Why do grand juries sit with closed doors and Congress hold secret sessions? And even the family—what is that but a secret institution?"

Martha's eyes flashed.

"Don't name the lodge and the family in the same breath. It is profanation. Privacy and secrecy are two different things. Senates and juries publish the results of their deliberations to the world, which is all that the nation or the community is interested in knowing. And furthermore, such secrecy is only a temporary arrangement; senators and jurors do not take solemn oaths *never* to reveal anything that is done behind closed doors. And as to the family," and the flash went out of Martha's eyes in a gleam of good-humored laughter, "you had better not try to exact any such vow from me. Just think of a family with its members pledged to keep all they say and do forever secret from the rest of mankind! I am sure that nothing would induce me to pass a single night under their roof for fear that murdering travelers and confiscating their effects might be among those precious 'secrets.' But there are other reasons in my mind why such societies must always be a drag on the temperance cause. As a Christian woman I believe that the Gospel and the Gospel alone is the true reforming agency for the world, and all organizations for that end will be successful just so far as they work by Christian methods. Good Templarism requires its candidates to believe in a Supreme Being, but all through the ritual the name of Christ is mentioned but a few times, his atoning work not once. Now, I don't believe that drunkards can be saved by pledges and good resolutions. They need something else. They need to be told of a Divine Helper who will stand by them just as they are, in all their vileness and degradation, and battle with them and for them against the demon of the still. They need to be told the old, old story of Jesus crucified for sinners, bleeding his life away that the vilest might look to him and live. Tell the drunkard *that*; guide his trembling, shaking hand till it touches, only touches the hem of Christ's robe, and his feet are on the Rock of Ages, and he is a saved man. But this is exactly what Good Templarism never does."

Martha spoke with quivering lips and eyes that shone through unshed tears, while Nelson gazed at her roused and kindled face with a kind of wonder.

"You talk like Martin Treworthy," he said.

"If I do it is because one Spirit has taught us both," she answered, resuming her work, which she had dropped in her momentary excitement. "Now, the Good Templars profess to be a religious order, or why do they have prayers and an altar and a chaplain? Yet, as I said before, the lodge does not and cannot convert the drunkard, and without conversion I do not believe in a permanent reform. I don't mean to say that there is no Christianity in its teachings. There is just enough to make them dangerous, for what more fatal delusion under heaven than a Christless Christianity? As a matter of fact the really religious members of the lodge fare about as bad as the workers. It is a worldly, irreligious element that invariably gets the upper hand. I have known a man who could hardly spell his way through the ritual elected chaplain just for a joke, and not a single voice raised in rebuke or dissent. Yet there were Christian men and women present; I was there myself, and I remember feeling ashamed and indignant at first, and then laughing with the rest at his manifest exultation at being promoted to the chaplain's desk, and the funny way in which he mispronounced his words. I blush when I think of it, but there is a mysterious something about these nightly gatherings that acts like a draught of enchantment. I have known professed Christians to say and do in a Good Templar lodge what they would not have said or done anywhere else. I am

sure of one thing: Christ isn't there, and the Holy Spirit isn't there. Why should they come where their work is persistently ignored and set aside for mere human methods? The lodge is like the house in the parable, 'empty, swept and garnished,' and Satan enters in and dwells there, and the last state of man or woman who joins it expecting to be helped thereby, or put in the way of helping others, is worse than the first. After attending the meetings for a few times I began to feel a strange deadness and indifference when I took up my Bible or tried to pray. I lost my relish for prayer meeting; even for the dear old hymns that I used to sing over my work. I knew that something was wrong and it made me miserable, but I could not imagine what. I tried to think that it was only a common experience, a mere passing cloud, and I should feel all right again soon. All the while I knew better. I knew I had backslidden, but what had made me? Now if I had been enticed into attending some place of amusement, professedly worldly, like the ballroom and the theater, I should have known in a moment; but how could I lay my spiritual darkness and trouble to attending the meetings of an organization that claims, for its sole object, to save men and do them good? I will tell you what opened my eyes: an anti-Masonic tract that fell in my way. I was familiar enough with temperance tracts, but this was something new; so I took it up, half curious, half indifferent, thinking to myself, 'Women are never Masons; how can the subject possibly concern me?' But I found that it did concern me, and in more ways than one. I saw that it was a system square against Christianity on one side, and every principle of our republican liberty on the other. And I saw besides, as plain as two and two make four, that the same line of argument which condemns Freemasonry condemns Good Templarism."

"Oh, nonsense, Martha. You are so conscientious that you are like an overcareful housekeeper, who is always finding dirt and disorder where nobody else would think of looking for it. Now, I have seen books that claim to expose Masonry, and granted that they are true, what possible likeness between their barbarous, blood-curdling oaths, for instance, and the simple-promise, or 'obligation', which is said to be all any of these minor orders require?"

"Just the difference that there is between a glass of champagne and a tumbler of stiff old Bourbon," answered Martha, promptly. "What makes the fascination in any kind of spiritous drink? Just the alcohol, more or less, that it contains. So these minor orders are fascinating just in proportion to the amount of secrecy which they cover. Now, the whole of Good Templarism could be just as well taught in one degree as in half a dozen; and all the object of the Charity, Fidelity and Council degrees, so far as I can see, is to serve the double purpose of making the principle of secrecy so familiar that the gradation to Masonry and Odd-fellowship will be easy and natural, and to shut the months of conscientious non-Masons. Now, Nelson, let me ask a plain question: are *you* just as ready to express your honest convictions about Masonry as you would be if you did not belong to a secret order? Don't you feel, without exactly knowing why, that there would be an inconsistency in *your* denouncing it? that it would certainly draw down upon you the dislike of the Masonic members of the lodge if you did so, and on the whole you had better let it alone?"

Nelson Newhall was decidedly an exemplary young man who would not have told a lie for the world. He neither smoked nor chewed was a regular church-goer, and taught a class of boys in a mission Sunday-school. I am afraid he was only a step removed from a well-meaning young Pharisee, though Martha, looking at him by the light of that glamour with which a true affection always invests the beloved object, saw nothing of the sort.

"I don't know but it is so, Martha," he answered, after a moment's hesitation, "though I never thought of it before."

"But there is another side of the question. How can temperance workers admit into their ranks as co-laborers men who are bound by oath to protect every saloonist who can give the Masonic sign of distress? Will not their best efforts be constantly checkmated, and their plans betrayed when Masonic interests come in collision with the temperance

cause? For my part I am not surprised that prohibition makes such slow progress considering how many politicians have to be accommodated with office every year—like Gen. Putney, for instance."

"But they say the Grand Army Posts put him in."

"And who originated the Grand Army? Who are its leaders? Poor, simple, private soldiers with no political aspirations, or Masonic ex-generals who want their votes? I desire no clearer proof than Gen. Putney's nomination that the Grand Army is a mere political machine manipulated by men without a single patriotic impulse in their bosoms; with whom self is first, party next, and country last of all. It is worse than folly to let corrupt secret rings control the elections and then clamor for reform."

"All I can say about it is that the people are to blame," returned Nelson. "If every temperance man would go to the polls resolved to drop all party interests and vote for none but out-and-out prohibitionists, without any regard whatever to party leaders, the tide would soon turn. But why have you never told me before how opposed you were to secret societies?"

"Because I was really not aware of it myself. I joined the Good Templars without the least suspicion of any harm in the organization. The worthiness of the professed object blinded me to all the folly and sin; but now the beam is cast out of my own eye, perhaps I can see clearly to pull the mote out of my brother's eye."

"I know what is coming, Martha," answered Nelson, with a comical look of resignation in which there mingled, to a critical observer, the slightest shade of vexed annoyance. "I am ready for the operation, however, if you will engage not to hurt more than is necessary."

"Well, now, Nelson, as a laboring woman who intends to marry a laboring man, I ought to be interested in all that concerns the working classes—secret trade unions like the Knights of Labor included."

"Oh, come, Martha! what do *you* know about the Knights of Labor? Capitalists can and do combine, and why shouldn't workingmen? I have no high opinion of the Masons or the Odd-fellows either, though I don't know much about them; but a harmless trade union is quite another thing. And besides, I hardly ever attend the meetings. I just pay my dues, and that is about all."

Martha held her peace. She was a prudent woman, and did not always speak the thought that lay uppermost.

"You see all the other workmen were joining," continued Nelson, after a moment's silence; "and they urged me a good deal. It is all very well to talk about independence, but a man must be fair to himself and fair to his fellows. The labor problem presents entirely different conditions from what it did fifty or even twenty years ago. Now I feel perfectly able to stand alone and fight my battles with the capitalist on my own hook, but that isn't the case with one in a hundred. How can an ignorant, unskilled workman with a large family protect himself against the greed and injustice of employers? He will just as surely be driven to the wall as he attempts it. The class increases every day, and if it were not for these protective unions he would be in a condition little better than white slavery. Shall the strong, just because they are strong, stand off selfishly each by himself and let his weaker brother stumble along as he can? That isn't the way I read my Bible, and I am sure, Martha, it isn't the way you read yours. As for the secrecy part of it, as I said before, it don't amount to much—only enough to prevent imposition."

"Insurance companies are imposed upon sometimes. Why don't they need the protection of secrecy just as much?" queried Martha.

"Oh, that is a different thing. Business is guarded by red tape, which is something plain workingmen don't know much about. Some secret signs are necessary to enable those who actually belong to make themselves known when they are traveling from place to place, and at the same time keep out bogus members."

"*I* think it is a great deal more important to keep out unscrupulous leaders," returned Martha, dryly; "for among the other uses of secrecy you forget to mention that it is a most con-

venient cover under which such men can do pretty much as they like."

"Oh, well," said Nelson, as, with a half laugh and hasty glance at the little French clock on the mantel, he got up to go; "we might talk on this subject from now till next week, and then stand about where we did when we begun. I can't afford to spend time and strength fighting secret societies when there are so many worse evils in the world. I want to see this rum business put down, and I am willing to give up all I have, even life itself, to do it. But still, I agree with you in thinking that these societies have not done as much for the temperance cause as they pretend. And as to the Knights of Labor, if I become a farmer that will sever my connection with them, and leave us nothing to quarrel about unless I join the Grange. But now, Martha," he added, dropping his half-jesting tone, "try to put this dreadful thing that has happened out of your mind. You couldn't have helped it or prevented it. It is only a specimen of what is continually going on, and will keep going on till the people rise in their might and refuse to bear it any longer. When the liquor traffic finally does go down, I believe it will be in such a whirlwind of popular wrath that the whole cursed thing will be destroyed root and branch, and swept as completely from the land as every slavery was."

"God hasten the day," ejaculated Martha, solemnly. "Amen," returned Nelson, as solemnly. And so they parted, one in their hatred of the dark, destroying saloon power, yet divided by that subtle spirit of evil which stands at its right hand—the spirit of the secret lodge.

THE VALUE OF THE EVIDENCE AGAINST FREEMASONRY.

BY REV. G. H. HOSPERS.

"Evidence rests on our faith in human testimony as sanctioned by experience" (Greenleaf *Evidence* Vol. 1, Pt. 1, Chap. 1, p. 3). "Testimony consists in the statements of witnesses. Evidence includes the testimony of witnesses and all facts of every kind that tend to prove a thing true" (Standard Dictionary).

Can we depend upon the evidence given in support of the truthful character of Masonic revelations? To establish a truth it is necessary that the testimony be sufficient in amount, credible in its character, and honest in its motive.

The Testimony Is Sufficient in Amount.

Voluntary Testimony. There is in existence a considerable amount of published testimony of seceding Masons, such as that of Capain William Moran, Avery Allyn, Elder David Bernard, the delegates to the Le Roy Convention*, ex-President Charles G. Finney, Rev. Dr. Nathaniel Colver, Colonel George R. Clark, Edmond Ronayne, Jacob O. Doesburg, B. M. Holt and many others.

Therse is also the testimony of Colonel William L. Stone, Editor of the *New York Commercial Advertiser,* who was a high Mason of his day. As he did not professedly break with the lodge his testimony is of peculiar value and very compromising to the lodge. He wrote a book of 566 pages (type page of 3½x6½ inches) in order to prevail upon the Masons to dissolve their lodges and abandon Masonry altogether. Ex-President John Quincy Adams in writing to him said, "You have betrayed no Masonic secrets . . . . . but you have justly concluded that of what has been divulged of others it would be absurd to make longer a secret and dishonest to deny it as false . . . . . How will they endure your confirmation of the essential facts in Avery Allyn's affidavits that Richard Howard confessed himself the executioner of Morgan?"—Letters on the Nature of Masonic Oaths, Obligations and Penalties, by Hon. John Quincy Adams, pages 40 and 41.

Testimony in Court. Testimony has been obtained from adhering Masons in courts of justice in the States of New York and Rhode Island in 1829-1831. Testimony has also been judicially elicited from adhering Masons through a committee appointed by the Legislature of the State of Rhode Island, and also testimony in a Report of a Committee appointed by the Legislature of the State

—From the Albany Evening Journal, of October 27th, 1831. 'In February 1828 a Convention of seceding Masons was held at Le Roy (N. Y.), in the County of Genesee composed of some thirty or forty of the most respectable citizens. They published a declaration to the world under their signatures in which they declared the revelations of William Morgan to be strictly true and perfectly accurate."

of Connecticut in 1834.

The Cry of Perjury. There is strong evidence in what constitutes an admission of adhering Masons when they call revealers of their secrets perjurers; for these cannot be perjurers unless they actually revealed the very things sworn to be kept secret. Furthermore, the truth and nature of these revelations is confirmed by the defamation of character and violence visited upon their persons and property.

Masonic Literature. The evidence supplied by Masonic Monitors and other lodge publications is considerable and it is especially valuable because they set forth the principles of the Order by those in the highest positions. And the cipher rituals "Ecce Orienti," "King Solomon," etc., printed by Masonic publishers are also as direct and pertinent evidence as it would be indeed to visit the lodge room. Excepting unimportant details all this evidence agrees; perfect accord in every detail in every state is impossible, because there is no United States Grand Lodge to enforce uniformity. The Grand Lodge of each state does the best it can to secure uniformity in its particular state. There will be slight variations, however, in the phraseology of the ritual in different states, but Masonry always was and always will be the same in its essential aspects. It cannot be changed without destroying its identity and forfeiting its claims as to its ancient landmarks.

The Testimony Is Credible in Its Character.

As to the number of witnesses. While on the one hand there is a large number of persons who testify against Masonry, on the other hand, hundreds of thousands of adhering Masons could be adduced in its favor. However, the credibility of testimony is not necessarily decided by mere majorities. "Numerical preponderance of witnesses does not necessarily constitute a preponderance of evidence so as to require a contested question of fact to be decided in accordance therewith" (Vol. 17 Cyclopedia of Law and Procedure, Page 766).

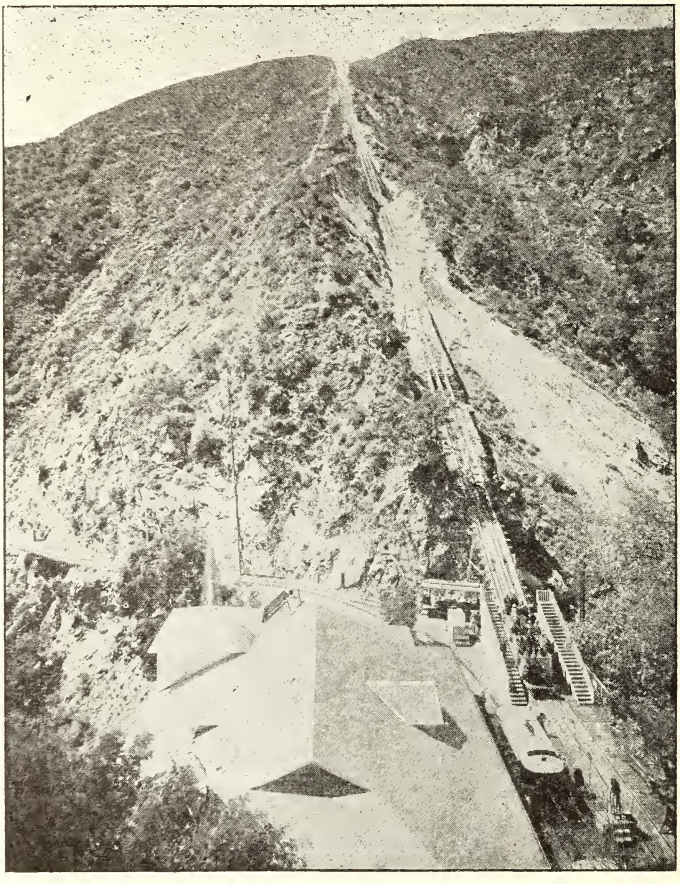
The character of the witnesses. The reputation and qualification of witnesses against Masonry are of the highest order. The names already mentioned speak for themselves. They are known as men of strong moral and religious convictions. They speak from personal knowledge and experience. Their testimony given at different times and under various circumstances agrees as nearly as the Masonic rituals agree and have agreed in the different state lodges. Furthermore, Ecce Orienti, the well known Masonic cipher ritual, bears all this out as fully and as completely as a visit to the lodge would give such information to the eye and the ear.

The character of the testimony against revealers and seceders. As to the testimony of adhering Masons on behalf of their Order there can be no question but what they *must* deny compromising allegations whether true or false, in order to keep their secrets secure according to oath. Hence, they offer nothing by which their contention can be controlled. The great Evangelist Finney, who was a Mason in his early days and a "bright Mason" because of his accurate memory of the ritual, says: "It is downright madness to receive the testimony of men who are sworn to conceal it." Such testimony therefore has no value as evidence, and they need not complain if we reject it.

The testimony is honest in its motive. The testimony so far given as to the truthful character of Masonic revelations is sufficient to prove the truth of the contention of the anti-Mason. It now remains to inquire into the motives, which actuate either side in the contention.

The seceder is unbiased. "A biased witness is one who has a motive to color his statements, to suppress the truth, or to state what is false" (Vol. 17, Cyclopedia of Law and Procedure, Page 818). The seceder has no motive to suppress the truth or to state what is false. His testimony is constrained by the demands of patriotism and religion. It is of peculiar weight because he testifies through compunction of conscience, and against himself at the risk of losing comfort and honor, life and limb. He is persuaded that he has no right to bind his conscience in matters for which the Judge of all the earth, the avenger of all unrighteousness, will call him to account.

The adhering Mason is biased. The motive of his denial proceeds from the severity of the obligation "never to reveal and ever to conceal" from outsiders



MT. LOWE INCLINE RAILWAY, PASADENA, CALIF.
—*Courtesy Santa Fe Railway Co.*

the secrets of the Order. He suppresses the truth when he suppresses the facts. He states what is false when he denies the truth of the revelations. He *must* suppress the truth. He *must* state what is false when the truth in the matter is challenged. He may not give testimony *against* the Order; but he *cannot* give specific testimony in favor of it without revealing its secrets. We cannot therefore depend upon the truth of his statements, because under the circumstances he can speak in only one way. His controlling motive is and can be only in favor of the Order, whatever there may be in it. And this forfeits any claim to honesty and purity of purpose. To repeat Finney's terse expression: "It is downright madness to receive the testimony of men who are sworn to conceal it." Nothing can be so emphatic an exhibition of bias as this.

The seceders are not perjurers. The renunciation of their oath does not reflect on their honor or on their piety. While they confess guilt in having taken God's name in vain, they do not commit perjury in revealing Masonic secrets, because God cannot hold them to its performance without Deity becoming a partner in guilt. Rather, divine honor, truth and righteousness require that these things be fearlessly exposed by every renouncing Mason.

In conclusion, while on the one hand the testimony of adhering Masons is valueless and at best suspicious from the nature of the oath "to keep and conceal and never reveal" any of the secrets of Masonry, on the other hand the testi-

mony of renouncing Masons is overwhelming in its unanimity, pertinence and credibility, confirmed as it is by Masonic action which unintentionally acknowledges it, and by their own cypher rituals, a number of which have fallen into the hands of non-Masons.

—Ontario, New York.

WHY MEN JOIN THE LODGE.

(*Concluded from the September Number, page* 112.)

Masonic solicitors told me not only of the great and splendid social, benevolent, and educational benefits of the ancient and noble order of Freemasonry, but they also told me "that Masonic justice was more lofty than the actualities of Christianity." Of course, I wanted to join such an Order.

Some Reasons Why Men Join Stated by a Former Lodge-man.

Masonic "charity" is a great argument employed in wheedling men into the order. Masonry quotes 1 Cor. 12: 1, 2 with this comment:

"Such was the language of an eminent apostle of the Christian Church, and such is the sentiment that constitutes the cementing bond of Freemasonry. The apostle, in comparing charity with faith and hope, calls it the greatest of the three, and hence in Masonry it is made the topmost round of its mystic ladder."

Masonry also tells us, "Masonic charity will stay its fallen brother, and warn him of approaching danger. His faults and his follies will be locked up in faithful breasts, and the prayer of mercy will ascend to Jehovah for the fallen brother's sins." It is a repeated boast of the institution that, "A Mason may find, in every clime a brother, and in every land a home."

In spite of all this high-sounding verbiage *real charity* is not found in Masonry. No; the much-vaunted charity and boasted benevolence of Masonry is a sham. Let the reader observe that Masonry not only excludes from its "charity" all men who need its help most, men who are physically insufficient and morally incompetent, but also all men who have not a certain desired Masonic fitness. Men of low mentality or men with intellectual qualifications of little consequence, old men, cripples, and young men under twenty-one years of age, need not apply for membership in the lodge. Thus Masonry excludes from its vaunted charity not only all women, but all others who are likely to become burdensome to the order, such as all sickly persons and *all the poor*. Those whom Masonry excludes from its "charity" make up about nine-tenths of our whole human race. It extends its "charity" only to those who can repay favor for favor received. (Read Matt. 5: 46, 47.)

Masonic religion is, without question, the greatest of all inducements that prompts men to join the order. Most people believe in a hereafter, and in order to hold forth the promise of a joyful eternity for its adherents, Masonry must, of course, be clothed in the garb of religion. Not only is a Masonic candidate assured of "light, instruction, and protection," but also of a "new life and eternal happiness"; and any one who has ever read the Masonic rituals cannot deny that Masonry, in truth, professes to be "a soul-saving institution."

To quote once more: "It is the object of the speculative Freemason, by a uniform tenor of virtuous conduct, to receive, when his allotted course of life has passed, the great, inappreciable reward from his celestial Grand Master: 'Well done, thou good and faithful servant.'"

When Thomas S. Webb, "the father of American Masonic Monitorial work," on page 36 of "Freemason's Monitor" speaks of Heaven, he says: "to this object the Mason's mind is continually directed, and thither he hopes at last to arrived by the aid of the theological ladder which Jacob, in his vision, saw ascending from earth to heaven."

The theological ladder signifies the Masonic virtues. Any well-instructed Christian knows that this is the old doctrine that man may enter into heavenly bliss by his own good works; and when young men in carnal darkness and spiritual ignorance are being induced to enter into a scheme that proposes to take them to heaven without the blood of Christ and without repentance, we must exclaim against such utter perversion of Christian doctrine.

The Masonic claim that "Masonry is

the handmaid of religion and virtue, the twin-sister of the bride of Christ, recognizing revealed religion without entering into dogmatic theology,' and that it (Masonry) is indebted solely to the religious element which it contains for its origin and for its continued existence," only emphasizes the fact that Masonry is a joint offspring of deism and blasphemy. It excludes the name of Jesus Christ from its prayers and from the Bible passages quoted in the ritual, and admits the use of all heathen writings on its altars, such as the Hindu Vedas, the Persian Zend-Avesta, and the moral code of Confucius, as equivalent in authority with the Bible of the Christians, and calls them "holy writings." In the third, or "sublime degree," it practices rites and ceremonies that tend to bring the doctrine of the resurrection and life everlasting into contempt. Yet it is just this Christless religion of the lodge which is its strongest deception, and which causes many to join the lodge who would otherwise flee its precincts.

In conclusion, let me quote the testimony of Stephen Merritt, a New York undertaker, who, in 1912, wrote as follows:

"I was called to the bedside of one member of my lodge who was thought to be dying. He gave me the grip as I sat down by him. He said he was dying and was in great distress for his soul. I tried to have him look to Chris. But he reproached me, saying I had led him astray. I had told him in the lodge, as Worshipful Master, that a moral life was enough. He said: 'You told me then that it was all right if I was an upright man, and obeyed the precepts of the lodge, but I am leaning on a broken reed; and now I am dying without God. I lay this to your charge, Worshipful Master. I leaned on you, and now I am dying.'

"I groaned in agony, and fell on my knees, and cried to God to spare the man's life. My heart was almost broken. God heard, and spared the man, and he has since died a Christian. He was converted, and told me I must get out of the lodge; that I could not be consistent as a Christian and a Mason. But I did not see it. Ministers and other good men are in the lodge. They help to make it a delusion and a snare. The times of such ignorance God winked at, but now every man is commanded to repent of lodge-folly."

B. M. HOLT,
A former member and secretary of Pierson Lodge, No. 169, A. F. and A. M., Barnesville, Minn.

News of Our Work

THE NEW YEAR.

As we approach the threshold of the New Year, we approach the throne of God with thankful hearts.

God has spared so many of us that we are thankful for opportunity to continue on in His service. We are especially grateful for the preservation of the life of our brother, Secretary W. I. Phillips. His devotedness to the great cause has won a place in all our hearts and his example has spurred many of us on to richer service in the cause we love.

The New Year is waiting for us with greater possibilities than ever. We need to put the CHRISTIAN CYNOSURE into five thousand new homes. We need a man in every state to push the cause of Christ and its claims. We need more ministers who will take a firmer hold upon the principles of separation and true righteousness and to declare them from their pulpit from time to time. We need money to extend the work into neglected corners of the earth. All these lines of activities should be pushed. To do so requires the untiring efforts of every member in the CYNOSURE family. Let us step forth on His promises and make this the best year in the history of the Association.

A. H. LEAMAN,
Vice President Board of Directors.

EASTERN SECRETARY'S REPORT.

BY W. B. STODDARD.

How quickly the month passes when one is busy! I am again in the Philadelphia district of the Pennsylvania state work. I find our friends awake to the needs, and giving forth the truth as usual. Many churches complain of small attendance and a deplorable declination along spiritual lines.

The third Covenanter and the first Brethren churches of Philadelphia had a large attendance the Sabbath I worshiped with them. They were reported as up

on financial lines, and moving ahead spiritually. It makes a great difference whether the church manifests the Christ spirit, or the lodge spirit as to its prosperity. Sometimes members are increased by compromise, but in the testing times those holding the truth as it is in Christ go ahead.

Among our good friends bearing faithful testimony in Philadelphia I found Edward Harshaw whose testimony has been given to CYNOSURE readers. It will be remembered he was Chaplain for years of the largest Masonic lodge in Philadelphia. When it was made clear to him that he could not use the name of Christ in the lodge prayer he left never to return. He related many interesting experiences of recent occurrence to your representative. Among these he told of being at the bedside of a man who was very sick and expecting to die. As he sat quietly by the bed, the man as if in a reflective mood began talking to himself and said, "but oh those horrible oaths, oh those horrible oaths!" Mr. Harshaw inquired what oaths he referred to, and was told it was those he took in the Masonic lodge. As he looked eternity in the face the oaths bore heavily on his spirit.

I missed the cheer found in other years at the home of our good friend, Mrs. Agnes Schoenhut, but "she being dead yet speaketh." Her children rise up to call her blessed. Five of them are subscribers to the CYNOSURE, a confirmation of the saying "blood will tell." Our Brother Anderson, who has frequently brought testimony of his lodge experiences to our Convention, was found in health. He has recently bought property which he is preparing for mission work. As he is a "Spirit filled" man he may be depended upon to bare faithful antilodge testimony.

I am now in the country north of Philadelphia headed for Allentown. Last Wednesday evening I spoke in connection with the prayer meeting of the Trappe, Pennsylvania, United Evangelical Church. The attendance was not large. Mr. Buckwalter, who was in charge, spoke of his pleasure in my address. Said he had been induced to join a lodge but did not return after the night

GARDEN OF THE GODS, COLORADO.
—Courtesy Santa Fe Railway Co.

of initiation. He saw at once it was no place for a Christian. Others spoke of the need of antilodge truth. One especially deplored that ministers and members in their denomination upheld lodges. Literature was given to some who had never heard of our work.

Sabbath last I spoke in churches near Pottstown and Spring City, Pennsylvania—the Church of the Brethren in the morning and the Mennonite church in the evening. The day was fine and services largely attended. An offering in aid of our work was given. Herds of Moose, and Nests of Owls, have recently been appearing in these towns. They secure many people, but not the spiritual kind of course.

Returning from Iowa where I was at last writing I stopped for lectures in the Christian Reformed Church, Willard, Ohio, and the Second St. Paul's Lutheran Church, Pittsburgh, Pennsylvania. They treated me fine at both places, and I tried to give them as good as I had. The "Holland" friends at Willard raise great quantities of fine celery. Some of their best was added to our Thanksgiving dinner when I reached home.

Contributions were generous, and in many ways these people showed appreciation of my efforts. How much these lectures are needed to produce conviction and rivet the truth! It is continually true "People go into captivity for want of knowledge." It is also true some will go astray no matter how much truth is presented, but in every community there are those who would do better if they only knew better. The field in which I now work is not new to me.

The sowing of former years shows its fruits and makes the labor easier. I was with friends at Bally, Berks County, last night and am writing at the home of my good friend, J. B. Funk. The hospitality of these good people is generous as ever.

Picking up the United Presbyterian paper of November fourth I was startled to read "The late Prof. J. A. Gray of Muskingum College" under the portrait of this good brother. I had not known of his death. Last April he paid the subscription of the CYNOSURE sent to his college as he had many times before. He was a good useful man and will be greatly missed I am sure. The workers pass, but God and truth remain the same "yesterday, today and forever." May Gold help in our work.

"LIZZIE WOODS' LETTER."

Memphis, Tennessee.

Dear CYNOSURE:

This writing finds me in the Annual Holiness Meeting of the Church of God in Christ. There are more than one thousand delegates at the meeting and from every state in the Union; and every delegate is against secret orders. There are people in attendance from every denomination.

The black man is finding that our only hope is in God, and the sooner the white people find that out also, the better for us all. "Then Peter opened his mouth and said of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." (Acts 10:34-35.)

A woman came into my office a few days ago who lately gave up her lodges, all but one, and her husband being a sinner would not let her give that up, but her pastor told her that she would have to give up all of them to hold membership in the Church of God in Christ. He said, "We do not want a preacher or woman worker to lead these people into secret societies. He said that every black man in this country ought to give up the white man's idol—the secret orders. They are a curse to this country. Because of these things the earth is filled with violence (Gen. 6:11).

Men band themselves together now to kill and it shows us that these are as the days of Noah.

May God bless the N. C. A. and all the leaders of this work, is my prayer.

Yours for the Master's use,

LIZZIE W. ROBERSON.

SOUTHERN AGENTS' REPORTS.

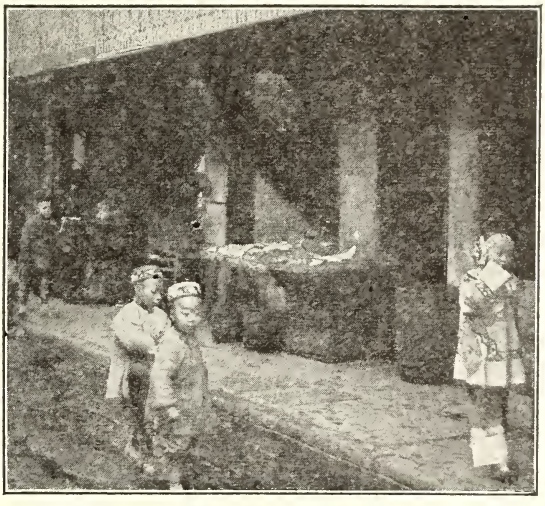
BY F. J. DAVIDSON.

I am here in St. Louis, this great western city, praising God "for His mercy endureth forever." I left New Orleans, November 19th, and sped along through Mississippi, Tennessee, Kentucky and Illinois over hills and through valleys and across prairies. Oh, how beautiful was nature's scenes along the route. I

thought of God's mercy creating man in His own image and breathing into him the breath of life and giving him dominion over all of His creation with the command obey. But because of man's ambition to seek after the forbidden, of his own accord he went voluntarily into transgression. God is calling still and asking in love and kindness, "Where art thou?", but man is wilfully running away and trying to hide from God, pinning together fig leaves of unreasonable excuses. As long as Eve remained under the eye and protection of her husband she obeyed, but as soon as Satan got her away from Adam and under his Satanic influence he succeeded in persuading her to yield to temptation.

The secret lodge system is verily the old serpent in Eden separating husband and wife and leading them headlong into temptation. If the lodge dignitary can hoodwink either wife or husband and impose upon one to ever conceal and never reveal a lodge secret from the other unless the other is a member of the same craft under the same oath or obligation, it is the beginning of the disintegration of home life. God has declared husband and wife one and inseparable, then why should either be forbidden to communicate any secret to another man or woman that they could not tell each other.

I have been privileged to speak here once to the Ministers' Alliance, once to a well attended Sunday school, once to a Baptist Young People's Union and the Y. M. C. A., and to preach at the following churches: The First Missionary Baptist, Rev. O. C. Maxwell, S. T. B., pastor; the Central Baptist, Rev. G. W. Stevens, D. D., pastor; Pleasant Green Baptist, Rev. J. K. Parker, pastor; Fifth Baptist, Rev. J. T. Coston, pastor; Tabernacle Baptist, Rev. S. A. Mosley, D. D., pastor; First Free Baptist, Rev. A. J. Donaldson, D. D., pastor. The congregations averaged from 150 to 500 persons, many of whom accepted the truth unflinchingly and were liberal in their offerings. I secured a few readers for the CYNOSURE.



STREET IN CHINATOWN, SAN FRANCISCO.
—Courtesy Santa Fe Railway Co.

Secret orders however are very strong here; most of the ministers are deep-dyed secretists. Many of them admit the wickedness of secret orders privately but they are fearful of giving public testimony against them.

I attended services last Sabbath morning in the colored Episcopal church, Dr. Clark, pastor, who received me very kindly and welcomed me to his Sunday school. At eleven o'clock I spoke at the Union Memorial M. E. Church, Dr. B. A. Abbott, pastor. There were 1,200 present. At three o'clock I preached in the First Free Baptist church, Rev. A. J. Donaldson, pastor, and at 8 p. m. I

preached in Clayton Baptist church, Rev. A. J. Rhodes, pastor. At each place the people received the truth patiently.

The Poro College, a Negro skin and hair culture institution, which covers a square and is valued at $500,000, was dedicated last week and thrown open for business. Mrs. Prof. Malone is the founder and owner of this institution which is a credit to the Negro race and to St. Louis. The building is a gigantic pressed brick and steel structure with every modern convenience.

The Negroes of St. Louis last week raised $59,000 which was supplemented by an additional $50,000 from the philanthropic white citizens for the building of a Negro orphanage and asylum. Mrs. and Prof. Malone, owners of the Poro College, donated $10,000 to the orphanage.

I expect to return home in a few days, stopping a day at Cairo, Ill.; Grenada and Jackson, Miss., and Monroe, Alexandria and Plaquemine, La., where I shall bear testimony at each point against the unfruitful works of darkness.

St. Louis, Mo.

FROM OUR CORRESPONDENTS.

The following very interesting letter from a minister of the Methodist Episcopal Church was received on November 22, 1920:

"I was baptized and raised in the Methodist Episcopal Church and have been a member of it for thirty-six years. I entered the ministry of this denomination and am still preaching the gospel. I have five sons living and it is the burden of my heart to find how the boys may get on in this world in business, politics, society or *church* if they do not swear allegiance to Masonry or some other lodge.

"The most lamentable condition in my beloved church is this foreign lodge element which has crept in and is becoming the dominating and ruling force and policy. Just so far as this element gains, the spiritual life in the church loses. Christ said to his disciples, 'By their fruits ye shall know them.' I see their fruits plainly and thereby conclude as to their doctrine and works."

This brother is securing literature that he may be posted himself and by God's help save his own boys, and others, from swearing allegiance to Masonry or any other secret society in order to get on in business, politics or the church. "What shall it profit a man if he gain the whole world and lose his own soul."

The following is in substance a frequent inquiry coming to the Association through the mails: "I wish to know if you have information on Freemasonry which will help one to decide whether or not it is right for a child of God to join this secret order. I would like light on this subject."

The light of course was sent. We do not give the names of our correspondents unless we have their permission, but we keep their letters on file here.

Rev. John L. Marshall, Jr., of Omaha, Neb., writes: "When Mrs. Lizzie W. Roberson spoke for us at the Gospel Tabernacle, on Tuesday evening, November 2nd; she gave a good message."

An Ohio correspondent writes: "I wish your catalogue of Masonry and other secret societies and tracts. We have two big lodges here and three church buildings. One church, however, a large brick building, has been sold for $100 and there is hardly an audience in both of the others to make a respectable meeting in one."

The lodge and the church are really two separate and opposite religious movements. Men will not support both loyally whatever they may profess. "Ye cannot serve God and mammon."

A Presbyterian pastor writes us that he has renounced Masonry and is doing what he can to save his church. He writes: "It has cost me much to stand out openly against Masonry. The church of my denomination in this state seems to be captured by the lodge—body and spirit. The lodge is first in the thoughts of the majority of the members. In this town of about two hundred inhabitants we have two churches, with a Masonic temple about a block and a half away separating each. The men wander around discussing politics and business or have a friendly game of cards while the churches are in session. The men come

together on Monday nights, the first and third of each month, and the Order of Eastern Star in between, for Masonic worship, which begins at 9 p. m. and closes in the small hours with a feed.

"The Masonic Temple here was built in 1918, the year of the greatest distress in America of any since the Civil War. It cost $15,000. The ladies of the Eastern Star are now about to put on a play to help pay for this Temple. It grieves me but I cannot do much except to stand opposed to the wicked cult. About a month ago two ministers of our communion visited our church here for the purpose of boosting the finances of the church boards. They deplored the fact that we had only subscribed $608 the past year to the various agencies of the church beside the amount for our home work. One of these ministers wore two Masonic pins, showing him to be at least a fourteenth degree Mason. I told these ministers very plainly that the churches were suffering from the people's devotion to a foreign cult. The same evening that these representatives of our societies were in our church, the Eastern Star held its meeting in the Masonic Temple. We had about forty present; many of them left our meeting at the church to attend the pagan devotions at the Masonic Temple.

"The *New Era Magazine* of our Presbyterian Church printed a short letter in the October number boosting Scotch Rite Masonry, saying that it is the 'Knight Errant of the Scottish Presbyterian church which is derived from the Culdees.' This article I answered in a communication addressed to *The Continent* which the editor returned to me, saying they could not print it as it was over one thousand words."

We hope that our readers will make it an occasion of special prayer for ministers like the one from whom we have quoted. They have no help in their denominations. Their church papers aid the enemy or refuse to give any light. That there are faithful ones under such adverse circumstances shows the wonderful power of the grace of God.

The pastor of a Swedish Mission Church in Minnesota sends for a dozen copies of President Blanchard's Modern Secret Societies for circulation among his parishioners.

A pastor of the Holland Reformed Church finds one of his members a Mason and "very reticent." He writes for our help in dealing with this man.

A correspondent writes under date of November 28, 1920: "I have been connected with the Odd-Fellows for a few months and have been secretary of the local lodge here. One day my sister, who is at the Moody Bible Institute, sent me a booklet on Masonry. After reading that, I wrote for some literature on Odd-Fellowship and got all kinds from you.

"I refused for a long time to admit the truth of the things charged against the lodge system but I finally became convinced and decided to sever my connections. I openly said what I thought about the matter to other members and also gave them some literature on the subject. They are angry at me. Some say that my statements and those found in your literature in regard to the name of Jesus Christ being excluded by the lodge is a lie. They claim that 'all the teachings of the Order are based on the teachings of Jesus Christ, as for example the degree of Friendship—the story of the Good Samaritan.'"

The lodge has brought charges against this man and notwithstanding that he has left them they will undoubtedly expel him. But he seems to be happy in the blessing that comes from God when following Him. Did you notice that he was brought out of Odd-Fellowship and its ungodly fellowship by having a tract sent to him? Let us do more tract work.

A Baptist pastor writes us: "I, as a pastor, recognize the harm of Odd-Fellowship. A certain member of another church is doing his best to get some of my best members into his lodge as well as getting some to join his own church. The membership of the churches here are too closely tied to the Order to permit me to speak in public. I am witnessing where I can."

Everyone of these letters should stir us up to prayer. This good pastor writes for our help and we are doing what we can for him. Will you join with us?

A pastor of an Evangelical Lutheran Church writes: "I am making a study of the secret empire and have been referred to an article in the CYNOSURE of May, 1919, which I wish you would send me. I am glad to say that I have succeeded well in checking the progress of secret lodges in two counties here. We had a big mass meeting here attended by over two thousand people at which we planned to have secret societies and their influence upon the church especially dwelt upon. But the speaker only gave the matter a few minutes at the close of his address in which he said that the lodges 'had a tendency to deny the Divinity of Christ.' Next time we plan to have a lecture against the lodges in this community we will make arrangements with one of the National Christian Association speakers in order to get the desired results."

"The CYNOSURE is undoubtedly doing good work. Long may it live and prosper!"—J. E. Ebert, Danville, Illinois.

"Enclosed find $1.50 due on the CHRISTIAN CYNOSURE. It's good."—Rev. A. Hahn, Millington, Michigan.

"I did not receive the November CYNOSURE and regret to ever miss a copy. The paper is getting better all the time and we appreciate its reading very much."—Chas. G. Britton, Oakland, California.

PERSONAL EXPERIENCE OF AN A. P. A.

Nearly thirty years ago while in business at Sterling, Illinois, there was a great cry raised to the effect that the Catholics were rapidly preparing a general massacre of Protestants and that the time set was very close at hand. Many stories were told of finding vast amounts of war materials in their cellars, of this, that and the other Catholic saying or doing things which if true clearly proved their plot.

Being an American, a real American, I began to feel it my duty to unite with others for our country's preservation. A special friend, a non-Christian but an excellent man from the worldly standpoint (an Odd-Fellow) induced me to join the A. P. A. (American Protective Association); his clinching argument being, "they have a Chaplain," which as he well knew meant much to me.

The initiatory ceremony was short, simple and uneventful, except where I became an "intruder" and my guide "over bold" in taking me into the lodge. But my "friend" promptly "vouched" for me and all was well. We were sworn on "the book of our faith," the open Bible, with a crucifix lying thereon—no blood-curdling murder oaths, however.

The lodge was always opened by prayer. I think our Chaplain was an Episcopalian. When he prayed, we all (so far as I knew) bowed our heads as reverently as could the angels in Heaven. I thought "how much better this is than the church" where very few would even bow the head during prayer, and often whispered distinctly. At the close, each member was "expected" to lay his hand on the Bible and renew his obligation to secrecy. Not all did so.

Our principal business, aside from the regular opening and closing routine, was to initiate new candidates; hear reports from committees or individuals concerning our special mission—combating Catholic activities—relating discoveries, new and old, of Catholic preparations for a second "St. Bartholomew Massacre"; take proper action on such reports; discuss political candidates, preachers, teachers and other public men. Nothing low or mean was done.

We heard many wonderful things about Catholic preparations and threats —uttered or implied. I was then credulous, but now believe nine-tenths of these "scares" were manufactured in and by Masonic brains.

I made one short speech in the lodge and felt "big" when highly complimented by the East End school principal. I also offered a motion to "work against" a certain teacher who was reported as working against "our order." It carried unanimously. Being a traveler, I seldom attended.

One night our Chaplain was absent, my special non-Christian friend took his place, read his prayer. But *my* head did not bow. I think it was the Holy Spirit said to me, "The best part of a Christian's prayer is when he says 'For Jesus

sake'." I listened very carefully for this but it did not come out. He, the Spirit, said to me, "Woodard, you are a professed Christian. Look what you are in!" I went home, searched my lodge literature for this blessed name, but could not find the remotest hint that such a being as Jesus Christ ever existed.

I attended lodge a few more times, always with the desire to introduce a resolution to insert "For Jesus sake" into the end of the prayer. "Counting noses" each time convinced me that it would be a hopless task, a flat fizzle. Sadly but resolutely, I quietly withdrew, published and distributed a little sticker, "Pray in the name of Jesus," with appropriate Scripture references. I was thoroughly cured of lodgery, fully convinced that the remedy was worse than the disease.

A careful examination of Freemasonry reveals this fact: I cannot recall a single point in the A. P. A. lodge ritual or ceremony or "grip" that does not clearly carry the Masonic brand.

GEORGE F. WOODARD.

A Liar and the Father of It.

BY PRES. C. A. BLANCHARD, WHEATON COLLEGE, ILLINOIS.

This is one of the Bible descriptions of the Devil (John 8:44). We shall never understand the Bible until we learn to take it at its face value. When the Bible says that a certain individual is a liar and the father of the lie which he tells, that is, he is not simply the peddler of lies that other people have invented, but he invents the lies which he thereafter circulates, the Bible means precisely what it says. It follows furthermore that the Devil is the father of liars and that leading organizations are related to Satan as children to a parent. This thought has been brought forcibly to my mind by the reading of an article in *The Builder,* of May, 1920, Vol. 6, No. 5, a Masonic monthly published by The National Masonic Research Society, at Anamosa, Iowa.

The article is entitled "Washington's Masonic Connections," and is one of many communications which seek to restore the faith of the people in the Masonic character of the first President of the United States.

WHAT IS THE DIFFERENCE?

In my booklet on the title, "Was Washington a Freemason," written some ten or twelve years ago, I called attention to the fact that if Washington had been a Freemason and if all the other great men who are truly or falsely claimed by the lodge as members had actually been connected with that secret organization, it would not prove that the organization was Christian or to be tolerated in a free nation like ours. Washington was a slave owner. It is reported that at times he was profane. Supposing a slavocrat or a blasphemer should undertake to justify his practice today by quoting the example of Washington, what would be said by all fairly intelligent people? They would undoubtedly declare that while it was very true that this great man was a slave owner and also at times was profane yet that fact would not be a justification for the buying and selling of men or for taking God's name in vain. This is so plain that it would require no argument and no fairly intelligent person would think of pressing these facts as a justification for the habits of profanity or slave ownership.

Since this is true, the question immediately is suggested, why then have the Masons for so many years insisted upon Washington's Freemasonry? Why do they publish pictures of him in official Masonic regalia and why do so many Masonic publications at the present time return to this old falsehood of his having been "Worshipful Master?" If Freemasonry is an organization which serves any valuable purpose in human society, why not state the facts, and at the end say that numbers of good men have indicated their belief in these statements by the fact of connection with the order. That would be a rational proceeding. But to have long articles printed and reprinted, published again and again designed to show that Washington was a Mason; that he was not ashamed of it; that he frequently attended Masonic assemblies, weakens the supposition that

there is any valid reason for the existence of the lodge. It seems to show that the members of the organization being conscious of its essential wrong principles, avoid an argument and seek to secure patronage under the covering of a name.

OUT OF THEIR OWN MOUTHS.

Another article in *The Builder,* "A Journal for the Masonic Student," is remarkable for one fact. It is entitled "The Cryptic Degrees." "Cryptic" means "hidden," "secret," "occult," but as all mystic degrees are supposed to be hidden, secret or occult, it is peculiar that some should be designated in this manner. This article is an attempt to show how the Royal and Select Masters' Degrees originated and to what Masonic authority it is responsible. Now the peculiar fact respecting this article is that the author repeatedly intimates that Masonic writers on this subject told what is not true. For instance, notice this:

"The 'high degrees' in this country, at the commencement of the present century, may well be said to have been 'without form and void.' They consisted, in the main, of a chaotic mass of pompous titles, borrowed in many instances from extinct orders and societies, with feeble expositions of Masonic legends strangely blended with Hermetic philosophy and weak imitations of medieval chivalry. They were conferred with little or no attempt at ritualistic elaboration, while the dramatic effects which constitute such conspicuous features in the liturgies of today were practically unknown. As a rule they were composed of nothing more than a meagre recital of traditional history, supplemented possibly by a brief 'lecture' or catechism, while many possessed not even this amount of substance."

Again the writer says:

"Among the many degrees that ambition or avarice brought into existence or rescued from oblivion about this time was that of Royal Master Mason. From whence it was derived or how it originated we know absolutely nothing, and though there has not been wanting astute historians to trace its genealogy and declare its primary symbolism, no proof has yet been offered to substantiate the statements or support the theories which these ingenious gentlemen have advanced.

"While the 'high degrees' of every kind and nature were conferred indiscriminately by any person who might see fit to arrogate a power for that purpose, yet they were in the main dispensed by a number of gentlemen who posed under the dignified title of Inspectors General and who claimed absolute dominion over the entire Masonic world as 'Princes and Chiefs of Exalted Masonry.' "

Once more continuing this discussion as to where the Degrees of Royal and Select Masters originated and what Masonic body had a right to control it, *The Builder* says:

"This statement, although not emanating directly from the Supreme Council, which at that time was practically in a moribund condition, has formed the mainstay of all subsequent claims in which direct authority has been sought to be asserted by that body. I have no doubt but what Bro. Holbrook's report was made in perfect good faith and a sincere belief that what he had ascertained was true. The period of his report was an age of credulity in all matters connected with Masonry; myths and fictions were readily received as incontestable facts; forgeries passed current without question, and histories evolved from the vivid imaginations of the writers supplied the place of more authentic data. But later years have discredited the facts upon which Bro. Holbrook relied, and the student of today classes the Berlin constitutions in the same category as the pious frauds of the early Christian churchmen."

After having developed what the writer believes to be the real origin of the Royal and Select Masters, he goes on to explain the motives which actuated some of the persons who sought to secure control of these degrees. Thus he reports:

"In 1827-8, Bro. John Barker, emulating the fame and envying the gain which Bro. Cross was acquiring as a 'disseminator' of Cryptic light, resolved to enter the field himself. As Bro. Cross had credentials from the 'Grand Council of Select' at Baltimore, which subsequent developments have tended to show were spurious, so Bro. Barker traveled as the 'agent' of the Southern Supreme Council, 33°, but the authority thereof has never been shown and is subject to much doubt. At all events neither party worked for or accounted to any other than themselves, and the charters given by them purported to be issued only on their own authority. In later years attempts have been made to substantiate the claim of Scottish Rite origin and consequent jurisdiction by the labors of Barker. As a matter of fact, however, Barker's 'agency' was simply an excuse for some show of authority. I do not understand that he ever had a commission from the Supreme Council for this purpose. His charters were granted in his own name and not in the name of the Supreme Council; his rituals were modifications of the Cross lectures, and the 'emoluments' of his 'agency' enriched no one but himself. It was at one time supposed that Barker obtained his degrees from Cross, but it would now seem that he was greeted in Columbian Council, Nov. 25, 1821, receiving the degrees from the hands of Thomas Lownds.

"Through the labors of Cross, Cushman and Barker, the degree has been preserved and disseminated, and while the methods employed by these ancient worthies have at times been severely criticized, it must be remembered that age and environment have much to do with the formation of judgment and shaping of opinions. The itinerant lecturer and degree peddler was an established feature in American Masonry until as late as 1840. His services, never lavishly rewarded, did much to shape, protect and perpetuate the uniformity of ritual and symbolism, and while the present age has outgrown the crude methods of the fathers, we can well afford in the enjoyment of the legacy they have bequeathed to us to condone their faults and forgive their transgressions. It is immaterial at this day that they made merchandise of degrees or sold charters on manufactured authority; they but followed the precedents of the times. Their motives were good and presumably their wares were worth the price which they charged, and posterity, as a rule, has done honor to their memory."

I think this is sufficient to show the truth which I am now seeking to put before our readers. If this Masonic writer in this Masonic paper is to be believed, the history of Masonry is in part, perhaps in large part, made up of fictitous statements made by men who were making a speculation out of Masonic degrees. You notice that he calls certain persons "peddlers." He says that statements which they made were untrue; that they were excusable for making these untrue statements because it was the custom of the time to tell lies in giving the history of various organizations. Among the rest, he speaks of those who made the Apocryphal Gospels and told lies in the names of the fathers of the Christian Church.

If this writer is correct in this fundamental proposition, it is obvious that all Masonic statements regarding the origin and age of Masonry are to be received with the gravest hesitation. In fact it will be safe to assume that any statement made by a Freemason respecting Freemasonry is doubtful, if not untrue, until it is confirmed by some ligitimate historical authority.

WASHINGTON'S MASONRY.

I am now coming somewhere near the subject which I desire to ask particular attention. As already stated, if Washington had belonged to all the lodges in Christendom, it would not have proved that any one of them was a fit place for a Christian man. But if it is true that Washington in fact did not belong to any one of them, then the continually repeated falsehood on this subject throws another broad band of light on the essential character of Freemasonry.

"Satan is a liar and the father of it" and if Freemasonry is unable to justify itself by true statements, iterating and reiterating falsehoods in the hope of securing public respect, then it is true as my honored father so often said that

"Freemasonry is from the Devil, the grandmaster of every lodge on earth."

Those who have read my booklet, "Was Washington a Freemason," will remember that some thirty years before Washington died, he wrote to a friend who supposed him to be the Master of a Masonic Lodge, saying that he was the Master of no lodge and that he had not been in one more than once or twice during the last thirty years. This letter is included in the "Letter Books of Washington," which were edited by Jared Sparks, President of Harvard College.

During the preceding thirty years, Washington was almost continually in the field fighting the long battle for American independence. He was with the Indians and with soldiers and was not in a position to attend lodges very much if he had desired to do so.

Letters from Washington to various Masonic bodies which tried to secure his attendance on meetings show that he did not care to be associated with the Masonic body. Repeated invitations and repeated declarations on the part of Washington seem to make this clear beyond the possibility of doubt.

Governor Ritner of Pennsylvania after a careful examination declared that Freemasons had forged a number of letters alleged to be from Washington. The reader is respectfully asked to review the statements in *The Builder* in regard to forgeries supposed to be in the interest of Freemasonry. If the writer of this article is to be trusted, then it has been frequently the case that Freemasons for the purpose of getting honor and money through the invention of Masonic degrees have made and "peddled" rituals and charters based entirely upon falsehood and perjury. It is true that he justifies these practices and says that they are all right, but the thing I desire you to bear in mind is that he says that this sort of thing was going forward, that lying of this kind was one of the commonplace things in the early history of Freemasonry.

MULTIPLIED FORGERIES.

In this same copy of *The Builder*, a writer on the one hundred and sixteenth page says that John Adams wrote a letter in June, 1798, more than a year prior to Washington's death, "in which he spoke of Warren of Massachusetts, and other Masons, adding 'Such examples as these and a greater still in my venerable predecessor would have been sufficient to induce me to hold the Institution and Fraternity in esteem and honor as favorable to the support of civil authority, if I had not known of their love of the fine arts, their delight in hospitality and devotion to humanity.'"

Now this paragraph does not claim John Adams as a Freemason, but Masonic writers over and over again do claim not only John Adams but practically all the other Presidents of the United States as members of that order and this paragraph while it does not declare John Adams to have been a Freemason broadly insinuates it. An examination into this question made recently by our Secretary, W. I. Phillips, and printed in one of our tracts shows that two-thirds of the Presidents of the United States had no connection whatever with Freemasonry, that the minority who were members of the order were never known to have prominence in it and that some of those who were not Masons were decidedly opposed to it. Among these latter ones was John Quincy Adams who wrote a large number of letters explaining the lawlessness and evil character of Freemasonry. Yet very recently some Masonic writer declared that John Quincy Adams, as well as John Adams, was a member of the fraternity. It is also proved from unquestionable documentary evidence that John Marshall, the first Chief Justice of the United States, was publicly charged by Freemasons in or near Boston with membership in the Masonic Lodge while he yet lived. His home was in Richmond. The writer in Boston probably hoped that his lie would not come to the notice of Chief Justice Marshall and possibly thought the hope of getting a little credit from the order was sufficient to justify him in taking the risk. But Marshall was living; the accusation came to his knowledge, and he publicly denied that he had any fellowship with the order at all.

I think I have taken all the time I ought to ask from you on this occasion.

I have desired to lay a foundation for the examination of certain claims that are made by these Masonic writers respecting the membership of George Washington, the first President of the United States in this lodge. The habit of perjury seems to be confirmed in these writers who undertake to recommend Freemasonry to public confidence. When we take up the letters which they now declare to be here and there, we must remember the general fact that the testimony of Freemasons on such subjects is to be received with the gravest doubt and the most careful examination.

If all the great men in the world were lodge men, it would not prove that lodges were right. If all the weak men in the world were lodge men, it would not prove that lodges were wrong. The character of organizations is not to be determined by a list of the members but by an examination of the foundation principles of the organization. But the fact that any organization is guilty of oft repeated falsehood in order to secure public approval and gain money from incoming members is a decided argument against that organization. That this has been the habit of Freemasons from the beginning until now, I believe is unquestionably true and may be shown to be absolutely correct.

In a subsequent article, I will seek to take up this question, but let us now remember that the Masonic writer from whom I have quoted so largely says that lying and perjury were common in the early history of Freemasonry. Let us remember that he says that this was all right. Let us remember that Governor Ritner* years ago declared that Freemasons had forged numbers of letters in the name of Washington declaring that he wrote letters commending the Masonic lodge which we have every reason to believe to be forgeries. With these facts in mind, we may pass to the examination of claims more recently made of the same sort.

*"Official communication of Hon. Joseph Ritner, Governor of Pennsylvania, to the House of Representatives of Pennsylvania, presented March 8th, 1837, at the special request of that body: 'Journal of the House of Representatives, Vol 1, page 276.'"

THE UNITED PRESBYTERIAN CHURCH.

Editor: CHRISTIAN CYNOSURE.

During the forepart of November a prominent man died who was a Knight Templar, Shriner, and Eastern Star. "He was an active member of the United Presbyterian Church and did much for the success of that institution," said his obituary.

During the funeral the entire middle section of the United Presbyterian Church was filled with the "Shriners." They came bearing standards and arrayed in their "badges of innocence." The "Amen corner" was devoted to the uniformed plumed and belted Knights, bearing swords. All the music was rendered by an aproned quartette.

The preacher—poor man! perforce, felt compelled to perform the usual functions at the funeral occasion. It is said that he "regrets the whole matter but felt powerless to prevent it." He made profuse use of the name of Christ in his prayer and discourse, which he must have known was very un-Masonic.

I did not know of a lodge member in this church until I read this man's obituary. Upon investigation I find that it is literally moth-eaten with them. The preacher's dilemma was: suppression of conviction or the imperiling of his job. Let him who thinks he could withstand such an ordeal "cast the first stone," but, praise the Lord, I am sure there are many who would stand true under such a test.

The only honest thing to do is to cease fellowshiping with the unfruitful works of darkness" and "to reprove them."

An "evangelist" recently held a "revival" in this church and many, many boys and young men were said to be converted. What must be the feeling of the pastor on scanning the converts being swept into the malstrom of the lodge and he not daring to lift his voice against it! They are being taken in literally by platoons or squads of ten to fifteen at a time. In the last month there have been two "classes" initiated preceded by oys-

ter feasts. Another "class" is in waiting. All this is diligently published by the lodge.

The best years of my life were spent in witnessing against the lodge in my old home town of Morning Sun, Iowa. I instigated the contest which resulted in the surrender by the Masons of their charter and disbanding.

In those days the United Presbyterian Church had a strict rule against the lodge. When the Book of Government was revised, ten years ago, this was dropped and nothing takes its place unless it be a simple clause of assent by candidates for membership: "That you will give the Church of the Lord Jesus supreme loyalty, separating yourself from all associations you may find to be a hindrance to Godliness and the performance of Christian duties." This is utterly worthless as a barrier to the lodge, as the case of the church in this city clearly shows. The United Presbyterian is the one in which I was born and became a member in my youth. My feelings upon seeing this abomination of desolation standing where it ought not—in a United Presbyterian Church—were terrible. I felt like fleeing to the mountain where I might commune unhindered with the Author of the universe and breathe the pure air of Heaven out of sight of this awful desecration! "How are thou fallen from Heaven, O Radiant One, Son of the dawn!"

S. Y. Orr.

—Loveland, Colorado.

IMPRESSIONS OF FREEMASONRY.

BY OSCAR W. HALLIN.

The earliest impressions of Freemasonry that I can remember were received from Morgan's Exposure of Freemasonry. A minister had given a copy of this book to my father. When a small boy I heard the larger folks talking about it and later I read the book myself. Needless to say I have never been attracted by this society, though Masons have several times tried to interest me in it.

To one Mason who thus recommended the society to me, I loaned Morgan's book. He kept it quite a while before I asked him about it. I told him that if the book was true it should be widely circulated and I wanted to help in doing it, but if it was not true I would not want to spread a falsehood. I told him that being a Mason he was in position to know if the book was true or not and if it was untrue I wanted him to give his word of honor to assure me that it was a falsehood.

"No, I cannot do that," he replied. Why couldn't he?

At another time I became acquainted with a minister who seemed to be a Christian. Our conversation happened to drift to Freemasonry and I discovered that he was a Mason. I told him I had read an exposure of Masonry and asked him how he could be a Christian minister and take such un-Christian obligations. At first he tried the usual way of sidetracking the question by emphasizing how many good men in town belonged to the order and that it really included the best people. I reminded him that the fundamental principles of Freemasonry were wrong and un-Christian.

"Why there is nothing wrong about Freemasonry except the oaths," he answered.

What an awful confession!

During the recent world war I had another opportunity to observe the workings of Freemasonry. Among the young men of draft age was a certain Freemason. He was called in before the draft board of his county regarding his classification. Afterward he boasted that when before this board he had said he would rather live under the German flag than under the American. All that the officials did when they heard him say this was to tell him to "shut-up."

Why did they thus ignore such a flagrant utterance? He was a Freemason and so were they. The oaths in advanced degrees require them to protect each other even in cases of murder and treason. They were only giving an example of this "brotherly love." How beautiful!

Not long ago I met a minister who gave the impression of being a very earnest and sincere Christian. We happened at one time to be discussing Freemasonry when I learned that he was a seceding Mason. He told me that he had joined the order while a young man. Later on when he became a Christian he found it impossible to be consistent and remain in the lodge. He stated that he could not understand how a Christian

could be a Freemason without being false to his Christian profession.

These incidents have helped to confirm what I received from Morgan's book, and being convinced that the exposure of this corrupt organization is true, I think it is our duty to seek to inform others about it, especially the young men who are liable to be entangled in it.
—Braham, Minn.

Dr. James M. Gray, dean of the Moody Bible Institute of Chicago, has issued a call for a Christian Workers' Conference to be held during "Founder's Week" at the Institute, February 1 to 5, inclusive. He announces it as a conference, not so much for teaching and preaching as for prayer for the filling of the spirit and for revival among the people of God everywhere. The prayer leader will be Mr. Thos. E. Stevens of the Great Commission Prayer League.

Among the speakers expected are Rev. W. H. Griffith Thomas, D. D., and Mr. Chas. G. Trumbull, recently returned from China; Dr. R. A. Torrey, dean of the Bible Institute of Los Angeles; Rev. A. C. Dixon, D. D.; Rev. Dr. Scarborough, president of the Southwestern Baptist Seminary, Fort Worth, Tex.; Rev. A. C. Latham, of Chester, Pa.; Rev. Dr. Woolston, of Philadelphia, and others.

"The work of the world is done by the few,
God asks that a part may be done by you."

The church has learned that a few dollars and high devotion will carry the Cause further than much cash and many bureaus and lukewarm service.

Christ wants to take this world to heaven. The devil wants to take it to hell. Where do you want to take it?

So walk through life that you will feel no tremor when your child follows exactly in your footsteps.

Success is the worldly god before whom nations and peoples crook the knee.

THE GREAT DELUSION.

2 Thes. 2: 11-12.

With ceaseless, perserving zeal,
The Devil too and fro doth go,
With substitutes and counterfeits,
The work of Christ to overthrow.

His masterpiece, discerning saints—
(Though Satan hides, and tries to dodge)—
Have plainly seen, and do declare,
To be the Christless secret lodge.

Its principles, that seem to shine
And upward soar, just like a bird,
Are found delusive, and a snare
Compared with God's own Holy Word.

What need for Christ to suffer thus,
And give his life for all mankind,
If men can just initiate,
And change their brothers, heart and mind?

When man can to his stature add,
Or change the Etheopian's skin,
Then he may further try to make
That glorious mighty change within.

The charity the lodge parades—
That men do good, for good received—
Reverses golden rule, and seeks
The blessings otherwise achieved.

The light that comes through bolted doors,
From under bushels, screens, and blinds
Is not the kind that fills the soul,
But only darkens carnal minds.

The friendship that one here receives
Is enmity with God, He says,
For he can not his brother love
Who spurns his Maker's saving ways.

The grip the sign, the whispering tongue,
Should be a lifting of the lid,
To seekers after truth, who find,
That in the Christ there's nothing hid.

But revelations full and free,
In promises, and blessing flow,
For all who in the narrow way
Repent, believe, and forward go.

In heaven at last, Oh, glorious thought,
Not with bibs, aprons, and brass band,
But through faith in Jesus' blood,
We stand redeemed, at his right hand.

John S. White.

—Highspire, Penn.

So act that you could die tonight without fear, or live a century without remorse.

If Christianity could be taken out, this country would be one vast mad-house.

Every human repentance of sin gives the devil a cold shiver.

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CHRISTIAN CYNOSURE

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LINCOLN.

1809—February 12—1865.

Chained by stern duty to the rock of State,
His spirit armed in mail of rugged mirth,
Ever above, though ever near to earth,
Yet felt his heart the vulture beaks that sate
Base appetites, and, foul with slander, wait
Till the keen lightning bring the awful hour
When wounds and suffering shall give them power.
Most was he like to Luther, gay and great,
Solemn and mirthful, strong of heart and limb,
Tender and simple, too; he was so near
To all things human, that he cast out fear,
And, ever simpler, like a little child,
Lived in unconscious nearness unto Him
Who always on earth's little ones hath smiled.

—S. Weir Mitchell.

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There is none other Name. under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

If the present agitation in favor of the "open shop" shall result in a clearer recognition of the rights of the non-union laborer it will not have been in vain. Neither the union man nor the non-union man should be discriminated against because of his views upon unionism.

We shall look in vain, however, for fair treatment of the non-union laborers by the leaders of unionism. It is their policy by fair or by foul means to prevent the "open shop" and the employment of non-union laborers. Chicago furnishes plenty of illustrations of this fact. The "open shop" movement should be supported. It is fundamentally right.

TWO INSURANCE LODGES.

A pastor asks us for information about the "Fraternal Reserve Association" whose headquarters are at Oshkosh, Wisconsin, and the "Equitable Fraternal Union" whose headquarters are at Neenah, Wisconsin. He asks "Are these secret societies?" Yes, they are secret. Each is a fraternal insurance order. We published in the CYNOSURE, page 10, of May, 1916, a tract on the last named order written and published by resolution of the Missouri Synod Lutheran Pastoral Conference of Milwaukee, Wisconsin, and which is for sale by the Northwestern Publishing House of that city.

Rev. Mr. Hattstaedt wrote us that he had read the ritual of the Equitable Fraternal Union and compared it with the above mentioned tract and found the assertions in the tract were fully sustained by the ritual. He says that "it is a regular secret society which claims to practice love and which has two pass-words, a semi-annual and permanent pass-word. Their members have a certain grip. The Order does not demand an oath, but 'a solemn promise' in which the candidates pledge their 'sacred honor.' They also have their signs of salutation, of sincerity, and a voting sign."

The burial ode taken from the ritual reads as follows:

"Earth to earth and dust to dust!
Die man does, and die man must,
But the soul no death can know,
Friend, whose silence awes us so,
Thine has from this house of clay
Flown to find thy judgment day.

"Earth to earth and dust to dust!
God, who maketh man, is just.
Of the good works man has done
He, man's Judge, forgetteth none.
Merciful and kind is He—
Righteous will His judgment be!

"Earth to earth and dust to dust!
God, to Thee this friend we trust,
Reach Thou out to him Thy hand—
Lead into the Deathless Land
Him beside whose grave we say—
'Peace be with thee—go thy way.'"
—Sung to the tune, "Rock of Ages."

"Congregation's Duty Towards Lodge Members" is one of our recent tracts. The following is a review from the pen of Rev. H. Studtmann, President of the Missouri Synod, in the Texas District, published in "Der Texas Distriksbote" November, 1920.

"Mr. B. M. Holt has written a number of tracts on the lodge. He knows the lodge from personal experience and acquaintance and besides has made a thorough study of lodgism. He is therefore a competent and at the same time an earnest writer on this subject—an authority, in fact. He has seen the lodge make inroads on Christian—even Lutheran—congregations. He has also seen congregations make mistakes in their manner of dealing with lodge members.

"In this tract he undertakes to guard against extremes, against undue and improper leniency and against unevangelical rigorism. We highly recommend the tract."

COP CONVALESCING FROM AN INITIATION.

Martin Knuteson, well known Moorhead police officer, refuses to divulge what occurred yesterday while he was going through the ceremonies incident to becoming a member of the antlered family of Elks. Chief of Police J. B. Erickson stated yesterday evening that the patrolman has spoken only one sentence since his return from what may prove to be a fatal trip to Fargo. That sentence was: "I was the first man that Fred Kraemer grabbed." Evidently the rest was too painful for expression, for he left the local police station with the expression of a man who is reviewing unpleasant experiences.

To what extent Mr. Knuteson is injured is hard to determine, according to attendants, but from words let fall here and there, it is thought that the place most afflicted is the spot where the little boy wants his clothes padded heaviest when in trouble.—*Courier News*, Fargo, No. Dak., Jan. 2, 1921.

We have authentic reports of several people who were killed in just such rough-house as that practiced in the above mentioned Elks lodge at Fargo. If our State Department of safety does not interfere, Martin Knuteson may live to see the day when padded pants will be insufficient to save the lives of those who are fools enough to engage in the horse-play doings of the average "soul saving" lodge.

We clip the following from "*The Chaff*", official organ of Fargo Elks:

They are called the B. P. O. E's.
An American institution
That loves its country's honored flag
And her Yankee constitution.
They worship God as others do
And pray with fervent will
So when they reach the Golden Gate
Peter'll say, "Hello, Bill!"

The foregoing revelation of Elk religion is found on the same page with the article announcing the "big doings" in which Martin Knuteson, the Moorhead policeman, was put out of commission.

Surely, the religion of the lodge is some religion!

—B. M. Holt.

JOHN J. VAN WAGNEN.

We were surprised and saddened to learn that our friend and for many years co-worker, Mr. J. J. Van Wagnen, had departed to be with his Lord. A letter from Mrs. Van Wagnen stated, "On October 19th he passed on to the dear Homeland. He lived to the age of 83 and had unusual health but at last going so quietly while asleep that I could hardly believe that he was not still with us."

Our friend and brother was one of the life subscribers of the CHRISTIAN CYNOSURE. His contribution was the first to the Cynosure Endowment Fund.

Mr. Van Wagnen was of quiet manner, sympathetic in heart and devoted to his home and family, to his church, and to his duties as a citizen. He was a member of the First Baptist Church of Syracuse. He leaves to mourn his loss his wife, one son, E. J. Van Wagnen, of Utica, and a sister, Mrs. Levina Merrick, of Syracuse.

While we feel for our friends from whose sight a loved one has departed for a short time and extend to them our sincere sympathy, we should not forget how God has honored him with long life and an influence that leads many to hold his memory in high esteem.

WHEATON COLLEGE A PROVIDENCE.

BY PRESIDENT CHARLES A. BLANCHARD.

I suppose all men and institutions are providences. That is, that God has foreseen them and their work and needs and their opportunities. If this is true, it is not a reason why he should fail to consider His providences in developing of our own lives or in the life of a single institution. I have been thinking of the relation which Wheaton College sustains towards secret societies. This is not the only college which is opposed to secret combinations. The last time a census was taken, we found more than one hundred colleges in the United States which do not tolerate secret associations among the students. I do not know what the count would be if made today. It is very probable that the number of such col-

leges would not be less, while it might be greater.

The Public School Lodges.

All our readers are familiar with the fact that the secret societies having infected the colleges, proceeded to destroy the high schools as well. The moral results in the high schools showed more speedily and were more desperate because of the character of the material. Young wood rots quicker and more freely than old wood. Young people in a secret society are apt to become corrupted more rapidly than older ones in the same circumstances. The moral results in the high school were so unspeakable that school boards throughout the country took action against them. State legislatures were about to do the same thing and probably would have taken action but for the fact that city boards took it in advance of legislative consideration.

In certain instances, fraternities and sororities exist in the high schools but always, as far as I have knowledge, in defiance of law. This fact has been a justification of our college position respecting this matter. All thoughtful people know that the great lodges have made these little lodges, and these smaller ones are like the larger in character and tendency: but the political and fraternal associations of lodge membership have been such in the little lodges as to continue the greater orders.

We may therefore, in the interest of clear thinking, class all secret societies together, and as a college, we do so.

"Time Fights for Gladstone."

This is an expression which was used many years in England when the great English Commoner was fighting for the Liberal party. It was true then that time did fight for Gladstone, and time fights for Jesus and time fights for all people and movements which are undertaking to withstand evil and to establish righteousness in the earth. Just as fifty years ago we told the world that slavery was wrong and would therefore have to go, and that the liquor traffic was wrong and would therefore have to go, so we tell the world that Secret Societies will have to go because they are evil in character. This may be denied by certain people. Frequently it is, yet it is unquestionably true.

It seems obvious that a college should be on the side of everything that is good and opposed to everything that is evil. One can hardly imagine why this statement should be doubted, but it is and colleges in general take no position regarding the secret world.

I think trustees and faculties in general are opposed to lodges but their desire for popularity, especially their desire for money gifts, is a great influence to make them take no stand on this matter. College presidents have told me directly that they could not say and do the things which ought to be said and done because it would interfere with the financial interests of their schools.

Seek First the Kingdom of God.

This is the rule of Christian living. Not to seek for money, and buildings, nor for the approval of man, but the Kingdom of God. We have not accomplished all that we desire but we have accomplished something and God is blessing our efforts in a marked way at the present time. Christian men and women throughout the country are coming to believe that our position in regard to religion is right. The result is that God is sending to us earnest young people from every part of this country for training. It is a great delight to see them. It is a great delight to thrust them out into the needy fields. The college ought to have two halls for students, a hall to hold one hundred men and another to hold as many women. There should be a dining hall where students could be fed, our present dining room is entirely inadequate. Our library has outgrown

its bounds. There should be a chapel or an audience room to hold eight hundred to a thousand people. These are our present needs. We pray that the stewards of the Lord's bounty may ask Him what God would have them to do in this matter.

OBJECTION TO SECRET SOCIETY MEN IN CHURCH.

Swedish Mission Church Bars Lodge Members.

An unfriendly and inaccurate report of the action of the Church of which Rev. John J. Daniels is pastor, is found in *The Duluth Herald* (Duluth, Minnesota) of January 3rd, 1921, from which we take the following extracts:

"Resolved, That all members of secret societies shall either drop their membership in the said secret societies or be dropped from the rolls of this church."

Such was the resolution adopted by a large majority vote, principally *women* and *children*, it is said, at the annual meeting of the congregation of the Swedish Mission church, Twenty-first avenue west and Second street, held Saturday afternoon, January 1st. As a result, it is said, about half of the male membership of the church will either have to leave the church or drop their active participation in lodges in which they carry insurance or social memberships. It is said they will be given three months in which to decide their choice of affiliation.

The resolution was presented by Rev. John Johnson Daniels, pastor of the church, after a bitter fight on lodge memberships which is said to have been waged by the pastor for some time. The pastor is said to have caused the resolution to be approved at a special meeting of a resolution committee which was held earlier in the week.

Pastor Resigns.

Mr. Daniels also tendered his resignation to the congregation, but specifying no time as to when it shall take effect. The resignation was not accepted by the congregation, the anti-lodge faction proposing that he shall stay, while the members voted out of the church by the resolution say that the resignation was only a "bluff."

"Yes, we were voted out of the church membership by the resolution," said Fred W. Erickson, superintendent of the Sunday school and chairman of the congregation for a number of years. "The majority of those who belong to lodges will retain their lodge membership and will simply take out their church memberships later and deposit them in some other more liberal church.

"Mr. Daniels' resignation is taken only as a bluff. It came because of the resolution. He told many of the members a year ago that he intended to resign at the annual meeting on Jan. 1, 1920, but when questioned about it by those who were interested in seeing him go, he denied that he had any such thought.

Aimed Principally at Masons.

"The fight was made principally against the members of the Masonic fraternity, of whom there are ten to fifteen members in the church. The resolution as adopted will mean that every member who belongs to any secret society and carries the insurance protection for his family will either have to drop his insurance and the lodge or else drop from the church."

Rev. Mr. Daniels has been pastor of the West End church for the last twelve years. The church is the largest Swedish church in Duluth and has enrolled about 1,000 members.

Full Statement by Pastor Daniels.

From *The Duluth Herald*, January 4, 1921.

Following *The Herald's* story of last evening telling of the action of the membership of the Swedish Mission Church at the West End, Rev. J. J. Daniels today gave a statement of the proceedngs of the annual meeting of the church.

The full statement given by Mr. Daniels follows:

"The Swedish Tabernacle church, Twenty-first avenue west and Second street, held its annual business meeting on New Year's day, when the following officers were elected:

Gust Hjelm, president; Herbert Lundgren, vice president; Anna Norain, secretary; Amy Carlson, assistant secretary; Signe Ostenson, secretary of finance; Rev. Louis Turnquist, elder; Gust Johnson, C. A. Nelson and Victor Sundstrom, deacons; P. E. Anderson, Albin Carlson and Nels Pearson, trustees; Gust Hjelm, superintendent for the West End

Sunday school; Peter Hedin, assistant superintendent; Rev. Louis Turnquist, superintendent for the East End Sunday school; Gust Johnson, assistant; Anna Wester, organist; Hjalmar Enlund, choir director.

"The cash receipts during the last year were $8,388.02; expenditures, $7,370.08; balance, $1,017.94.

"The following article in the constitution was adopted by 132 votes in the affirmative against 6 votes in the negative:

Qualifications of Officers.

"'The office holders of the church should have the qualifications required in I Tim. iii. 8-14. This passage shows plainly that there is a great difference between the requirement for membership in a Christian church and the qualifications also required for being a worthy office holder in the church. The members of the church and the nomination committees should bear this in mind when selecting and electing officers. It is an open question if the church shall receive or keep members who are "unequally yoked together with unbelievers," but if they are kept it is evident that no members who belong to open or secret fraternities with unbelievers are eligible to hold any office on the executive board of the church or be superintendents for Sunday schools; or to hold any important office in the different societies of the church. By open fraternities is meant societies whose main object is social entertainments and worldly amusements. By secret fraternities is meant oath-bound secret societies, such as the Masonic lodge and other similar societies who bind their members in secrecy and oath-bound obligations to each other.'

"The following resolutions were adopted by 114 votes in the affirmative and none in the negative:

"'1. This church shall not receive as members anyone who is a Free Mason, an Odd-Fellow, a member of the Knights of Pythias, or a member in any similar oath-bound secret society. Members of this church who have joined or many join any oath-bound secret society shall be given three months' time in which they must choose between leaving the secret society or loosing their membership in the church.

Insurance Societies.

"'2. The secret life insurance societies are probably not as dangerous as the oath-bound fraternities, but a Christian ought not, however, to buy life insurance in these organizations. If a member of this church has taken life insurance in any of these societies he will be permitted to keep his policy and pay its assessments, providing he does not attend any meetings of the society or buy or sell any of its dance tickets or in any other way assist the society in its entertainments and worldly amusements.'

"There were at least *as many men* as women present at the annual meeting *and children are not active members* in the Mission church.

"Rev. J. J. Daniels presented his resignation as pastor at the close of the meeting. With a large standing vote the members refused to accept his resignation. He has served as pastor of this church for more than nineteen years. He came to Duluth in 1887 and this church was practically his first charge. He was then pastor here for about eight years. He again came to Duluth from Rockford, Ill., in 1909 and his second term has been from then until now.

"Rev. Daniels has had four calls during the year and has now accepted a most favorable call to Lindsborg, Kan. The Lindsborg church is the largest Mission church in the state.

"As far as it is known the Swedish Tabernacle church has only five Masons among its members and one Odd-Fellow, and it is hoped that these will leave the lodge and stay in the church."

Calvin Coolidge, Governor of Massachusettes and Vice-President elect of the United States, wrote Secretary Phillips under date of November 16th, 1920 in answer to inquiry as follows:

"The Governor is not a Mason, but holds them in high esteem as a patriotic, God-fearing association.

Very truly yours,
(Signed) HENRY T. LONG,
Secretary to the Governor."

Mr. C. D. Rettie, wrote under date of January 8th, 1921. "Please remind me when my subscription to the CYNOSURE is due. I never want this magazine to stop coming. It is the best ever for 'Light.'

"If there are 'Three Great Lights in Masonry' I never found them. All I did find there was 'darkness.' No one had any 'matches' to light up the darkness. The reason why I love the CYNOSURE is that I have found a thousand lights in it and expect to find many more. God bless you all in this great work of His."

WOMAN'S OPPORTUNITY AND RESPONSIBILITY.

BY EMMA V. CHRISTENSON.

It is with feelings of great joy that we have entered upon the Commencement Day of the graduating class of December, 1920. Not that we are anxious to leave this dear old place, The Moody Bible Institute, but an inspiration grips us as we realize we are within a step of the completion of our preparation for the work to which we have been called of God. But while we now feel inspiration and joy in the thought of our future, we also realize the great responsibility resting upon us as we go forth under His divine guidance.

Most of us, if not all, entered the Institute to prepare for some particular line of Christian service; and, as we look about and see the evil which surrounds us on every hand, we realize that it is a challenge to us to present the gospel to a sin-cursed world.

The place of women in the life of the nation and church, and their opportunity for service is one of the important questions before us today. Men and women both have their special work, but the work of each must be brought into true relationship with that of the other, each complementing the other. Each is equally precious in the sight of God and for each Christ died.

Never has there been a greater occasion for the Christian woman to take a firm stand for the true principles of Christianity. Never in our modern days has society so opposed the claims of simple Christianity. The call is urgent and imperative and women cannot evade it.

Important doctrinal statements were given to Peter and Thomas, but they were also given to the Woman of Samaria and to Martha of Bethany. Woman was last at the cross and first at the tomb. On the day of Pentecost when the Holy Spirit was poured out men and women alike received the Spirit. To Mary Magdalene came the joy of the new birth after which she followed her Master more closely than the others, seeing Him first after the Resurrection. To woman was given the commission of announcing to the disciples the good news of the resurrection of our Lord.

In meeting the opportunities now presented to women certain characteristics of womanhood are required:

In the first place woman's *fidelity and loyalty*. A splendid illustration is seen in the life of Ruth and Moabitess. Her fidelity and loyalty gave her a place in the line of ancestors of Jesus. Esther is another great example.

In the second place, woman's *persistency*. Let us take, for example, the Syrophenecian woman. We find her crying out unto the Lord repeatedly until at length the disciples besought Him to send her away, but this did not discourage her. It was the exercise of her faith as manifested in her persistency and testimony that caused Jesus to say unto her, "Woman, great is thy faith; be it unto thee even as thou wilt;" and in studying the book of Matthew we note that this incident seems to be the beginning of Christ's ministry to the Gentiles. We also recall the story of the woman who persisted in touching the hem of the garment of Jesus. Although she could not get to speak to Him and have Him touch her she thought if she could only get close enough to touch His garment she would be healed. She pressed in through the multitude and did touch His garment and from that minute was made whole.

In the third place, woman's *devotion*. It was because of the devotion of Jochebed that Moses was saved to Israel. God had promised He would raise up a deliverer for His people and He chose this woman as an instrument to help carry out His great plan.

In the fourth place, her *sympathy and unselfishness*. What an influence the life of Dorcas had upon those round about her. She was noted for her sympathy for the needy as manifested by the coats and garments she had made.

When Jesus sat in the temple and beheld how the people cast of their riches into the treasury, it was a woman He

commended, for she gave all of her substance.

Furthermore we would mention *woman's religious fervor.* As we think of this, Mary of Bethany is immediately brought to our minds. When Jesus entered that home in Bethany, Mary left her serving, preferring to sit at the feet of Jesus, who alone could impart the eternal life and reveal the hidden things of His glory. "Mary hath chosen that good part, which shall not be taken away from her."

Passing from the time of the raising of Lazarus from the dead to the supper in Martha's house to which Jesus and His disciples had been invited, we again see Mary. This time she is anointing Jesus with no doubt the richest treasure she has, namely, an alabaster box of ointment of spikenard which is very costly, the odor of which fills the house. Could her devotion and fervency of spirit to her Lord be manifested in any greater way? We note the indignation which arises among the disciples because of her act, but Christ rebukes them and commends her. With her spiritual intuition and perception she displayed greater faith than the disciples, for she had understood His teaching concerning His death and resurrection; this is further affirmed by the fact that after Christ's death when the others anxiously hastened to the tomb, we have no record of Mary of Bethany's being there.

Why is it that when speaking with men, one often hears the remark, "That is all right for women?" Why is it that as you enter the churches of today the greater number gathered there are women? It is because they are naturally more susceptible to the Gospel. If that is true, is it not a great call to us to present unto them Christianity in the fulness of the Gospel as revealed in Christ Jesus? Is it not worth while to reach those who are more receptive to the Gospel call?

Much more can be said with reference to the characteristics of women. Were we to attempt to tell of the great work accomplished by women such as Florence Nightingale, Frances E. Willard, Louisa Alcott, Frances Havergal and many others, we should find the task too great for us. We have very briefly tried to show what the Lord can do with those yielded to Him.

Therefore we need women of vision, who, seeing Him who is altogether lovely may yet understand how ignorant and entirely uninterested are the majority of those with whom we have to deal, and who will try to bring them the Gospel in a simple, clear way. It was not the learned Pharisees and Sadducees, it was what we call the common people, who heard Him gladly.

In proportion as women know the Lord Jesus Christ as their personal Redeemer and Lord will they be able to give their testimony concerning Him. As they exercise their faith in Him will they receive of His fulness and know His power. In so far as they are filled with the Holy Spirit will their lives and ministries reveal His love and be the channels of His life.

There is a constant demand for men; but if they do not respond, we rejoice because of the many women who do.

In this class 25 are women. Of these, 11 are going to the foreign countries,—Africa, India, China and Korea. The others will take up work in this country as home-makers, pastor's assistant, evangelistic singers. We have heard many say in their testimony that they have been touched or won to the Lord through the singing of the Gospel.

We, the women of this class of 1920, have come from different walks of life yet all have experienced the power of the blood applied to our own lives. Now we go forth with the desire that in all things Jesus Christ may be glorified, and we are sure that He will be glorified if we bear in mind and have deeply graven upon our hearts our class motto, "That in All Things He Might Have the Pre-Eminence."

WILLIAM WOODS COLLEGE.

Why William Woods Opposes Sororities.

The above named college situated at Fulton, Missouri, is one of the educational institutions of the Disciples of Christ. —Editor.

William Woods College has always been opposed to sororities. The school authorities have always agreed that there is no place for such organizations in a Junior College and although each year

very cordial invitations to place chapters of national sororities have been received nevertheless they have always been politely declined. The only sorority countenanced is the Phi Beta Kappa, the honor sorority of Junior Colleges. It may not be amiss to state some of the objections to sororities.

1. They are undemocratic and lead to snobbishness. Membership in such societies depend neither on scholarship nor culture but the caprice of those already in the sorority. The heartaches and cuts endured by students who aspire to sorority membership but are not chosen.

2. They are extravagant and expensive. The upkeep of the sorority house is costly and in many instances extravagant. In colleges like this there is absolutely no place for such independent house.

3. They lead to loose, if not immoral conduct. Instances might be sighted where both fraternity and sorority have been under charges of immoral conduct of members.

4. They do not make for scholarly habits. Again and again statistics from universities have shown that the non-fraternity and non-sorority students lead in their classes. It is but natural that where so much emphasis is placed upon the social side scholarship suffers.

5. They lead to college politics of the meaner sort. It becomes an obsession with members to put into every office members of that particular organization. Often this is done to the great detriment of the college.

These are only some of the reasons why William Woods has steadfastly held out against sororities. It has been a source of some satisfaction to see other women's schools in Missouri dropping their sororities. We believe the appeal made to students to enter a college because they encourage sororities does not secure the kind of material most needed to build up a real college. After thirty years of constant growth William Woods attributes much of its success to non-sorority attitude.

—*William Woods College Bulletin*, September, 1920.

THE QUESTION OF THE HOUR.

BY MISS E. E. FLAGG.

CHAPTER VI.

Loaves and Fishes.

Colonel Gail Hicks, the nominee of the Prohibition party, was a man the intensity of whose moral convictions was only equaled by the unsullied purity of his public and private life. He was pre-eminently a man of the people, and chosen by the people with that divine instinct which generally shows itself when any great question opens the way for independent political action. The Republican nominee was first and last a demagogue, whose military career had been chiefly remarkable for disastrous blunders, unredeemed by any personal bravery, and whose large fortune, it was more than suspected, had been filched from the government in its hour of deepest distress. The choice of the Democratic side was a man who, when the war broke out, openly aided the Confederate cause, and who now sympathized with the rum interest exactly as he had once sympathized with slavery. This being the character of the two leading candidates, they, with the factions that supported them, found the saloon vote a necessity, and thus the liquor power was placed in the embarrassing position of having two suitors, either one too powerful to offend; but it was fully equal to playing a double game, in which both parties were made to truckle to it, and vie with each other in their general subserviency.

The prohibition wave in Jacksonville was one of those phenomenal tidal movements which occur as often and with as startling an effect in the social and political as in the natural world. The saloonists, rendered careless by long security, had scarcely made a pretense of keeping within the strict letter of the law, and this sudden turn in popular feeling surprised them too completely for any attempt at organized resistance.

"We must have a grand rally at the polls," said Mr. Basset, who dropped in one morning to talk over the situation with Stephen Howland. "The ballot is the only argument the liquor party can understand. There's nothing like keeping people's minds stirred up on this sub-

ject. A little temporary excitement won't do. We mustn't stop rowing till we've fairly touched shore."

"Jacksonville seems to be stirred up pretty well now," returned Stephen. "Such a case as that McLean woman burning her own child to death ought to be enough to wake up any community that calls itself Christian."

"That was an awful thing," responded Mr. Basset feelingly. "Now we've had two saloon murders in Jacksonville in less than a year, to say nothing of the terrible profanity and Sabbath breaking. Iniquity runs down our streets like a river. It is really dreadful to contemplate such a state of things."

"Well, now, Mr. Basset," said Stephen, candidly, "I have not been altogether satisfied with the method pursued thus far. For my part I'm tired hunting down small vermin. What is the use of arresting such men as Snyder and shutting up their drinking holes while all the restaurants and hotels have their open or secret bar? It is neither justice nor policy. I am glad they have planned a descent on Parker of the Phoenix House, for it is safe to say that two-thirds of his profits come from the liquor he sells, and not from his legitimate business."

"Ah! I hadn't heard they were going to arrest Parker. But of course," added Mr. Basset, quickly recovering the self-possession which this information had seemed for some reason to momentarily disturb, "it is always best to be thorough in the work and give no quarter to respectable offenders."

"I appreciate as much as anybody," resumed Stephen, "the necessity of making a good show at the polls. The Prohibitionists must let all the numerical strength they have got be felt, but I don't think it reasonable to expect to carry the State this year. We are working for principles, and principles triumph slowly. Prohibition is surely coming, but it must come through an increasing aggregate of local successes. Every neighborhood thoroughly stirred up on this question, provided the interest is not allowed to abate, makes a kind of nucleus for reform; and when we get a sufficient number of them they will carry the State. Now I believe if temperance people will only work together we can carry Jacksonville for no license this year."

"Now that's exactly my idea," cheerfully responded Mr. Basset, as he took his departure. "Reform, like charity, must begin at home."

Stephen sat down once more to his interrupted study of certain complications which had arisen in one of the liquor cases he was just then prosecuting; for, without any seeking of such honor, he had come to be a prominent leader in the movement in Jacksonville, and was already engaged as one of the chief speakers at a meeting to be held a few days before election in the interests of the temperance party. He was young, ambitious, and high-principled. He felt that he was engaged in a glorious cause, and metaphorically he girded on his armor and longed for the trumpet to sound for battle. Mr. Basset did not quite suit him. He thought there was a great deal of talk in him to very little action. Still he never distrusted his sincerity. Had Stephen been more deeply conversant with the workings of that system of mingled religion and morality to which he had so recently joined himself, he would not have been surprised that the proprietor of the Phoenix House should step out—nobody knew where, nor for just how long—a few minutes before the raid on his establishment: from which, by the way, every vestige of the bar, which he was known to keep in cool disregard of the terms of his license, had vanished like a dream in the night.

Stephen was not only suprised, he was disgusted and wrathful, the more so that another prominent liquor-seller, whose conviction he had looked upon as a foregone conclusion, seemed now likely to escape through certain newly-discovered technicalities of the law. But he comforted himself with the old saying that it is an ill wind that blows no good. People would finally learn that prohibition pure and simple was far more easily enforced than the most ingenious license law whose ramifications were only so many loopholes through which the liquor-seller could slip and thus evade conviction; that behind the saloon power lay a masked enemy whose arrows were shot in secret, an argus-eyed foe that never slumbered, wily, treacherous, that with its deluding

ignis fatui was leading himself and others a fool's dance over bogs and morasses foul with miasma and death—this was an idea that never came into his head. But though Stephen did not know why so many finely-laid schemes of the Prohibitionists went "agley," there is no reason for keeping the reader in ignorance.

The proprietor of the Phœnix House was an Odd-fellow as well as a Mason, having joined both orders for several reasons. In the first place he wished to shed all the respectability possible on his traffic, and he knew very well that Odd-fellowship was considered more respectable than Masonry by a large class of moral and Christian people. He knew also that owing to the close and beautiful relationship existing between the two he would get more advantage from Masonry by being an Odd-fellow, and more advantage from Odd-fellowship by being a Mason. That he was right in this opinion the sequel will show. For quite in a neighborly way Mr. Basset accosted a Masonic acquaintance whom he happened to met a few steps from Stephen Howland's office, and informed him—all as a mere piece of friendly gossip—"that Parker stood as good a chance to be hauled over the coals as any of the common saloonists, and he knew on good authority that his arrest was already planned." Whereupon his Masonic friend did exactly what Mr. Basset supposed and expected he would do—promptly "warned" the hotel keeper "of impending danger." Nor was this the first time that Mr. Basset had played with success the *role* of "Mr. Facing-both-ways." He had once turned a lawsuit in favor of a brother Odd-fellow by refusing to agree with the other jurymen on the verdict; he had contrived in a number of cases to have worthy employes turned off and their places supplied by men who could sport the three links on their shirt fronts, besides otherwise seeking the good of the order by a system of vigorous proselyting that would have done credit to any olden Pharisee or Mormon bishop.

"But a Christian man, and a Prohibitionist too—impossible!" exclaims the astonished reader. Know, dear sir, or dear madam, as the case may be, that though Mr. Basset was a temperance man he was an Odd-fellow first, and he held his Christianity on the same secondary principle. He believed in the church as a highly convenient institution, which, as it obligingly took in all that numerous class that the ark of Odd-fellow salvation passes by, could not well be dispensed with; but his relative valuation of the two may be inferred from the fcat that while he was seldom or never absent from the brethren on lodge nights and always paid his dues with promptness, he was invariably short of funds when called upon to aid any department of church work,, and never found time to attend the prayer meeting—a very common state of things among that portion of the secret fraternity who are trying, like Mr. Felix Basset, to play the part of the scriptural Issachar. But lest the reader should look upon him as a sinner above all other men we will state what we know to be a veritable fact; that the keepers of two restaurants had been "warned" in the fashion only the day before, by a Mason who was also a Good Templar, and as such had been freely trusted by the small but determined body of Prohibitionists who had set out to suppress the illicit saloons. but found themselves betrayed without any clue to the traitor.

Martin Treworthy laughed sardonically when he heard them wonder who divulged their plan, asserting that the liquor power, by means of its sworn Masonic allies scattered up and down through the length and breadth of the temperance camp, could bear what was whispered in their secret chambers. He had said the same thing a good many times before without anybody's heeding or laying it to heart, and with the grand persistence of a true prophet-soul he was willing to keep on saying it to a generation that only mocked and despised his words.

But Jacksonville was, as Stephen expressed it, very thoroughly waked up, and in a way not to be mistaken by saloonist or Prohibitionist. How to allay the excitement or keep it at fever height was the respective problem discussed by each with very various answers. One important wing of the Prohibition side had a plan of their own concocted, of which we shall hear more anon. Mean-

while the idea was industriously circulated that General Putney was a temperance man, with a record as high in that respect as the average, and consequently temperance men could vote for him without sacrificing either their principles or their standing in the glorious old party that had abolished slavery and saved the Union. Men who had voted with that party from its birth hour, to whom its very name was a storehouse of glorious memories of grand deeds and noble leaders—gray-headed men who still loved it, with all its venality and corruption, almost as a father his erring first-born, wavered, glad to catch at a straw. There was still another class who halted between two opinions—men who believed in prohibition and wanted to see it triumph, yet could not make up their minds to leave the party in power and thus resign all expectation of office or preferment at its hands: while another class, still more numerous, comprised the floating political driftwood; men ready to support either side according to circumstances; men with votes to sell and willing to sell them; and men with principles, but deterred from taking that unpopular article to the polls by the newspapers and stump orators with their black prophecies of woe and ruin sure to follow the defeat of the Republican party. And they also halted betwen two opinions.

Stephen Howland, on the contary, had no party fetters to break. He believed the time had come for all true men to separate themselves from factional interests and vote only for candidates that would truly represent their convictions; and we will not pretend that he had not his own private, yet most worthy, ambition to become a leader in this new party of truth and righteousness. So he stood upon the platform primed to the fingers' ends with facts and figures; feeling sure that, truth, invincible, eternal, was on his side, and with a great deal more faith in his power to convince the crowd before him of that fact than if he had been a little older or a little wiser. But though composed of all the incongruous elements mentioned above, it was a good-natured crowd, ready to laugh and applaud any specially clever hit; and Stephen Howland had the faculty of making a brilliant off-hand speech on almost any subject.

"What has the Republican party done? I ask," he said, in closing. "You point to the broken shackles of four million slaves. But who thirty years ago in the legislative halls of this very State voted for a law that should rescind every hunted fugitive, man, woman, or child, back to the master from whose brutality they had escaped, and made it a penal act to offer them even a cup of cold water in the name of our common Lord? Who but the very man on whom the Republican party of this State now proposes to bestow gubernatorial honors! You point me to a Union preserved through seas of blood and tears. Far be it from me to speak a word which should be a blot on the glorious record; but who, while ostensibly serving his country in the field, was silent partner in a company for cheating the goverment and its brave defenders with shoddy contracts? Again I repeat, who but the very man the Republican party now delights to honor?

"But let these things pass. Time is a great conqueror of prejudices, and the gallant General is doubtless on the way to make as good a Prohibitionist as he is now an anti-slavery man. Perhaps the Republican party can afford to wait for him. It is good at waiting. [Laughter.] It has done nothing else since it came into power; but the *people* can't wait. This red-handed Herod who slaughtered the innocents must be dethroned [applause]; and what more fitting than that this same Republican party which dealt the death-blow to slavery with the sword should strangle intemperance at the ballot-box. So we have said, so we have hoped through all its delays, its compromises, its persistent ignoring of the great question at issue. Like the mother of Sisera as she looked through the lattice, we have cried, 'Why is his chariot so long in coming? Why tarry the wheels of his chariot?' And the wise among us have answered; yea, we have returned answer to ourselves, 'Have they not sped? have they not divided the prey? [Laughter and applause.] Yes; that is the trouble. Sisera won a great victory a score of years ago, and he has been busy dividing

the spoil ever since. Meanwhile shall we sit still while an enemy steals the wealth of our nation, desolates our homes, and slays not its tens but its hundreds of thousands, or quit us like men, like freemen, by casting our votes tomorrow for Col. Hicks and prohibition?

"What we want, what we demand of the Republican party, is present action, not a barren record of past achievements, however glorious. This want remains unmet. This demand has been received with open or silent contempt. It has quarreled over office spoils, split hairs over the tariff question, and passed bills to restrict Chinese emigration; but on the monstrous evil of the liquor traffic, an evil which is eating out the very vitals of our nation, it has nothing to say. Parties die, principles live. The Republican party totters today on the brink of dissolution, but the sublime doctrines enunciated by her first leaders cannot die. They are everlasting as eternity. When men are dead we bury them; when parties are dead we do or should do the same—whether in hopes of a future immortality must depend in either case on the question whether they have lived worthy of that immortality. I, for one, have a great faith in the Republican party, so much that I can help bury it without a fear in firm belief that it will rise again [applause] baptized with a new name, its mantle of old corruptions dropped, and animated once more with the spirit of its early founders. As one on whom a double portions of that spirit has fallen, I name the Prohibition nominee for the governorship of this State, Colonel Gail Hicks—a man in all respects worthy the support of every true citizen. I call upon all such without any regard to previous political affiliations to go to the polls resolved to vote, not for a party but a man, not for the saloon but the home, not for the lie of the rumseller but the truth of God, not for license but for prohibition."

There had been slight attempts at disturbance from the license element, which, however, did not amount to much beyond a few groans and hisses that were effectually silenced in loud and long continued applause when the young orator ended his speech.

"Good timber in that fellow now," muttered Martin Treworthy, who stood in the crowd, flashing keen approval from beneath his shaggy eyebrows, while Nelson Newhall close by was contributing his share to the burst of acclamation with an enthusiasm not to be mistaken.

The next to occupy the platform was Col. Morrison, editor of the *Jacksonville Patriot*, a stirring Decoration-day orator, a Mason, and a Grand Army man. He perfectly agreed with the position taken by the first speaker in regard to the rum traffic. He was a Prohibitionist to the backbone, but did not believe that the Republican party was dead or in a dying condition. It will still sound at the core for all the abuses and corruptions of party managers. If brought back to the purity of first principles it could extinguish intemperance as easily as it had slavery; and he put it to their common sense—one could always trust the common sense of an American audience even in the fever of political excitement—whether prohibition would come soonest by working for it in the ranks of an old and established party, or by joining a third, which, as it lacked all the elements of popularity and strength, must be years in achieving even a doubtful success. For his part he preferred the half loaf to no loaf at all. Why give their votes to the Democratic nominee and thus help to secure a triumph for the saloon? General Putney had been calumniated by his political enemies, and these calumnies he was sorry to hear repeated by the eloquent young speaker who had preceded him. He could state from personal knowledge that General Putney was a consistent temperance man, who could be depended on to enforce the law. True, he had once voted a pro-slavery bill in a pro-slavery era. That era had passed forever along with the days of witchcraft in which the good and learned Puritan, Judge Sewell, knew no better than to commit judicial murder. Let him who had no sin of ignorance to answer for cast the first stone.

"The Colonel means to be elected Representative to Congress next year," said Martin Treworthy, in another grim aside. "No half loaf of prohibition for him, but a longer nibble at the whole loaves and fishes of the Republican party."

The next speaker, Dr. Haynesworth,

agreed wtih all the main points of Col. Morrison's speech, and could confirm his statements by remarking that he had been told only the day before by one of the most prominent of the Prohibition leaders that he was in constant correspondence with the General and could vouch for his temperance principles.

"There is treachery, O Ahaziah!" muttered Martin under his breath. "But this ain't the first time I've known the leader of one hostile army to be in correspondence with the other side."

The doctor deprecated discord between brethren. Prohibitionists should wear the same colors or there was continual danger of mistaking each other with fatal results to the cause. He would be willing to work for a third party if temperance men everywhere would join it, but as a matter of fact the large majority were faithful to old political friendships; and he was more and more convinced that no better standing-place for union could be found than that same Republican party in which they had been nurtured, which had once so gloriously lead the vanguard of Reform, and might again. And he drew such a glowing picture of that happy time when all differences, forgotten in the joy of victory, high license and low license men, prohibitionists and moral suasionists, should lie down together like the lion and the lamb of prophecy, that it provoked another side remark from Martin Treworthy:

"This is going to be like the witches' cauldron"—for, unlettered backwoodsman though he was, Martin kept a copy of Shakespeare in his hermitage, which he occasionally studied in the intervals between his Bible and his newspaper—"'black spirits and white, white spirits and gray, mingle, mingle ye that mingle may.' An out-and-out speech for prohibition might ruin his chance to be mayor."

Stephen had been led to suppose that all the speakers would be unanimous for a third party, and he was simply astonished at this unexpected change of base. He felt that he had been treated unfairly, for though he would not have altered his speech one iota, had he known beforehand what was to be the tenor of the other addresses, it would have prevented his speaking at all and thus saved him from the awkwardness of having to defend his position among assumed friends. But to hear his weak apologizing for party corruption and misrule added a feeling of shame and disgust to his sense of injury; and when the climax was reached by claiming General Putney as a temperance man, his old lie-hating, truth-loving Puritan blood stirred within him. When he attempted to answer, however, there was a scene of tumult between the saloon element which sought to prevail by dint of noise, and the cries of "Go on," "Give it to 'em," and sundry similar exclamations from the third party men, who knew their champion when they saw him, complicated still more by a settled disposition on the part of the managers of the meeting to make him reply at a disadvantage by allowing him only five minutes, on the pretense that there were a number of others yet to speak.

But Stephen bethought himself of a certain newspaper paragraph which had attracted his attention sufficiently to be saved, as just the thing to turn the tables on these political time-servers. So quietly remarking that he believed it to be one of the laws of parliamentary usage that he who makes the opening speech should also make the closing one, he waited till all had said their say, including one or two rather discouraged advocates for a third party, followed by another seeker after loaves and fishes, who devoted himself to picking up the chips in the wake of Morrison and Haynesworth. Stephen then rose to his feet and simply observed that as there seemed much confusion of opinion as to General Putney's prohibition principles, he would, to set all doubts at rest, read his own testimony on that point at a recent political gathering: "The time has not come for us to take up the temperance issue with safety, and I repeat once more I am not in sympathy with the fanatics who are trying to force this question on the Republican party, knowing that it will bring disruption if not absolute ruin thereto."

Stephen read this from the slip of paper which he held in his hand, and then paused for a moment before adding: "Gentlemen, you have now the witness of his own mouth that he cares less to

protect the homes of the nation than to protect a party, and more for the votes of the liquor interest than the wail of its murdered victims. But their cries have entered into the ears of the Lord God of Sabaoth, and

'E'en now from lone Mount Gerizim and Ebal's starry crown,
We call the dews of blessing or the bolts of cursing down.'

The question of the hour confronts us. As free American citizens what answers shall we give? Shall we put our necks under party yokes and cower before the crack of party whips, or shall we assert our blood-bought right to vote as we choose, asking no consent from political demagogues? It stands before us like the Sphinx, and it will not down at the bidding of fear or interest. That question has got to be answered. Every election day it will stand by the ballot-box sterner and more awful till we are compelled—a word for slaves, not for freemen—aye, compelled to answer it one way or the other. Oh, for a voice that shall go forth tomorrow from every voting precinct in this State, and sound like the trump of doom in the ears of 'them that build a town with blood and establish a city by iniquity,' but clear as the clarion of victory and tender as the voices of pitying angels in the hearts and homes made desolate by the liquor traffic: 'Down with this giant abomination, down with legalized robbery and murder under the name of license! But up with the snow-white banner of Prohibition! Fling it wide to the breeze with the name of the noblest of her leaders blazoned upon it, the name of Col. Gail Hicks. And may God forever sped the right.'"

Stephen stopped, his whole frame quivering like a racer's at the goal. His ingenious flank movement had succeeded. Those who had hoped to see the meeting end as it had at one time threatened to, in a ridiculous fizzle, were doomed to disappointment.

"If he didn't floor them fellows handsomely, now," chuckled Martin Treworthy. "A sight of their faces was worth all the specie in my tin box."

"Well, I must say I'm disappointed in Colonel Morrison," replied Nelson, discontentedly. "To stand up for prohibition and Putney in the same breath is 'good Lord and good devil' with a vengeance."

"Oh, it only shows how well the Masonic lodge is educating our politicians," returned Martin, with a grim smile. "The result is, they stay politicians. They can't grow into statesmen under lodge training no more than the dwarf trees that I've read the Chinese raise in thimbles can grow into real oaks and elms."

"But all our public men are not Masons," objected Nelson.

"No; but the lodge influence goes everywhere like malaria, and they can't help breathing it in, and then good, simple souls wonder what ails Congress that we have such crooked goings on—back salary grabs, and Credit Mobilier Schemes, and Star Route swindles, and nobody knows what else. They can't imagine why there is so much boss rule and party spirit and so little patriotism; so much cheating of the government and so little common honesty; so much practical infidelity and so little practical Christianity. Now, Nelson, you are a sensible fellow on the whole, and I want you to look at this thing just as it stands. The lodge takes three dollars from each of its members where it pays out one to help them in return. What is that but a lesson in swindling? Then it puts on a great show of piety and religion, and calls it benevolence. That is lesson in hypocrisy number two. It demands obedience to all its laws and requirements, and no questions asked. There is lesson in boss rule number three. It refuses to expel a traitor to his country—Jeff Davis or Benedict Arnold, it makes no difference which—because treason is not a Masonic sin. There is lesson in disloyalty number four. It tears Christ's name from his own New Testament and preaches another gospel. There is lesson in infidelity number five. And so I might go on to the end of the chapter. Will politicians trained in such principles, think you, sacrifice a jot of their self-interest to put down all the saloons in the land? Do men gather grapes of thorns or figs of thistles? Do you think we can have the lodge in every city and village and town and not have to take the fruit of the lodge along with it? Can we sow the wind and not reap the whirlwind? Yes; if history and the Bible can go back on their own records and contradict themselves. But that ain't a thing they are

likely to do in a hurry, thank the Lord! not even to please the politicians."

Nelson Newhall turned away in gloomy silence. His sanguine hopes of an overwhelming prohibition vote had fallen to zero. Even the young lawyer's fiery eloquence had failed to make the meeting any thing but a wet blanket on the prohibition cause, and he felt uncomfortably sure that the leaders, for reasons of their own, had so intended it from the beginning. Like King David he was ready to say in his haste, "All men are liars." He was besides conscious of feeling half impatient with his old friend, which added a slight touch of compunction to his sense of discomfort, for he loved and reverenced Martin Treworthy, and only wished he was not such a fanatic on the lodge question. Were there no paramount issue to be met it might be well enough to discuss it, but prohibition was *the* question of the hour, and it was nonsense to think that any other issue could be prior to it in magnitude or importance.

So reasoned Nelson Newhall. Whether he was right or wrong the sequel of this story will show.

(To be continued.)

PROTECTION OF SABBATH AS A CIVIL INSTITUTION.

The CHRISTIAN CYNOSURE stands for one day of rest in seven as an organic need of man. We are in full sympathy with the following excerpt from resolutions recently adopted by the National Reform Association:

Whereas, The Lord's Day from the beginning of the American Republic has been regarded as a civil institution and a source of great moral and material benefit to the whole people and consequently has ever been given legal protection by the State; and

Whereas, certain antagonistic forces are seeking to bring this institution and the laws by which it is protected into disrepute by misrepresentation, ridicule, and caricature, and by falsifying the purpose of the forces that are laboring for its maintenance; therefore

Resolved, that the existence of this institution and of the laws for its protection have ever been distinguishing features of our country and form a most important part of the argument of the Supreme Court of the United States in the famous Trinity Church case leading up to the declaration that "This is a Christian Nation."

Rest Day laws are designed to protect the people of every rank and occupation in their right to a day of rest from secular activities one day in seven. They lay no positive obligation upon the people to perform any religious act, but are merely prohibitive of such activities as invade this right.

The constitution of the United States itself safeguards the Rest Day right of the President by the words "Sundays excepted" in the clause giving him ten days for the consideration of bills passed by the Congress.

Official Orders relating to the various departments of government protect the right to a day of rest of the employes in these departments.

With scarcely an exception the courts of our country have declared these laws to be constitutional and a source of great material and moral benefit not only to individuals but to the nation itself.

Without exception, and with singular insight into the true significance of this institution, the courts have drawn the proper distinction between the functions of the State and the functions of the Church in this matter. It is distinctly recognized that no statute can properly require the performance of any religious act; that many things pertaining to Sabbath observance must be left to the individual conscience and to the educational and disciplinary influence of the Church; that the function of the State is fully performed when it has secured to all the people the right to the enjoyment of this institution by stopping its own machinery on the day designated by law and by securing the cessation of all activities that prevent its proper observance and which promote public immorality.

As Christian citizens we are devoted to the maintenance of the Sabbath because of its vital relation to our political system, its influence upon our national character, its bearing upon the physical, mental and moral well being of the people, its absolute necessity if our free institutions are to be preserved, and be-

cause it has been divinely ordained for the benefit of individuals and nations.

We therefore condemn as undemocratic, un-American, all efforts to abolish this institution or to render the laws by which it is protected inoperative.

"BEWARE OF THE DOG."

No doubt many CYNOSURE readers have received a paper, *The New Menace,* which is devoted to propaganda against the Catholics, but I venture few of them are aware that it is little else than a Masonic organ in disguise. Masonry and Popery are alike in that they spell "death" to spirituality. There are many excellent men, as the world goes, in both of them; but a true "child of God" can find a home in neither one. Popery is semi-Christian, and Masonry is anti-Christian, notwithstanding the many priests and ministers who belong to one or the other of them. One might as well try to fatten a greyhound as to enlighten the leaders in either camp.

If the reader has fallen into the snare Satan has laid in *The New Menace* under the guise of "patriotism" may he speedily rid himself of this snare. Unless he does he is a cat's paw for Masonry.

Masonry and Romanism are alike in that both are afraid of their past record and ashamed of their present practice, and cannot and will not meet their accusers in open discussion. Their only answer is "the boycott, the hired slugger or the bowie-knife." Christians have no quarrel with either of these twin brothers who, when they meet are like a game cock looking into a mirror, or as when two villains meet, each one is conscious that the other ought to die.

Let them fight it out, brothers; let them bite and devour each other. As some one has said, "dogs delight to growl and fight for God has made them so," but we the children of the great King were never made for that purpose. Men are seldom drawn into a dog fight unless they own one of the dogs, so we must not claim ownership on either side. The Masons are making a lot of noise over their fight with the Pope but listen, Brothers, their fight is not ours: so beware of them.

P. A. Klein, *Baptist Minister.*

"THIS MONEY HAS BEEN PRAYED FOR."

The Psalmist David tells us that "a little that a righteous man hath is better than the riches of many wicked." It is better not in quality alone but in quantity and actual accomplishment. The world will never perceive the truth, for to the world money is an impersonal thing and one dollar is as good as another. And this is because they look at the dollar itself and not at the work it may help to accomplish. Thus to the world a million dollars is worth a million times as much as one dollar. But one man's money is not "as good as another's." Whatever the world may say, the little that a righetous man hath is better than the riches of many wicked. The two mites of the poor widow are more than all the gold and silver cast by the rich into the treasury.

This is a truth unfortunately lost sight of by the financiers who, a few months ago engineered a great drive for millions of dollars supposedly on behalf of the Christian church. The churches were persuaded to guarantee expenses, and a great drive was organized for the collection of vast sums from irreligious people, "friendly citizens" they were supposed to be, who attended no church and cared little for religion, but who were to be told how much safer were their business gains because of the church, and who were expected to contribute from self-interest or gratitude. Some of them did so. Did their money do any good? Not a particle. Instead, *millions of dollars of debts were incurred* which had to be paid by the guaranteeing churches.

A single penny paid out by a little girl with a heart full of love for those in darkness, has resulted in turning many men from sin to God; while five million dollars has been expended with all the "efficiency" engineering that card catalogues, indexes and social surveyors could supply, without—so far as we may in humility judge—accomplishing anything worth while.

What makes the difference? God. How can we connect ourselves with Him? Through prayer. Not by might nor by dollars. Not by advertising but by prayer. A dollar with prayer is worth a thousand without. "One shall chase a

thousand," we are told. And a dollar that has been taken into partnership with God is worth more than a thousand without such relationship.—*The Christian,* Boston, Mass.

News of Our Work

HOW DOES THIS STRIKE YOU?

A suggestion of Dr. G. A. Pegram that N. C. A. literature be sent to every minister in the United States was a thought that met an instant response in a number of minds and hearts. The Iowa State Association has undertaken to put a testimony into the hands of every minister of that state. The officers of that state have caught the vision and are realizing the importance of the work and are already hard at their task. With each tract or set of tracts there goes a kind Christian appeal. This letter adds much to the labor and cost but it will doubtless prove its value. Iowa is also thus setting the pace for other State Associations.

The plan to reach every minister appealed to our friend Mr. Charles L. Todd and he stands ready to back the enterprise to the extent of his ability. A letter received at the time of writing this from Miss Laura L. Heath, who is on the Pacific Coast, says that she encloses a draft for $10.00 to help supply a few tracts to "all the preachers in the world." And so the vision grows. Between Mr. Todd on the Atlantic Coast and Miss Heath on the Pacific, we hope there will be a host of others who will join to make this effort helpful in setting men free from worldly entanglements for service in the church for which Christ died.

What Has Been Done.

There are in round numbers one hundred and ninety thousand ministers in the United States. We estimate the cost of the campaign at eleven thousand dollars. This is the lowest estimate. The Iowa Association are sending four tracts to each minister. We have already sent two tracts to eleven hundred New York State pastors. The CYNOSURE was sent instead of a tract to eleven hundred other ministers in another state as in our judgment it was the best thing to do. Our readers and friends can see that a respectable beginning has been made. What we can do in the future depends upon you.

We have already had some encouraging returns for this outlay. In a letter received January 25th ult. an Elder of a Presbyterian church expressed gratitude for some tracts which came just in time to keep him from the Masonic lodge.

Read the few extracts of letters "From Our Friends" in this and other issues of the CYNOSURE and be encouraged. There are a great host of loyal friends notwithstanding the Serpent has cast out of his mouth secret societies as a flood that he might cause the Church of the Lord Jesus Christ to be carried away by the flood.

Put on the whole armor of God and fight the good fight of faith. Read the account in this number of the victory in Duluth, Minnesota, where the brave Dr. Daniels is pastor and is not afraid but dares to have a purpose firm and dares to make it known.

CONTRIBUTIONS.

Current Expense Fund.

Mrs. Lizzie W. Roberson, $6.00; Andrew G. Anderson, $2.50; J. Appel, $1.50; A. H. Teich, $5.00; Mrs. W. S. Orvis, $25.00; Mrs. Emily D. Taggart, 50 cents; Mrs. Clara E. Morrill, 50 cents; a friend (Missouri), $1.00; a friend (Kansas), $8.00; Miss Nora E. Kellogg, $10.00; G. W. Smith, $5.00; M. E. Warburton, $1.50; J. K. Howard, $3.50; Rev. E. R. Worrell, D. D., $5.00; L. Woodruff, $3.50; Rev. C. G. Sterling,

$2.00; W. I. Phillips, $25.00; W. B. Stoddard, $10.00; Rev. S. R. Faris, $2.00; Prof. Charles A. Fischer, $10.00; Wm. E. Shaw, $2.00; Rev. A. P. Meyer, $1.00; Rev. O. F. Thompson, 50 cents; A friend (Ohio), $10.00; Chas. A. Lagville, per Secretary Stoddard, $10.00; Herman Newmark, London, England, $3.55; College Church of Christ, Congregational, special, $14.75.

Christian Reformed Church:—Classis Illinois, $42.11; Classis Muskegon, Michigan, $5.00; Classis Grand Rapids East, $5.25; Classis Pacific: Edmonton and Monarch, Canada; Manhattan and Conrad, Montana; Zillah, Oak Harbor, and Lyndon I, Washington, $141.40; Jenison, Mich., $5.00; Muskegon 2nd, $5.00; Sherman St., Grand Rapids, $51.50; Eastern Avenue, Grand Rapids, $50.00; Paterson, Prospect Park, $10.00; Pella, Iowa, 2nd, $9.24; Maple Avenue, Holland, $14.00; Young People's Society, South Olive St. Church, Holland, $5.00; received by Secretary Stoddard in November and December last from Bethany of Muskegon, $40.75; Grand Haven Church, $15.00; Neeland Avenue, Grand Rapids, $15.21; N. S. Passaic, New Jersey, $15.00; Willard, Ohio, $23.05.

Received by Secretary Stoddard in November and December from Reformed Church: Pella, Iowa, $15.00; Sixth Church, Patterson, New Jersey, $12.50; People's Park, $20.03;—from Free Methodist Church, Worcester, Mass., $2.42; from St. Paul's Lutheran Church, Pittsburgh, Pa., $18.00; Walthers League, Riverdale, Ill., $14.53;—from Iowa State Christian Association, $25.00.

To Ministerial Tract Fund.

Miss Laura L. Heath, $10.00; Mrs. Hedda Worcester, 70 cents; Dr. G. A. Pegram, $10.00; Rev. J. K. MacInnes, $5.00; "A friend, Kan.," $10.00.

Cynosure Extension Funds.

A. Muller, $3.50; G. Anderson, $3.50; Rev. Adam Murrman, $5.00.

Cynosure Endowment Fund.

Mrs. S. Legron, $1.00; (the total of this fund to date is $2,151.00).

We hope that every one interested in the work of this Association will read in issue of the CYNOSURE the article, "This Money was Prayed For."

IOWA PLANNING.

The State Convention this spring is on the hearts and minds of your officers. Pray that they may be Spirit led as to place and time. Morning Sun has been mentioned and April as the time. Write an encouraging note to the President, Rev. A. M. Malcolm, Albia, and to the Secretary, Rev. Mr. Emerson, Charles City, and to the Treasurer, Rev. C. Maring, Otley. These men have undertaken a very important and influential work for the Cause during the past few months. Write and ask them about it and whether you can help them.

The secretary of the Slovak Lutheran Synod of America, Rev. John Vojtka, has been rendering valuable and needed service to his present congregation in Minneapolis, Minnesota. He is giving them a series of addresses on the relation of secret societies to the Christian church. In his first address he spoke of the Woodmen, Yeomen and other lodges. The majority of his hearers received the truth gladly and were convinced. There were some, however, who came up to their pastor and said that they were "ready to prove that it was not true what he had said in regard to the way of initiation, oaths, or obligations, prayers and funeral services." If these members were not bluffing it would seem to be an easy matter to determine the truth in the matter. They claim to be ready to prove their position and to show that the pastor was wrong. Let them show it! We are sure the pastor only wants the facts. Rev. M. P. F. Doermann of Blue Island, Illinois, had a similar experience with the Woodmen, at a place in central Illinois, we believe it was, in which the final outcome was very satisfactory all around. The Woodmen confessed that they had lied and were forgiven and received into the church.

Among the addresses given on the principles of the open church of Christ and the secret church of Satan, by President Charles A. Blanchard during the past few weeks, was one in Duluth, Minnesota, one in Blue Island, Illinois, and one in Lansing, Michigan.

Rev. A. H. Brat, an officer of our Iowa Christian Association, has accepted a call to Platte, South Dakota. Rev. Mr. Brat has been one of the live wires in furthering the Association's work in Iowa and we know he will be greatly missed among the workers there. We wish him success in his new field of labor.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

I am writing from Harrisburg, the Pennsylvania State Capital. It seemed best that I push the work in this section instead of western New York as at first planned. With the urgent want of our work so great I am often puzzled as to where I am most needed.

I have been working of late among what are spoken of as the "Pennsylvania plain people." A foreigner who came among them said he thought the name wrong; that they should be called the "dressed people." He had seen some people during a sojourn in the East, who wore furs in the summer and went half clad in the winter because that was the style.

I am finding York, Lancaster, Elizabethtown and fields adjacent fruitful, as always in our work. A sister in Christ in renewing her subscription to the CYNOSURE remarked, "I used to take it because Brother Stoddard requested, but now I take it because I like to read it. I always read it through with interest."

On Sabbath, December 19th, I was privileged to address large congregations, mostly young people, in Mennonite churches at Souderton and Rock Hill, Pennsylvania. The efforts of last month in the Philadelphia district made a good showing generally. Elder Neff of the Church of the Brethren, Oakton, Virginia, turned over the services of his church to me on January second. There were many expressions of appreciation. Two prayer meeting services have given opportunity to help some. Last Sabbath, January 9th, I addressed large congregations at the Lancaster, Pennsylvania, Church of the Brethren and the Mennonite Mission. I have spoken several times in both places heretofore, but always find newcomers.

My address of this morning to the students of the Elizabethtown College seemed opportune. In connection with their regular studies there are always Bible conferences, teacher training classes, etc., at this season of the year. I found the student body much increased and many evidences of God's blessing on their work. Four hundred thousand dollars I am told is being realized in the recent drive to meet their increasing financial needs. The Masonic Home situated there is very attractive to some. I sought to give a note of warning, reminding the students that the rose has its thorns. The outside may appear beautiful while hidden away there may be that which is very harmful. A home that revels in dances, is not likely to have prayer meetings.

We all have been astonished at much of the news of late. The big headlines announce that our incoming President has been taking twenty-nine Masonic degrees at a single meeting, which is reported to have lasted twelve hours. One who is posted knows that no one could possibly get what is commonly given in these degrees in that length of time. Is this merely a report to be denied later? Let us hope so. Can it be that our President-elect has a capacity for absorption beyond all others! Masons would have us believe that the degrees are important. That is why they give so much time and money in acquiring them. What will ordinary Masons think if the leaders in Masonry are willing to cut out large parts so as to give a very desirable candidate twenty-nine doses at one sitting! It is the name rather than the thing after all that is wanted. For advertising purposes we can see why they would wish to boost their big catches.

I happened to be in Allentown, Pennsylvania, at the time the State Grange was in session. Quite a delegation traveled on the car with me on their homeward trip. They seemed in high spirits and joking was much indulged in. They told of the bachelor who sought an introduction to the pretty young lady who was elected to office. From the conversation one might conclude that this organization like the Good Templars might be utilized as sort of a courting place. The conversation of course was of the

world, worldly. While the Grange has been dying out in some states, it is being revived in the East. Several new lodges have been instituted in Pennsylvania. Some who have recently joined say they still blindfold those who enter.

A cheerful letter comes from our Iowa State President regarding the arrangement for the State meeting it is expected to hold there in April. What we trust will prove to be an interesting program is being arranged. The Pennsylvania States meeting should be held soon. I hope to consult the State Officers and report.

I am finding pleasant accommodations at the Home here and plan to go in the morning to Messiah's Bible School at Grantham, Pennsylvania, to meet the students. I am told their number is increased and that there will therefore be enlarged opportunity for good. Let us pray earnestly that God will greatly bless the truth in these needy trying times.

—January 14th, 1921.

"LIZZIE WOODS' LETTER."

Omaha, Nebraska, January 10th, 1921.

Dear CYNOSURE:

I wish you a Happy New Year and may God help you to go where He may send you to open the eyes of the people who sit in darkness and to give light to them (Luke 1:79).

The meetings at Memphis, Tennessee, were great. When I saw so many Elders gathered together I thought of Joel 2: 15-17: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctifying the congregation, assemble the Elders, gather the children, and those that suck the breast, let the bridegroom go forth of his chamber and the bride out of her closet, Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritance to reproach, that the heathen should rule over them; wherefore should they say among the people, where is their God? Then will the Lord be jealous for his land and pity his people."

I said, Lord, this is what all your people ought to do. We fasted three days without anything to eat then for seventeen days we had just one meal in the evening. We asked God to rule through the president; to put righteous men in the Cabinet, in the Senate, in Congress, and on the Supreme Bench, and give us righteous governors and judges. We asked God for holy men for the pulpit and congregations. We asked God to make our people to be at peace with their white brothers, and to make them be at peace with us in this country. God's way for us to have peace is to pray (1 Tim. 2:2). There is too much fighting and not enough prayer.

The ministers are in the lodge and they believe in the motion picture show, instead of gathering the children in the church and teaching them to remember their Creator in the days of their youth (Eccl. 12:1). It is dangerous now to meet young boys at night. They will hold you up and rob you as quickly as a man. They learn this crime at the movies. They can pay five cents and see anything they want to see.

God help the preachers in this country. They could keep the picture shows out of every town if they would preach against them. I often think of Berne, Indiana. Not a picture show in that town. Why? Because the ministers will not stand for it. The good people will not tolerate such influences to ruin their children. God bless the churches in Berne, and God give us some more preachers who are not afraid to preach a whole gospel that will make the people live better lives. It will take holy ministers to break up the violence that is filling this earth. Jesus is our only hope.

A brother said to me in the Sabbath school, "Sister Roberson, I tried nearly all the lodges in this town and yet my soul was not satisfied. The men have to swear to so much and then they don't do what they are sworn to do. They will rob their brother who is right in the lodge with them. The members of the church were so slack in their manner of living that I thought if I went into the Masonic lodge, and all the others I was able to get into, I could serve the Lord better, but I found that God is not in the lodges. My pastor was a very good leader until he went into the lodge and then he lost out and is now just like the other lodge men. I have given up all lodges since I heard the Scripture explained by you and

in doing so I have lost some of my best friends. Even my wife does not understand me but I am going to obey the Word, and I am asking God to help my wife and children to see the light of the Gospel."

I said, Yes, read Psalm 119:105, "Thy Word is a lamp unto my feet and a light unto my path." I said to him, "I am sorry for your pastor. All who teach for doctrine the commandment of men are the "tail" and not the "head" (Isaiah 9:13-16). "For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail."

The brother said, "That is true for God has nothing to do with these lying lodge preachers. We are not directed in God's Bible to go into the lodges to protect ourselves. They want us to get in the Labor Unions, and into the Masonic lodge, and the Odd-Fellows lodge—into the Klu-Klux-Klan, Night Riders and everything else that is contrary to the Word of God, to protect ourselves. If we obey God's Word he will protect us and bring us out all right in spite of all the secret orders or anything else that has the Devil for its head. My soul is satisfied. I am so glad I threw the Devil's yoke off my neck."

Another man said to me after school closed, "Sister Roberson, I am surprised at that man for I know him. He was at the head of all the lodges nearly in South Omaha. It takes nothing but God's Word to pull a fellow like that out."

I said, "Thank God, for with Him all things are possible (Matt. 19:26). It is not possible for man to give up his righteousness for money, but when he lets Jesus the Christ of God in, in the person of the Holy Ghost, and fill him, he will be like the Apostle Paul (Gal. 1:15-16): "but when it pleased God, who separated me from my mother's womb and called me by his grace, to reveal his Son in me that I might preach Him among the heathen; immediately I conferred not with flesh and blood." Thus we see that it takes Christ in you the hope of glory to accomplish a changed character (Col. 1:27). In a later clause we read, "If a man has not the Christ in him he has no hope of glory" (Gal. 2:20). "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God who loveth me and gave himself for me." Now I said there is no hope for us if we have not the Christ in us and we cannot have Christ and go contrary to His Word.

There is something wrong with most of the preachers of today. These preachers ought to be like Paul (Acts 26: 17-18). See what the Lord says: "Delivering thee from the people and from the Gentiles unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

The people are so bad here in Omaha that one needs to have a policeman in his house to keep the robbers out. Now most of these robbers are out of what you call Christian families. They get together in bands and break into stores and mail cars. All this is lodge and motion picture propaganda.

God help the preacher to wake up before it is too late. God help the churches to join in with the National Christian Association and fight this great evil that is damning this country.

Through God we shall do valiantly; for He it is that shall tread down the enemies. God bless all the leaders of the National Christian Association and all the readers of the CYNOSURE. God help us all to do more to spread this truth than ever before, is my prayer. Yours for the Master's use.

LIZZIE W. ROBERSON.

SOUTHERN AGENT'S REPORT.

BY REV. F. J. DAVIDSON.

I am again away down in old "Dixie" after more than a month most pleasantly spent in St. Louis, Missouri, and in northern Mississippi and Louisiana. I was privileged to preach in St. Louis at the Central Baptist Church, Rev. G. R. Stevens, D. D. pastor. Two sermons and one lecture, Tabernacle Baptist Church,

Rev. S. A. Moseley, D. D. pastor; Fifth Baptist Church, Rev. J. A. Caston, D. D. M. D. pastor, two sermons. First Baptist Church, Rev. O. C. Maxwell, D. D. S. T. B. pastor, First Free Baptist Church, Rev. A. J. Donaldson, D. D. pastor, two sermons, one lecture. Union Memorial M. E. Church, Rev. J. B. Abbott, D. D. pastor, lecture. First Baptist Church, Clayton, Mo. Rev. J. T. Rhodes, pastor. Pleasant Green Baptist Church, Rev. J. K. Parker, pastor, one sermon, one lecture. This church has five thousand members. Bell Flower Baptist Church, Rev. A. Nabors, D. D. pastor. Grenada, Miss., Power A. M. E. Church, Grenada, Miss., Rev. Parmore, pastor. Bethel A. M. E. Church, Alexandria, Louisiana, Rev. J. Butler, D. D. pastor. Rose of Sharon Baptist Church, Alexandria, La., Rev. J. W. White, D. D. pastor. Shiloh Baptist Church, Alexandria, La., Rev. Wm. Grimble, D. D. pastor. Evergreen Baptist Church, Alexandria, La., Rev. N. Duffy, pastor. At each place the congregations were large and attention marked. The contributions were fairly good. At each point the people were responsive to the truth. St. Louis is a great center for missionary activity. The already large and constantly increasing southern immigration of negroes into the city and the rapid growth of secret orders with the many vices in city life necessitates the doubling of missionary activities to cope properly with the situation. I find the secret lodge influence here as aggressive and rampant as ever. Satan is constantly marshaling his hosts and storming the fortifications of righteousness. God's truth is slowly but surely marching on to a glorious victory. I am praying for strength to do more effective work for the Lord this New Year. Pray for me. I am yours in service.

P. S.—I acknowledge with thanks a small donation from Mrs. I. G. Bailey of Dermott, Arkansas, to the Central Baptist Church.

NEWS FROM OUR FRIENDS.

Rev. John J. Daniels, of the Swedish Mission Church, in Duluth, Minnesota, writes under date of January 11th:

"Enclosed pleased find a check for your bill and for the balance of the check send me one dozen of the "Moody Church Testimonies" and for the remainder the "Threefold Indictment of Secret Orders" by Rev. Adam Murrman. This booklet of Rev. Mr. Murrman's is the best sermon against secret societies I have seen and it should be scattered broadcast in our churches.

"Dr. Charles A. Blanchard was with us Sunday the 19th of December, and we gave out free of charge all the booklets, pamphlets and tracts you sent me. His sermon on secret societies and your literature was a very timely assistance in winning the decision at our annual meeting.

"Your Association ought to have speakers in the field to visit our churches and speak on the subject. A man like Rev. Mr. Murrman would accomplish much, I am sure."

"I am writing an article about the Modern Woodmen of America for the CYNOSURE. I hate the lodge evil so bad that I hate to hate it. God bless you all. We pray for you.

(Signed) REV. A. J. HEISEL."

One of our new Chicago subscribers, Harry J. L. Buelow, writes: "Enclosed find my payment for a year's subscription to the CHRISTIAN CYNOSURE. I believe the investment is a worthy one. For a time I thought only we Lutherans of the Missouri Synod recognized the gross idolatry and un-Christian doctrines in general practice in the Lodge, but I see there are others also. May the CYNOSURE become a blessing to many."

The pastor of the First Reformed Church, Muskegon, Michigan, writes: "Judging by the few numbers of the CHRISTIAN CYNOSURE which I have perused, would say that the contents are rather too much of a *destructive* nature. Though I have personally no use for the lodge, I believe heartily in *constructive* work. Fraternally yours, John Bovenkerk."

Rev. Ephraim P. Yoder of West Liberty, Ohio, says: "I feel the CYNOSURE is doing a wonderful work which may not be so manifest in visible results. May

the good work continue to go on!"

Beg Pardon! In the communication from Mr. S. Y. Orr, printed in the January CYNOSURE the word "Shriners" appears, instead of "mystics," as in the copy. We learn that the word should have been Masons.

Rev. R. Kretzmann, of Corunna, Indiana, writes when renewing his subscription: "We have no secret society members in our congregation but I want to help grease the wheels of the CYNOSURE machinery.

A letter from a pastor in Iowa, Rev. J. P. Guenther, reads, "Please find $1.50 renewal of my subscription for the most valuable CHRISTIAN CYNOSURE for the year 1921. Your magazine is well done. Keep it up! Keep it up!"

Mrs. H. R. Wimberly, a Christian worker in Louisiana when ordering a quantity of tracts and small booklets, writes: "I wish I was able to spend $100 in scattering this literature among the people of my country, for I stand, and always have, with you in the firm conviction that these secret societies and especially Masonry, are a great menace to our civil government for one cannot be a good citizen and live up to the teachings of Masonry, or any other secret lodge.

Los Angeles, California,
January 4th, 1921.

Dear Dr. Phillips:

As I thank God for the many blessings he sent me during 1920, I must thank Him much for the messages of the CHRISTIAN CYNOSURE. God's Word, His Son and prayer have been held up in every issue. I am ready to pray God's blessings upon you and your work and to read the CYNOSURE for another year.

Lodgism presents to man the Way of Cain; Fraternities which disregard man's fallen nature are full of snares to his soul. Secrecy is a work of Darkness! I have spelled the above with capitals because they are filled with a real live personal Devil.

I make the above statement first because from my heart I believe them. Then I love the ones who are deceived by the lodge. The Holy Spirit sent by Jesus Christ our Lord, is the only One who can open blinded eyes. May God work mightily through His Church, the Bride of Christ, with revival fire is my prayer for this year.

Sincerely in Christ,
W. E. HAWKINS, JR., *Evangelist.*

Rev. George Beiderweiden of Carlinville, Illinois, wrote us recently: "It has always been a mystery to me how a minister of the Gospel of Jesus Christ can consistently be a member of an oath-bound secret organization such as the Masonic lodge. Dr. Blanchard's answer: 'Because they love the wages of unrighteousness' is the best I have ever read. In fact, the whole treatise 'Modern Prophets of Baal,' by Rev. Dr. Blanchard is simply wonderful.

"I agree fully with your stand on the lodge question. You are doing a great work. God bless you."

The singing evangelist, Ira L. Deal, writes: "I am going right after the lodge in my meetings. I try to do it in a proper way but I make it a real sin to remain in them and of course that makes the lodge members in the church get mad at me but in spite of all the Lord blesses me for doing it and has always given us a victorious meeting so far, and I am not afraid to tell the truth and trust Him to use it to His honor and glory."

We received on January 3rd some encouraging words from Charles D. Rettie of Port Huron, Michigan. He says: "Please send me six copies of the January issue as they are very interesting and I hope you can supply me with them. If not just let the dollar go to 'work' for the Cause.

"I am an ex-Mason, Odd-Fellow and Knight of Pythias, through this good work of letting in the Light. It is too bad we have not a million Blanchards, Finneys, Holts, and many other such good men who are not afraid to confess Christ before the world. It was Ronayne who woke me up, Blanchard who made me see and Finney who gave me Light. May their good works follow them always and open the eyes of millions more as they have opened mine. God bless the good work of the CYNOSURE in Christ's name."

Mr. J. T. Cullor writes under date of January 8th, 1921, from Sabinal, Texas: "It seems too bad that an honest man must be dragged into the Masonic Lodge with lights shining all about him. I was publicly initiated into Masonry in the City Hall at Unionville, Missouri, I think in the year 1881." Mr. Cullor lived there for many years and perhaps has revisited it as often as once a year and borne his testimony and distributed antisecrecy tracts. He goes on to say that "Rev. Mr. Thompson of Unionville is a Mason and seems to exert his lodge influence through the M. E. pulpit. A man in his position cannot be pitied, but his blinded dupes can be. Just think of the many going down to hell through the influence of such leaders. There are several up there who have joined the Masons and some have become prosperous and some have died and some are still living but are only a disgrace to the Cause they represent."

OBSERVATIONS.

Editor CHRISTIAN CYNOSURE:

It seems to me that every Christian should be at his post in this war against the secret lodge.

One of your correspondents in the January issue says that he had to withdraw from the lodge in order to save his church. The man or woman who has taken the vow to be a loyal servant of Christ, is nothing more than a traitor to Him if he affiliates with a society that excludes His name from its official ceremonies.

I have found church members, including more than one minister who denied that the name of Christ was not allowed to be used, but when they found I had the evidence against them they admitted the truth.

Some years ago I was in a city not far from here where the men of different churches had a debate on Sunday afternoon on the question "Resolved, that the secret lodge is helpful to the church." This may not have been the exact wording of the resolution but is correct in substance. One of the speakers who was, or had been the mayor, said in his talk that he had been a member of ten different societies, and every one of them excluded the name of Christ. The next day I called at his office to have him repeat the assertion, if it was really true, and he affirmed that what he had said in the debate was a fact.

There are other important reasons why a Christian should not be in any way affiliated with one of these lodges but the one here mentioned is sufficient.

I heard one minister say that he would have his right arm separated from the body rather than take an oath to be loyal to a secret lodge.

I spent several hourse trying to keep a young man, who was superintendent of a Sunday school from joining the Modern Woodmen. He was a member of a Baptist church. I gave him the testimony of prominent Baptist ministers as well as others but all I could do did not keep him out. In his effort to convince me that he was still loyal to his church he said, "We discussed the question of having our lodge meet on a certain night in the week" and he said that he argued that he would prefer either Tuesday or Thursday night so he could attend prayer meeting at his church.

It was not long after this that he gave up his position as superintendent of the Sunday school, and if I was correctly informed, quit attending the church regularly. This is the usual effect that the lodge has on Christian churchmen.

SATAN'S FOEMAN.

FROM A KENTUCKY EVANGELIST.

Faubush, Ky., Jan. 19, 1921.

Dear Brother Phillips:

I am just in from a twenty-three days trip in Russell County, Kentucky, during which I preached at seven churches and lectured on the evils of Masonry in five of these places.

At Russell Springs, one of the strongholds of Masonry and Odd-Fellowship, some of the leading Masons tried to prevent the sexton from opening the church door for my lecture, and still another Mason of the same town spoke to me personally of the danger of lecturing against the Order, and just a few miles

from their town there had been talk of hanging a man for loaning William Morgan's Exposure of Masonry. All of the Baptist ministers, except two, in that section are Masons, and I think one of the two is on the road to be stripped and hoodwinked.

Wherever I lectured against the Order I publicly announced that I was willing to meet any of the ministers or any one else and discuss the matter either privately or publicly using the Bible as our guide.

Those men doubtless see that they are in a trap which accounts for the fact that never more than two of them at any time were present in the meetings to hear the subject discussed.

Yours truly,

F. RAINWATER.

Was Washington a Freemason?

BY PRES. C. A. BLANCHARD, WHEATON COLLEGE, ILLINOIS.

Those who have read my booklet on this subject will recall the fact that Governor Ritner of Pennsylvania states in his paper on Washington's Masonry that almost none of the alleged Masonic letters of Washington are to be found in his letter books. The report of Governor Ritner on this subject was made to the legislature of Pennsylvanai in a reply to a request from that body for information on the subject named. The members of the legislature wished to know whether or not Washington was a Freemason. Governor Ritner made a careful study of the subject and reported to the legislature the facts as he found them. These facts seemed to indicate that Washington was never in any substantial sense of the word a member of the fraternity. That he united with it when he was a young man and that he never publicly withdrew from it were admitted facts, but the evidence seemed to show that he had never been what would properly be called an adhering member of the order.

I have myself never seen any statement that he paid his dues. Probably such statements will hereafter be furnished. It will be difficult for them to be secured, but it seems a little peculiar that from the first years of discussion no evidence on this point has been furnished.

It also appears from the letters which Washington is known to have written to Masonic bodies that he had no particular interest in that subject. There seemed to be a continual effort to secure some writing from him which could be shown as a recommendation of the order and he as continually seemed indisposed to produce any writing of this kind. He acknowledged at various times the receipt of Masonic communications, but did not show any particular anxiety to be identified with the organization. In fact, when we consider the continual effort to secure such commendations for it, with the fact that he never made any in the correspondence found in his letter books, it would be natural to conclude that he had no desire to be identified with it at all. It is clearly shown that Masons wished to make him the grand master of the American Masonic lodges and that efforts were put forth in this direction, all of which failed. Statements are over and again made that he presided in certain lodges and that he appeared in Masonic regalia on certain occasions, but the evidence for these statements seemed to be wholly lacking so far as the letter books of Washington were concerned. On the other hand, the two letters to Mr. Snyder in which he declared that he presided over none of the Masonic lodges and that he had not been in one more than once or twice in the last thirty years of his life are found in the letter books and are of unquestioned authenticity. It also appeared from the report of Governor Ritner

that Chief Justice Marshall, while he yet lived, was declared by Freemasons to have been a member of that order. This statement, being called to his attention, he publicly denied. Similar statements have been made so frequently and are so totally devoid of truth as to be a matter of astonishment. For example, it has been recently affirmed that both the Adamses, Presidents of the United States, were lodge men, when, in fact, they were neither of them such and one of them, John Quincy, was one of the most decided opponents of the order that we have ever had in this country. If men were willing to claim him as a member of an organization to which he never belonged, and which he many times bitterly condemned, we can expect almost anything.

MASONIC CORRESPONDENCE OF WASHINGTON.

A book under this title has recently been prepared and published under the auspices of the Grand Lodge of Pennsylvania. It is evidently intended to supply the frightful gap in the evidence designed to show that Washington was a Freemason in any full and substantial sense. Respecting this publication, there are several things that may be said, and first, it is late in the day.

Washington's Masonic standing has been alleged by Freemasons from the beginning. His Masonic standing has been questioned for nearly one hundred years. Until 1915 there has never been, so far as I am informed, any attempt to disprove the statements in Governor Ritner's report. It is quite remarkable if Washington's correspondence with Masonic men and bodies was as voluminous as is now alleged that it has not seen the light long ago. This does not decisively prove that the alleged correspondence is not genuine. In view of all the facts in the case, however, any reasonable person will see that there is a reason for its not having come to light before and they must give it most rigid scrutiny before it can be accepted as substantially true.

In the foreword of this book the importance which the Masons attached to this subject is shown. For example, the writer says: "Washington's Masonic correspondence * * * affords an insight into the great esteem in which Washington held the Masonic fraternity, of which since the early days he had been an honored member." "This is further shown by his great courtesy to the brethren in his replies to their addresses, no matter whether they were from a grand or a subordinate lodge."

This statement is in marked contrast with the facts as revealed in the known letters of General Washington—I mean those found in his life story as told by President Sparks of Harvard University. The writer then goes on to tell how this correspondence which is now (1915) for the first time seeing the light, came into possession of those who have published it. Some documents have been secured from the Library of Congress where the original drafts of Washington's letters to the grand lodges of Massachusetts, South Carolina and Maryland and to Paul Revere have been found. The writer says, "A perusal of these original documents affords an excellent illustration of the *entente cordiale* which existed between Washington and his Masonic brethren." "Upon the other hand, how the Masonic fraternity during Washington's lifetime venerated their august brother is shown by the addresses of this correspondence as retained by Washington." "Also by the various Masonic memorial services held after Washington's death, the chief of which was in Philadelphia under the auspices of the Grand Lodge of Pennsylvania." "The Masonic services held in every State of the Union; the

many eulogies and sermons delivered and printed are matters of history." The writer furnished no evidence whatever to show that there were services held in every State of the Union; he gives no list of the eulogies and sermons delivered and printed. That there have been many such prepared and delivered by Masonic orators in recent days is quite true, but to make such a statement as the author gives is of importance and the occasions, writers or speakers and the lodges or meetings held should be matters of clear and explicit testimony.

The foreword concludes with a statement of the fact that multitudes of lodges have been named after Washington and many royal lodge chapters, commanderies and other Masonic bodies bear the name of Washington. He mentions the fact that ten States have no Washington lodge within their jurisdiction. Probably that omission can be readily supplied. There is every reason to think that it will be.

President Sparks in his Life of Washington gives a list of the Masonic letters which had a place in Washington's letter books as delivered to him. He was the biographer of Washington and these letter books were turned over to him with the other papers of the great President for use in preparing the history which now exists. The Masonic letters which are not found in these letter books by which the Masons wish to prove their contention that Washington was an adhering and enthusiastic Mason are now set forth in this book. The writer states on page six that these letter books are now in the Library of Congress and that copies of such as relate to Freemasonry have been made for the library of the Grand Lodge of Pennsylvania. These letter books, however, which should have been delivered to President Sparks, but were not, require some explanation, so Mr. Galliard Hunt, chief of the manuscript division of the Library of Congress, tells us about them. He says, "They are a part of the Washington papers in the government's possession, purchased from the Washington family, one lot in 1834 and the remainder in 1849 and deposited in the Department of State until 1903 when * * * they were sent to this library," that is, the Library of Congress. "Some of them are partly or wholly in Washington's hand-writing, and others in the writing of his secretaries and their clerks. There are no volumes of press copies, but there are some press copies among the papers." The writer then goes forward to tell how Washington, in making his answer to the various greetings, proceeded. "Fortunately," the writer says, "some of the original drafts of these Masonic letters have come down to us; thus far five autographic copies have been found among the Washington papers in the Library of Congress at Washington." The writer then gives a list of five letters which are alleged to have been written by Washington. One to Watson and Cassoul of Nantes, France, thanking them for the Masonic apron, etc. This letter is in the letter books which President Sparks had and its authenticity is not questioned. Then, there are four letters to grand lodges: one to the Grand Lodge of Massachusetts; one to the Grand Lodge of Pennsylvania; one to the Grand Lodge of South Carolina; one to the Grand Lodge of Maryland. These four letters are not found in the letter books delivered to President Sparks. They are to be accounted for in some other manner.

The writer then goes on to say that there were found several addresses and answers which thus far have never been published. In fact, no mention of them has ever appeared in print. First, "An address from the Grand Lodge of Georgia together with Washington's reply." Second, "A letter to Paul Revere, Grand Master * * * and his Grand Officers." Third, "An address from the

brethren of Prince George's Lodge of Georgetown, South Carolina * * * also his reply to the same." Fourth, "An address from the brethren of St. John's Lodge * * * of Newburn, North Carolina, and the reply to the same. Photostat copies of the above have also been obtained, which makes the most complete collection of the Masonic correspondence of Washington which has thus far been compiled. A careful study of this correspondence, so carefully cherished by Washington, puts an entirely new phase upon Washington's connection with the Masonic fraternity, and his esteem of Freemasonry. These papers absolutely thrust aside all of the statements, arguments and libels, brought forth by our misguided enemies at the time of the anti-Masonic craze during the last century, and in a small way kept alive even down to the present day by some people who are blinded by their ignorance or malice."

The writer then speaks of the charge that Washington really had no correspondence with Masonic bodies, as follows, "One of the chief statements made by these people, and brought before all their conventions and heralded in the public prints was: 'That though General Washington caused to be carefully copied in books, kept for that purpose, all his letters on every subject, no trace whatever of any of the five letters under consideration, nor any letters to any other lodge or Masonic body whatever, are to be found among the records of his correspondence'." This modern Masonic writer continues, "The chief authority upon whom the leaders of the anti-Masonic movement at that time depended in their defamation of Washington, was Jared Sparks of Boston, who at the time was engaged writing a life of Washington, and then had access to all the Washington letter books and papers, and from his connection with the Washington correspondence, was supposed to be the best qualified to pass upon their authenticity." The writer thus speaks in this connection of President Sparks of Harvard University, who was the authorized biographer of General Washington and who, as such, received the Washington books and papers, which belonged to him for the performance of his duty.

The modern Masonic writer then continues, "Another of the charges made by the anti-Masonic bigots whose chief object was to controvert facts was: 'That, although Washington was extremely scrupulous in preserving his correspondence with all public or private bodies, there is not a line of his relating to Freemasonry to be found among all his papers, except the correspondence with Mr. Snyder.' It is also a fact, that Washington was equally scrupulous in dating his letters, and it is believed that not one can be found, which is without a date." The reason for this remark is that several of the alleged Washington letters to Masonic bodies were not only entirely absent from the letter books but had no dates. Now, it is a question of fact as to whether or not Washington was careful about dating his letters, and it is also a question of fact as to whether or not he carefully preserved his correspondence with public or private bodies. If he did, then the absence from his papers of such correspondence is very weighty evidence, and the absence of dates from letters which are not found in this correspondence also is weighty.

At the time of the agitation respecting Freemasonry in 1833, the Grand Lodge of Massachusetts professed to have two letters from Washington. A committee of citizens of Boston asked officers of the Grand Lodge of Massachusetts to submit these two alleged Washington letters to President Sparks for his inspection

and judgment. This the Grand Officers of the Grand Lodge of Massachusetts refused to do. About this time President Sparks sent the following letter to the chairman of this citizens' committee. The letter is dated "Boston, February 18, 1833," and continues, "Sir,—I received this morning of the 15th instant, in which you inquire: Whether I have yet seen or had in my possession any original letter or letters in the handwriting of General Washington, addressed to any body of men denominating themselves Freemasons. In reply, I can only state that I have seen no letters from General Washington of the kind described in yours, nor received any communication on the subject, either verbal or written. I am, Sir,

Very respectfully, your obedient servant,

JARED SPARKS."

This is a matter of history. President Sparks himself was a historian. He was entrusted with the duty of preparing a biography of General Washington, which duty he performed. He had the letters and papers of Washington put at his disposal for the preparation of this biography. He wrote this letter in reply to an inquiry from a committee of citizens of Boston who had tried to get the Grand Lodge of Massachusetts to present letters alleged to have been received from General Washington, for inspection. The Grand Lodge refused to show the letters and Freemasons assail President Sparks as a bigot for his attempt to secure some evidence in regard to this matter.

This modern Masonic writer then goes on to name occasions on which General Washington is supposed to have appeared as a Freemason. He mentions a number of sermons preached before lodges of one kind and another and cites the fact that liberal collections were received for the poor, etc. It is a little difficult to see what connection the fact that a Masonic preacher in Philadelphia preached certain sermons before certain lodges has to do with the question of Washington's Freemasonry. In fact, a number of items in this book seem to have been put in as padding.

I have already written more at length than I intended in this article, and I close by saying, first: that these alleged Masonic letters are a matter of recent discovery and publicity; second: that they are not found in the authorized life and letters of Washington; third: that a fraternity which falsifies the facts regarding the membership of living men may be trusted to forge documents for dead men, if it considers it desirable to do so; fourth: that the parading of photostatic copies which is continuous throughout this writing, is in itself calculated to awaken suspicion. Forgery is not a lost art nor is it a new art, and a photostatic copy of a forgery is simply a photostatic copy of a forgery. Fifth: we are asked to accept this Masonic correspondence recently discovered at face value. Before we can do this, these alleged originals must be submitted to impartial judges who are competent to pass an opinion. For an organization to get from some quarter or other papers which they allege to have been written by a man who has been dead more than one hundred year and, having photostatic copies made, declare that henceforth there cannot be any question as to the authenticity of the correspondence and the connection of the alleged writer with a secret society cannot be taken for granted. Such statements as these are questions of fact and cannot be admitted without proof.

Was Washington a Mason?

By PRES. CHARLES A. BLANCHARD

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CHRISTIAN CYNOSURE

VOL. LIII. CHICAGO, MARCH, 1921. No. 11.

New Ku-Klux

Holt's Open Letter.

Fixing Blame for Night Out.

A Burial Scene of J.O.U.A.M.

Pleasing God Is Walking with God.

Harvard University's Masonic Lodge.

Are Lodges Safe Because of Their Great Men?

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There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

George Busby Christian, Jr., Secretary to President-elect Harding, is a member in good standing of Marion Lodge No. 70, A. F. & A. M.; Marion Chapter No. 62, R. A. M.; Marion Council No. 22, R. & S. M., and Marion Commandery No. 36, K. T., all located in Marion, Ohio. He is also a member of Aladdin Temple, A. A. O. N. M. S., of Columbus, Ohio.

He and his people are Presbyterians and his wife is a member of St. Paul's Episcopal Church, Marion, Ohio.

—*The Builder,* February, 1921.

THE DEGREE OF HONOR.

From a minister in Minnesota we received the following question: "What do you know about the lodge 'The Degree of Honor'? Could you supply me with their constitution? Have you a tract on this lodge? Is 'The Degree of Honor' lodge different from the Knights and Ladies of Honor? I understand the 'Degree of Honor' is a ladies' lodge only."

Remarks: "The Degree of Honor" is an insurance lodge; meetings are opened with prayer; the Bible is on the altar of the lodge; it has a burial service, and is said to be a "Christian lodge." Its main object is to procure cheap life insurance.

NON-MASONIC KNIGHTS OF MALTA.

An official organ of the Supreme Commandery of the Ancient and Illustrious Order Knights of Malta, Continent of America, has recently been authorized and issued. It is edited by Supreme Recorder Frank Gray, Philadelphia, Pa.

There are said to be sixty thousand Knights of Malta in America.

"The Order of Knights of Malta is a body of men banded together under most binding forms, to comfort one another in the practice of the Christian religion; to offer mutual assistance in time of need; to promote Protestant Unity; to defend the Protestant faith against all foes whatsoever; to ever defend civil and religious liberty; to exercise the fullest toleration and charity toward all men; to practice benevolence and to maintain a universal Protestant fraternity."

MODERN WOODMEN OF AMERICA.

Question: "Can you give me information on this question: Can a member of the Modern Woodmen of America discontinue his membership in that lodge and still retain his insurance which he hitherto carried in the lodge, by keeping up his payments of assessments for such insurance?"

Answer: "A member of a Modern Woodmen of American could keep up his insurance without ever attending the lodge, but he would be obliged to pay the assessments made and also *his dues* or forfeit his insurance."

MASONIC SUNDAY SCHOOLS.

The suggestion of the late Bishop Potter of the Episcopal Church, made some years ago, to establish lodges for boys preparatory to their becoming full-fledged Masons, has finally borne fruitage in a rapidly spreading movement to organize boys between the ages of 16 to 21 into lodges which are to be specially supervised by an Advisory Board of Masons.

We copy the following from *The Olathe Mirror,* Kansas, February 3rd, 1921:

There Were 135 in the Class at Scottish Rite Temple, Kansas Side, Saturday Night—More Than 700 at the Banquet.

Forty-five boys of Johnson county, between the ages of 16 and 21—over half the boys from Olathe—the rest from

Gardner and Spring Hill, went in a special Strang car to Kansas City at 1 o'clock Saturday afternoon, transferred to a special car and were taken to the Scottish Rite Temple in Kansas City, Kansas, where they received the first degree before supper and the second, or De Molay, following the banquet, where 700 were seated.

Kansas has an insurance company which has been doing business nine years and the Insurance Department knew nothing about it until June 30th. It is called the Sovereign Grand Camp of the Improved Woodmen of the World and is located at Coffeyville.

The company was organized in 1911 and has a charter under the State laws. The charter does not specify that it is an insurance company, but that it is a benevolent and social organization. Mr. Travis has a certificate of the company numbered 9120, which is a policy for $500.—*Kansas City Star.*

JUNIOR ORDER UNITED AMERICAN MECHANICS.

We copy from the published obituary notice written by Allison Bowie, Jr. O. U. A. M. No. 29, Pisgah, Maryland, the following item concerning the order's funeral service:

"On Sunday morning a body of Brothers, representing the Pisgah Council No. 29, Junior Order United American Mechanics, attended the funeral of their departed brother.

"Our Worthy Counsellor, Brother H. C. Rees, performed the ritualistic ceremony of the order, assisted by the writer, who acted as chaplain. The snow flakes were falling from a dark sky when we laid our brother to rest and meet his reward.

"Farwell, Brother, though we miss you
From our dear old Council fire,
Where our ties of fraternal friendship
Here on earth are forever o'er;
But the blessings that we wish you,
When you reach that Golden Shore,
There to meet departed brothers,
Who have gone on before.
You may have a Council Chamber,
In that bright and Holy City,
There to dwell forever more."

A PREACHER-EDITOR.

Editor Roe Fulkerson of the *Kiwanis Magazine* is an expert goat-rider. The *Kablegram* man happened to have access to his riding record and we have no delicate hesitancy in telling you some of the things he is: Past Master, Grand Marshal of Grand Lodge, Past High Priest, Grand King of Grand Chapter, Past Commander, Past Potentate, Deputy for Supreme Council of Scottish Rite, Grand Correspondent of Grand Chapter, Past Patron of Eastern Star, Past Exalted Ruler of the Elks, Past President of Kiwanis Club, Editor *Kiwanis Magazine,* and First Vice-President of the Kiwanis International; he is also affiliated with the Odd Fellows, Sons of Rest, City Club of Washington, Country Club, Suburban Club, Home Brew Association, and is chairman of the International Committee to Murder Volstead. Notwithstanding his good-natured admission that he would be an adept in the art of home-brewing and would gladly rap the Volstead Act over the bean with a brass rail, the fact remains that he was at one time a preacher, and while now editing for a living, he is *still* pretty much of a cheerful prevaricator. With all his titles and his dreadful past, he shines most luminously as a regular human being. After all, for why does a man want to be anything else?—*The Kablegram,* February, 1921.

READ THIS NICE POEM.

The fact remains that Kiwanis work is God's work.

If it will not stand the test of being work in which any churchman can concientiously engage, it is not real Kiwanis work.

What's in a name anyway? Kiwanis recognizes no Protestant, no Catholic, no Jew. It just recognizes God and does His work, and He is not the old-fashioned God with which we used to scare people.

He is not an ogre with a bludgeon in one hand and a bunch of hell fire in the other!

He is a God with a wondrous kindly smile who is looking down with affectionate interest at more than thirty-five thousand men of all faiths doing His

work for Him. Wish I knew who wrote this poem. It fits on here so nicely:

At the Muezzin's call for prayer
The kneeling faithful thronged the square;
And from Pushkarra's lofty heights
A dark priest chanted Brahma's might.
Amid a monastery's weeds
An old Franciscan told his beads;
While to the synagog there came
A Jew to praise Jehovah's name.
The one great God looked down and smiled.
And counted each his loving child;
For Turk and Brahman, Monk and Jew
Had reached Him through *the gods they knew.* —*Kiwanis Magazine.*

PRESIDENT HARDING A KIWANIAN.

Warren G. Harding became a Kiwanian December 30, 1920, at Marion, Ohio.

MASONIC LODGE, HARVARD UNIVERSITY.

According to the *Christian Science Monitor,* what is believed to be the first lodge of the Ancient and Accepted Scottish Rite of Freemasonry identified with any university, has lately been established at Harvard, under the "dispensation of the Grand Lodge of Massachusetts."

In the fact that there were 75 signers, representing more than forty jurisdictions in the United States, our Boston contemporary, which, strange to say, serves the cause of Freemasonry with equal zeal as that of Christian Science, sees a "wide possibility for the furtherance of fraternal ideals and Masonic fellowship among the students and faculty members of the institute who are members of the craft."

In calling attention to "the frivolity, sensuality, indecency, appalling illiteracy and endless platitudes of the American stage," Henry Ford's *Dearborn Independent* (Vol. XXI, No. 10) says: "There is more unrefined indecency in the higher class theaters today than was ever permitted by the police in the burlesque houses. The lower classes must be restrained in the vicarious exercise of their lower natures, apparently, but the wealthier classes may go the limit. The price of the ticket and the 'class' of the playhouse seems to make all the difference in the world between prohibited and permissible evil."

MOODY BIBLE INSTITUTE.

Founder's Week Conference.

The Founder's Week Conference, which was held for five days with morning, afternoon and evening sessions the first week of February at the Moody Bible Institute of Chicago, gave special emphasis to prayer for revival in the body of Christ, but had also a varied program of instructive and inspiring addresses of unusually wide range.

Among the speakers were Dr. W. H. Griffith Thomas, formerly principal of Wycliffe College, Toronto, who delivered five addresses on fundamentals of the Christian faith. Dr. A. C. Dixon, formerly pastor of Metropolitan Tabernacle, London, England, who gave three addresses on living the Christian life.

EVANGELISM AT A DISCOUNT.

BY REV. GRIFFITH THOMAS, D.D.

Dr. Griffith Thomas, in his closing address, arrested attention especially with a statement of the conditions he found in China.

He said, in part: "There are Christian institutions where 50 per cent of the teaching staff are non-Christians. That is risky.

"Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work.

"In Canton there are 100 missionaries, not one of them doing evangelistic work.

"In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work.

University Graduates Return to Paganism.

"A friend of mine collected twenty-six graduates of a well-known Christian university in China and gave them a dinner, thinking to find out what was the net result of the work and influence of that Christian institution in which they had had four years of study. He found that twenty-five of them had gone back into full heathen Chinese life.

Conservatives Organize Bible Union.

"I found in China two parties of missionaries decidedly and definitely divided —the conservative, and the higher critical or modernistic.

"Last summer there was spontaneously organized by missionaries holding the conservative view of the Bible, the Bible Union of China, which now has a membership above 500, with a program of prayer, circulation of the Bible and Christian literature, and evangelism.

Union Institutions Sacrifice Truth.

"There is in China, among a certain class of missionaries, a great tendency to concession. There are six or seven union educational institutions, all based upon a concessive view of Christian truth which amounts to modernism. For a long time I have been in favor of union among God's people, but it is possible to pay too high a price for union. You must never have union at the expense of truth.

"There have been proposals to translate into Chinese that deplorable book called the shorter Bible. The Y. M. C. A. proposed it and the Y. W. C. A. proposed it, so far, however, without success.

Destructive Criticism from American Seminaries.

"I found in China a very great deal of the modernistic higher critical teaching which affects everything in the Bible because it affects your conception of the Lord Jesus Christ. I was told it was due to the kind of men sent out from American seminaries.

"Missionaries have been told for years that all the scholarship was on the modernist, higher critical side. They were entirely ignorant of the work of the past ten years, which puts the latest, truest and best scholarship on the conservative side."

"PLEASING GOD IS WALKING WITH GOD."

BY REV. A. C. DIXON, D.D.

On the quiet routine of life, Dr. Dixon said: "It is said of just two men in the Bible that they walked with God—Enoch and Noah. Enoch lived a normal life at the head of a family and walked with God. Noah was also a family man, and a man of affairs at the head of a great enterprise.

"Pleasing God is walking with God, for we are told Enoch had this testimony that he pleased God. If you please God you walk with Him. When you fail to please Him you are walking in some other direction.

"Two ways in which we should try to please God are the prayer life and the soul-winning life.

"Try a night of prayer on your critics. It works better than the criticizing spirit.

"If you want only God, you will have all that He has to give.

"Noah believed God's threatenings just as much as he believed His promises."

An Effective Personal Work Plan.

Dr. Dixon's address on "The Strenuous Life" was a powerful plea for personal evangelism. He told of a Christian in London who had great success in soul-winning on the following plan. He would call on unsaved persons, carrying a card of invitation to the church services, a picture paper and a book. Introducing himself, he would present a card; and after a few words, presenting also the picture paper, he would say, perhaps you would find something interesting in this paper; and after a few more words would add that the book in his hand was very interesting, and he would be glad to loan it for a couple of weeks. Usually the book would be accepted. When the two weeks had elapsed he would call for the book and found it easy in most cases to give the gospel message.

At the close of this address, Dr. Dixon added: "One thing we Americans ought to remember in the midst of all the noise being made with the object of alienating the two great English-speaking peoples, America and Great Britain, is that the same ideals of liberty and representative self-government are common to both." This he supplemented by enumerating some of the striking incidents in which Great Britain demonstrated her friendship for the United States.

The American Life Society, a three-year-old New York City fraternal society with over 6,000 members, has been admitted to the National Fraternal Congress of America.

NEW KU-KLUX.

Grand Wizard Says Southern Order Has 30,000 Members Throughout North.

Birmingham, Ala., Jan. 28.—Thirty thousand members of the knights of the Ku-Klux-Klan are living in cities north of the Mason and Dixon line; there are more than 7,000 in New York City, in Chicago and in other middle western cities, according to statements made to me today by Col. William J. Simmons, of Atlanta, imperial wizard of the revived Ku-Klux-Klan, after he had officiated at the state fair grounds near Birmingham in the initiation last night of 527 citizens of this city into the order.

Won't Tell Chicago Membership.

"As to who are the members of the Klan in Chicago," Col. Simmons said, "that is something that I cannot tell you. The power of our organization for good is its secrecy of membership. We are not courting praise, nor are we minding criticism.

"We are soon to open our northern domain office, center for seven states, in either Chicago or Cincinnati."

"Will you tell the people of Chicago what, where and why the Ku-Klux Klan is," Imperial Wizard Simmons was requested today, "and something as to its membership?"

It was then that he stated that there are 30,000 north of the Mason-Dixon line, and that there are many members in Chicago and New York. But he refused to say whether or not klans had been organized in Chicago.

Col. Simmons continued:

"In 1915, after deliberating upon it for many years, I was instrumental in reorganizing the Knights of the Ku-Klux Klan, incorporating with us several members of the original klan. Since that time the organization has grown tremendously, because it stands for four things that are most necessary in the United States today. We are not only strong in the South; we have honeycombed the East and Middle West. We shall be strong on the Pacific Coast shortly, for, in the last few months, 700 requests for membership have come from Los Angeles alone.

Planks in Klan's Platform.

"The four things for which the Knights of the Ku-Klux Klan stand are these:

"1. There must be in this country a body of 100 per cent native-born Americans rebaptized with the fundamentals of Americanism which our forefathers stood for, in forming this nation.

"2. This is the only organization that stands openly and unshamed for supremacy of the Caucasian race upon this continent. That refers to yellow as well as black. No mongrel set of people ever survived. The men who built this nation were white skinned; their children are entitled to what they fought for and worked to make. This means no injustice to anyone; only observance of man's common laws, observance of our constitution. The future of this country lies with the white men. Some politicians, especially in your northern cities, have forgotten this and are selling their birthrights for a mess of polluted political pottage.

"3. We stand for the honor of our women, which is something more and greater than virtue, and we stand for the sanctity of every man's home.

"4. We believe in and stand for absolutely the separation of state and church. We have no quarrel with any religion until it attempts to bring on the anti-American principle of intolerance."

Opposition Even in South.

There is opposition to the klan, even here in the South, although it has been proved to me, no matter how, that the most prominent men among Birmingham's citizens are members of the klan. Organized labor is opposed to it. Others say the organization has been reborn to fight religious battles; still others that it is a moneymaking plan, pure and simple, exacting of all initiates a $10 fee.

To these statements Col. Simmons replied:

"Qualification for membership is 100 per cent native Americanism, owing no allegiance to any foreign power or cult, and believing in the tenets of the Christian religion. If any one believes it does not mean business, let them start something. The klan certainly does not oppose organized labor."

The ceremony last night, which the reporter was permitted to witness along with four members of the southern press

—they may have been klansmen—was held in a semi-public manner to commemorate the installation of Gen. Forrest, the famous confederate cavalry leader, as the first imperial wizard. The general public was permitted to see the ceremony from a distance of more than half a mile—but saw little. The night was cold, the temperature down to 25 degrees. Dotted all over the sceene were white-masked klansmen on guard, masked horsemen patrolling the whole field. On a raised dais sat the imperial wizard in his purple and gold robes and his death's head mask. Stretching between him and an altar was a "human cross of living fire," 100 klansmen, each bearing aloft an electric torch. At the altar was an American flag and a small flaming cross. Through the living cross walked the imperial wizard, kneeling at the altar and kissing the flag, he then superintended the ritualistic ceremonial, the character of which could only be guessed from the distant point of vantage.—*Chicago Daily News,* January 28, 1921.

ARE LODGES SAFE AND SOUND BECAUSE THEY CLAIM GREAT MEN AS MEMBERS?

Editorial in Walther League Messenger, February, 1921.

Most of us experienced a feeling of disappointment when we read in the newspapers several weeks ago that our President-elect had been initiated into a high degree of Freemasonry. While we entertain a respectful regard for opinions that differ from ours, the unchristian and un-American character of Freemasonry is an incontrovertible and apparent fact that is established beyond all question of reasonable doubt. We therefore lament this open and public endorsement of the lodge by Mr. Harding, because this public testimonial will be employed by Masonic agencies throughout the country as a decoy for many young men who are willing to be guided by the example—good or bad—of men in high places, rather than by truth and right.

Lodge Claims Exaggerated.

In its systematic campaign of propaganda Freemasonry and similar organizations have never left a stone unturned in their efforts to secure as members men who hold positions of honor and esteem. Usually the lodges are not satisfied to stay with the facts in the case, but they often claim as members people who lived many hundreds of years before the founding of their order. As the Odd Fellows like to go back to Adam and picture him as laying the cornerstone of their order, so the Masons have not only been guilty of such unhistorical absurdities, but they have even forged alleged historical evidence. Occasionally they have not been as careful in their methods as they have been anxious in their efforts. Thus in the classic example of Chief Justice Marshall, who was claimed as an ardent advocate of the blessings of Masonic orders, the lodge men were imprudent enough to urge such pretention while the Chief Justice of the Supreme Court was still alive and indignant enough to utter the following sweeping denial:

"I never did utter the words ascribed to me, nor any words importing the sentiment they convey. I never did say that Masonry is a jewel of the utmost value, and that only the pure in heart and life can appreciate it fully," etc., etc.

What the Chief Justice actually said about this order is the following:

"The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

Two-Thirds of Our Presidents Non-Masons.

It is in this same spirit that the claim is so often urged today that practically all of our Presidents were members of the Masonic orders. The historical facts in the case show that two-thirds of our Presidents were free from such entanglements, and that not a few were decidedly and pronouncedly antagonistic to Masonic principles.

The father of our country is naturally claimed as an enthusiastic Mason; and while there are some indications of affiliation at least during his early life, the Masonic recorders are so unreliable, the suspicion of forgery so well grounded (as demonstrated by Governor Ritner of Pennsylvania), and the negative evidence so convincing that Washington's enthu-

siasm for Masonry must be relegated to the realms of Masonic fairy tales.

John Adams, the second president, told his son: "There is nothing in the Masonic institution worthy of seeking to be associated with it." Thomas Jefferson, his successor, was not a Mason. James Madison, the fourth president, gives this verdict: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible to abuse, outweighing any advantages promised by its patrons." James Monroe was not a Mason. John Quincy Adams, the sixth president, left this testimony: "I am prepared to complete the demonstration before God and man, that the Masonic oath, obligations and penalties cannot be reconciled to the laws of morality, of Christianity or of the land," and he declared that "no president of the United States ought ever to be shackled by such obligations or be under the self-assumed burden of such penalties." Andrew Jackson was the first president who was avowedly a Mason. His example was followed by James Polk, the eleventh president, and by James Buchanan, the fifteenth president—Van Buren, Harrison, Tyler, Taylor, Fillmore and Pierce having no such affiliation. President Fillmore uttered this indictment: "The Masonic fraternity tramples the administration of justice, and bids defiance to every government which it cannot control." Attempts have been made to bring Lincoln into association with the Masons, but Lincoln's private secretary is on record against such claims. Andrew Johnson, the seventeenth president, and James A. Garfield, the twentieth president, were Masons, the intervening chief executives, Grant and Hayes, as well as the following, Arthur, Cleveland and Harrison, all being numbered among the non-Masons. Roosevelt and Taft joined the order after assuming office. Secretary Tumulty vouches for President Wilson as follows: "The president is not a member of any secret organization or fraternity except a college fraternity."

Is Slavery Right Because Washington Owned Slaves?

The position of the twenty-seven presidents of our country has been given here with only one point in view, the refutation of the bombastic and exaggerated claims of Freemasonry. Beyond this, the attitude of our presidents is valueless, as far as any appraisal of the character and methods of this secret organization is concerned. We must realize that if every president and statesman of our country were members of the secret orders, yes, if all the exalted and mighty people were lodge members, this fact could never change the objectionable features of these organizations. It is just as easy and just as unfair to justify slavery by pointing out that Washington kept slaves as it is to justify Freemasonry by claiming that Washington probably was a Mason. On the same principle one could claim with the same degree of relevance that all people in our country should be Episcopalians or Unitarians because some of our chief executives were members of these churches.

Pastors as Lodge Members.

And yet, one of the besetting sins of our times is this spirit of following the crowd, this lack of moral courage that is satisfied with adopting the course of others, especially of those who are honored and recognized by the world. Thus, men try to justify their connection with fraternal and secret orders by emphasizing the fact that many clergymen are affiliated with lodges. Experience shows that when an exponent of the secret lodge system is unable to answer the clear and unmistakable evidence in our case against all secret orders, he will usually resort to something like this: "You say our lodge is unchristian? Why, we have three or four ministers right in my own chapter. I guess if Masonry is good enough for a minister, it is surely good enough for me." We repeat that this is an issue of principles and not of personal opinions. If the declarations and actions of some who like to call themselves ministers of Christ are to be decisive and helpful to others, the situation is even more serious than the case of the blind leading the blind, of which the Savior spoke.

Lutherans in Masonic Orders.

A similar argument repeatedly employed against the position of our Church is this, that not all Lutheran bodies are opposed to the lodge system. In some

cases, it is added, Lutheran pastors of some renown have not only compromised on the lodge question, but they have also actually identified themselves with the Masonic enterprises and have taken some of the high degrees. We can only protest that Lutheran in name is not always Lutheran in spirit. If the great Reformer were with us today he would brand this apostasy from Lutheran Christianity with all the intense power of his unshrinking courage.

Lodge Members in Our Congregations.

The most serious and painful fact in this connection is this: men have pointed out—and we must confess not without reason and justice—that there are members of long standing in some secret order within this or that congregation of our fellowship and that they continue as full-fledged and uncontested members of our Lutheran Church without relinquishing their lodge connection. Sincere Christians are entitled to ask why this is so. And nothing that can be said or written by way of explanation will give full satisfaction or finally be considered anything more than an attempt to sidestep the issue. Such lapses from the best principles of our Church and from the fundamentals of Biblical Christianity have broken our solid front, have vitiated and weakened all of our efforts to counteract the baneful influence of the secret lodge system.

As long as we are in the church militant there will be such examples of weakness and unfaithfulness. But far from leading us to condone and pardon this evil, this laxity must create and sustain within us an uncompromising denial and repudiation of everything that would inject into our church this secret and destructive menace. Even if it should happen—which God's infinite mercy may prevent—that our pastors and the teachers at our institutions should incline towards a surrender of the true Christian and Lutheran principle, our young people, especially, and all members of our faith must be prepared to take the one and only course. We must learn that our Father in heaven has no regard for person, that He is with the two or three gathered together in His name, but against the thousands who come together for the avowed purpose of preventing men from confessing His Son, our Savior.

W. A. Maier.

AN OPEN LETTER.

To My Friends in Norwegian Synod and Elsewhere:

A serious problem that confronts every Christian these days is a uniform and God-pleasing treatment of the secret society evil.

Secret society members are invading the Christian Church and are wittingly or unwittingly subverting the principles and teachings of Christianity. The lodge has a man-made religious scheme consisting in supposed "good works" in place of the Gospel of Christ and Him crucified. And its many misleading and pretentious claims call for our serious attention and united efforts in exposing and withstanding them.

In view of these facts I express the earnest hope that you will not regard me as presumptuous in presenting to you these my personal and unofficial remarks for your most worthy consideration:

Lodge Characteristics and Teachings in General.

Secret societies are powerful and numerous, there being over four hundred of them in the United States alone. And proofs are plentiful to show that these organizations, through rivals at times, *combine* their efforts in secret propaganda in order to accomplish their purpose.

They are secret in the fullest sense of the word—concealing themselves behind locked and guarded doors where things often occur that are disgraceful.

The reason these societies are secret is because *"The father of lies"* well knows human nature. If lodge secrets were freely circulated people would have none of that inborn, serpentine curiosity concerning them that now draws large numbers into the lodge net.

They are oath-bound or pledged. Each and every lodge requires its members not to relate to the public the things that transpire within the lodge. Some of their oaths being mere "promises" or "pledges" whereas others are administered under penalties that are shocking. As ex-President John Quincy Adams said of the Masonic oaths: "No butcher would mutilate the carcass of a bullock

or a swine as the Masonic candidate is to be mutilated."

Not all people take their lodge "promises" (oaths) seriously. That is, they do not realize that these were taken "in the name of God" and thus become profane and frivilous oaths by which the name of God is taken in vain. And yet, in spite of this universal profanity, somehow, lodge people manage to "stick together" whenever their secrets are threatened and their evil deeds uncovered. Many times a year newspapers bring us reports of persons falling victims to some lodge outrage; some being killed, others crippled for life. And to every one person that is killed or crippled for life, *thousands and thousands* are ruined in soul. It is not "side-degree" devices necessarily that make the lodge-room atmosphere rotten. The tomfoolery of initiation, the sort of people present, and the very occasion itself, naturally, suggests a line of thought and conversation that will sear the conscience and destroy reverence in the most pure and childlike mind.

They are religious. Yes, all of them are to a certain extent. They must all be able in their Articles of Incorporation to present certain "moral" or "religious benefits" before they can receive their charters from the state and be exempt from a specified taxation. Many lodge members deny that their lodge is religious, but this is only because of their ignorance of the facts in the case. If they will examine their secret rituals they will find that Bible stories can be clearly traced through their "lesson of morality" and that what the compilers did not borrow from the Bible, they borrowed from Masonry. This is generally true of all lodges, though not always admitted.

The principle need of a religion in the lodge is that all people who do not accept the work of our crucified Saviour feel the need of a religion and naturally combine in efforts to *save themselves,* by "good works." And, many of our Christian people, not aware of this devilish scheme, drift into this stream and are carried over the falls to destruction.

Lodges, as a rule, offer prayer; have a Bible; and have burial ceremonies. All these tend to prove their religious constitution. "If you are looking for a lodge that is not founded on some sort of religious teachngs, you are looking for something that does not exist," we are told by one of America's leading lodge authorities. All people, regardless of what they believe or do not believe, may join the same lodge—Mohammedan, Turk and Jew included. In heathen countries the writings of Buddha, Krishna, and Confucius are of equal authority in the lodge with the Bible. The minor lodges in our country may disclaim such conditions, and yet they do not deny that Lutherans, Episcopalians, Presbyterians, Baptists, Methodists and also non-church members and unbelievers flock to the same lodge and "pray" together. God sets no limitations on error and false doctrine. Satan has a free hand, but it is a sin for a Christian to hold religious fellowship in a lodge with a Turk or Jew or Russelite or Christian Scientist or any other sectarian people who deny "the fundamentals of Christian doctrine."

"The religion of the lodge is founded on the Bible" in the same sense that Satan uses Scripture. On the basis of his *own righteousness* the lodge person is assured of a place in heaven. Christ's atonement is not so much as mentioned. Only "strive to exemplify the good life of the perfect man of two thousand years ago, and you will have your reward." The Gospel of Christ *excludes* unbelievers; the lodge *includes* all healthy persons within its scope of salvation who can pay dues. Christ holds out the hope of salvation to the few (those who believe in His name); the lodge holds out the hope of salvation to all of its members who die in good standing.

How dare Lutherans plead doctrinal differences with other churches and refuse to co-operate with them and yet stand by and see organized secrecy, "Satan's masterpiece for the destruction of souls," prosper and grow in our own churches?

What Is Our Duty?

Friends in Christ:—This is no time to linger in the rear with the ultimate hope that we may be spared from the conflict by shoving this part of our church work onto someone else.

The lodge question has come to a point where we should take a decided stand. The time is at hand when this issue must be dealt with correctly, from Synod down to the home. It is no longer enough that the Synod passes resolutions. The Merger Synod also has passed many of these, and yet we may estimate a Masonic membership among its pastors close to 10 per cent. It is not enough that our various synodical districts take a helping hand in the matter; it is not enough that our local congregations "prohibit." We must *instruct* our entire membership for this is our only hope. All that is needed to banish these organizations of pretense from Christian society is information. The Missouri Synod teaches the facts concerning the lodge in her seminaries, colleges, parochial schools, and even in her homes. Who would say that she does not hit the nail on the right end? That home where the older folks have investigated the teachings and principles of lodgery, and have made these teachings *known* to the younger generations, and have supplied the home with the needed anti-lodge literature, has no lodge troubles to worry over.

Our first step should be to see that the Synod comes to a living realization of the tremendous forces that constitute lodgism. And every individual member should spend the time and money required to become acquainted with this subject for themselves.

But, we must not become too absorbed in this important matter. The lodge is not the only wolf in the woods. There are many other agencies of Satan seeking to lead us into eternal ruin, and nothing would please the Devil more than to have us become so wrapped up in our anti-lodge work that we shall forget the invading enemy at various other angles.

We must not, however, forget that the lodge is not a sickly little plant that can be knocked over with a stick. It has now become a mighty oak, grounded in deep, rich soil, and therefore we must use, as a church, figuratively speaking, the grub hoe, pick axe, stump puller and dynamite.

Let us ever bear in mind that no Synod, district, or conference of pastors has the right to command *how long* we must plead with our lodge friends. Sometimes lodge people admit in their hearts that which they would hesitate to admit to the public. Let us by all means be patient and not act hastily. Not all people can be treated in the same way; there can be no rules laid down outside of those given in the Scriptures. With one person it may take only a few minutes to bring about favorable results, while another person will demand our sympathy and kindness for an unlimited time. But, how sad it seems when one comes to the point where final action must be taken, for "He that believeth not shall be damned" (Mark 16:16). It is not we who judge the lodge people, God forbid, for they, not believing, are judged by the Word of God. And after we have made every effort to convince the lodge man of the error of his ways, Christian love demands of us that we put him out of our midst (1 Cor. 5:13; Matt. 18:15-17).

These are sad conclusions that confront us, and yet we have no other choice. But we have one more *hope* for the lodge person, that he may yet repent. How beautiful does God's grace mingle with the tears of repentance. As soon as the misled people of the lodge come to the point where a confession and repudiation of their lodge errors are manifest, our Churchstands ready to receive them back, and offers its pardon full and free.

Where to Obtain Literature.

It is an unfortunate fact, that many of our people do not know where to obtain anti-lodge literature and catalogues of such books and tracts. Permit me, therefore, to name a few places where one may obtain light upon almost any phase of the lodge question.

We Lutherans can secure what we need through our own publishing establishments such as the Concordia Publishing House, St. Louis, Mo.; The Lutheran Book Concern, Columbus, O.; the Whartburg Publishing House, Chicago, Ill.

Among other denominational houses which have published upon this subject and furnish this kind of literature are the Wesleyan Methodist Publishing Association, Syracuse, N. Y.; Free Methodist Publishing House, Chicago, Ill.; Reformed Presbyterian Publishing

House, Pittsburgh, Pa.; Christian Reformed Publishing Association, Grand Rapids, Mich.; the Mennonite Publishing Houses of Berne, Ind., and Scottdale, Penn.

The National Christian Association, Chicago, Ill., is a non-sectarian, interdenominational association which fills orders for all kinds of publications on the lodge system, including exposures of the leading orders which enables one to know their so-called secrets. It also publishes a monthly magazine, the CHRISTIAN CYNOSURE, in maintenance of principles which underlie all Christian opposition to organized secrecy.

Catalogues also may be obtained giving lists of hundreds of books put out by the advocates and leaders in secret society propaganda. These lodge publication houses which make a specialty of supplying lodge members are the Macoy Publishing and Masonic Supply Company, New York City; Allen Publishing Company, New York City; Redding & Co., book dealers, New York City; W. W. Daggett Publishing Company, Oshkosh, Wis. Send for their catalogues.

There are in the Masonic library at Cedar Rapids, Iowa, some fifteen thousand different books on Masonry alone.

There are hundreds of official magazines and papers published by different lodges. Kable Brothers, Mount Morris, Ill., are publishers of quite a list of such papers and magazines. Among the leading Masonic publications are the *Masonic Home Journal,* Louisville, Ky., and *The Builder,* Anamosa, Iowa. In our warfare against this insidious foe we ought to study such publications.

Partial list of anti-secrecy publications. The following are by Lutherans: "Freemasonry, an Interpretation," by Wagner; "Freemasonry, a Treatise," by Graebner; "Freemasonry," by Dallman; "The Religion of the Lodge," by Kreinheder; "Odd-Fellowship," by Dallman; "The Case Against the Lodge," by Holt; "Opinions on Secret Societies," by Dallman; "A Few Words on Lodges," anonymous; "Churchly Treatment of Secretists," by Loy; "Dangerous Alliances," by Brenner; "Secret Religious Oath-Bound Fraternities," by Pfeiffer; "The Lodge Tested," by Schuette; "Reformation and the Lodge," by Schuh; "Sermons on Secret Societies," by Long, and Mattes, and Dow.

And, by all means, attend an occasional lodge funeral and "post up." In all things be wise as serpents yet as harmless as doves.

What Our Friends Think.

When we grow faint and weary, as we often do, it is cheering to know that our fellow Christians watch our movements and offer a helping hand in time of need. It is true, that, in years past, no other church could measure up more faithfully than the Lutheran Church in principle and practice relative to the lodge question; and we may review with pleasure the anti-lodge work of Augustana, Ohio, Iowa and Buffalo Synods, and also of the General Council and Norwegian Lutheran Church. But let us not forget that other denominations are active in the same work. In repeated cases the various Reformed denominations have put us to shame in this respect. They have "cleaned house" and are the stronger for it. The Missouri Synod strictly bans lodge men, and why may not the Norwegian Synod and others. There are over 10,000 congregations of various Reformed denominations in America free from the lodge evil. Are we less courageous than they?

I could quote many eminent pastors of these Lutheran Synods to prove that their regard for us is genuine, but space will not permit that. I have, nevertheless, one letter to which I wish to call your attention. That letter, issuing from one of the sturdy and conservative pastors of Norwegian Lutheran Church, says: *"I trust that the Norwegian Synod will continue to attack the evil, and that this may also have its far-reaching effect in the Norwegian Lutheran Church."—Rev. N. M.*

Now we will hear from our big brother, the Missouri Synod: "The lodge question is becoming more serious in our Church every day. The cause of this is the lax stand of some so-called Lutheran Synods and churches against it. Thank God, our Synodical Conference stands

united also on this question. No lodge member can become a member of the church, neither a communicant nor voting member, and, if later elected, is excommunicated. Also our missions are kept clear of them. We preach the Gospel to them, and by God's grace, get them to leave the ungodly lodge. To 'missions' containing lodge members we declare our stand and ask their permission to prove the wrong of their lodges. If they consent, we serve them with all patience. The understanding must be, however, that they leave the lodge if convinced by Scripture. If they will not, then we will have nothing to do with them."—Rev. C. F. D.

"We handle the lodge question without gloves. We do not try to evade 2 Cor. 6:14-18 in the least. We have been fighting the lodge in our city congregation, as well as the country charges, and we have no 'lodge congregations' in the Minnesota district. I trust that the Norwegian Synod will take an equally consistent stand, and by God's help profit thereby. The only program for the future I know of is 2 Timothy 4:1-5:

"'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.'

"By this program our fathers have been blessed above and beyond all human speculations, though in their day this program seemed just as foolish as it does today in the eyes of men, and by this program the Lord of the Church will grant us more blessings according to the abundance of His grace. May the Master bless your endeavors to keep or to rescue the fair bride of Christ from the pollution of the Christlesss lodge!"—Rev. H. M.

"We have not changed our position on the lodge question. We still believe that a Christian ought not to be a member of any lodge. Our program for the future ought not to differ from that of the past. But it may be necessary to emphasize the necessity and not neglect to instruct our people in the Scriptural position against the lodge."—Rev. J. H. C. F.

"All the different lodges with a religious cult are Unitarians as to their belief—praying as they do to a God, who is not Jesus Christ, and teaching by their burial rituals and exercises a way to heaven other than the Word of God teaches—salvation by good behavior instead of by repentance and faith in Christ. This is the basis for our stand against the lodges in the lecture rooms of our Seminary and also in our publications and pulpits. We are all agreed that we cannot affiliate with the lodges; that Christian congregations and their pastors must in no wise countenance their religious beliefs and practices. These are the principles generally acknowledged in our Synod and every pastor and congregation is expected to live up to them."—Rev. C. C. S.

"Our Synod takes a decisive stand towards the lodge question. We consider lodges to be ungodly societies which confess and advocate a religion diametrically opposed to the Christian religion. The Christian religion teaches that man is saved without works by faith in Christ alone, while the lodges promulgate the heathen doctrine which is that man is saved by works. Lodgery cannot and should not be tolerated within the Church. It is, therefore, a duty of a Synod to advise its congregations accordingly, and it is the duty of a congregation to take a firm stand against lodgery and to admonish its members not to join lodges and to help those which have joined to sever their connections with lodges. In doing this, a congregation must act in a Christian spirit, for instance, not be too hasty in immediately expelling a member who has been snared into a lodge, or, again, not to be too lenient in tolerating indefinitely a lodge member within its midst."—Rev. F. P.

"We condemn the Unitarian view of

the Godhead held in the lodge; their claim to salvation without the vicarious satisfaction of Christ; their oaths in uncertain and unnecessary matters; their secrecy that shuns the light; their brotherly association with those not of the household of faith; their unavoidable reliance on men rather than God; and their participation in sinful affairs of the world."
—Rev. W. H.

"We have this against the lodge: It is based upon a religion which is not Christian, since it knows no Christ; it professes to unite the followers and the enemies of Christ into a common brotherhood; and it binds its members to secrecy by means of blasphemous obligations."—Prof. T. G.

"At the last convention of the English district, the lodge question was up for discussion. We heard a paper on the subject. At our Pastoral Conference held during the convention, every pastor was asked to state whether he had any lodge members in his church, and how many, also what position the congregation took in the matter, whether their constitutions barred lodge members, and what the pastor *himself* was doing about it. We were surprised and made happy to learn that, as a whole, our Synod is still standing firm. Now I would suggest to the pastors that they get together and have a heart-to-heart talk with the brethren on the question of the lodges. If it is shown that any brother is not able to handle the situation in his congregation alone, let a visitor be sent there to assist him. Let them encourage the brothers to go ahead and not waver, pledging themselves to stand with them. It may be that the pastor will be driven out of his congregation by the lodge element, or it may be that from a large congregation his will be reduced to a small one, but let the others encourage him to go ahead, nevertheless, and to clean out his church, and also promise him that they will support him to the limit, if the worst should come to pass."
—Rev. O. F. E.

"Be not dismayed, thou little flock,
Although the foe's fierce battle-shock
Loud on all sides assail thee;
Though o'er thy fall they laugh secure,
Their triumph cannot long endure;
Let not thy courage fail thee.

"Thy cause is God's; go at His call,
And to His hand commit thy all;
Fear thou no ill impending:
His Gideon shall arise for thee,
God's word and people manfully
In God's own time defending.

"Our hope is sure in Jesus' might:
Against themselves the godless fight,
Themselves, not us, distressing;
Shame and contempt their lot shall be:
God is with us, with Him are we,
To us belongs His blessing."

B. M. Holt.

111 Eighth St., N., Fargo, N. D.

WARNINGS AGAINST DEMON-WORSHIP.

Thou shalt have no other gods before Me. Exodus 20:3.

And they shall no more offer their sacrifice unto devils. Leviticus 17:7.

They provoked Him to jealousy with strange gods. . . . They sacrificed unto devils, not to God; to gods whom they knew not. . . . And when the Lord saw it, He abhorred them. Deuteronomy 32:16, 17, 18.

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils. 1 Corinthians 10:20-21.

Whosoever denieth the Son, the same hath not the Father. 1 John 2:23.

He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 1:9.

Every man-invented worship, from Cain down, is demon-worship. Such are Mormonism, Masonry, Christian Science, Unitarianism, Mohammedanism, Bahaism, etc.

FIXING BLAME FOR NIGHT OUT.

From *The Seattle Daily Times,*
February 7, 1921.

O Lodge, in thy name how many lies are told!

O Lodge, thy fair name hath been bandied between husband and wife since time immemorial and thou hast been blessed and cursed probably as no other name!

In this apostrophe to the "assemblage fraternal" is summed up the case for the lodge and the case against the lodge.

The lodge has been the vehicle for husband's "night out" since the mind of man runneth not to the contrary.

There has even been attempted a modern construction on the original Cain-and-Abel argument.

This pair, bound together in a "fraternity" of consanguinity, were alleged to have been engaged in a bit of "fraternal lodge" work—Cain "putting on the work"—when he hit Abel too hard with the setting-maul or whatever it was he attacked him with.

The lodge has been the rock on which many a ship marital has gone to pieces.

On the other hand, the lodge has been the haven of safety and comfort for many a family ship where the master—the head of the family—has been called to his final reward; to the gate where the keeper, the "outer guard," is St. Peter—his own spiritual self.

On the other hand, the lodge has brought happiness in the enlarged circle of friends that affiliation has engendered; friends of both sexes; friends for better, larger social intercourse, and also friends whose influence and thoughtfulness help smooth out the rough spots on life's journey.

Beteween these alternatives—the desire of the wife to keep the husband at home, largely of alleged selfish motives, and her desire that he "go on and meet friends and make new friends for our mutual benefit"—the wife is torn with uncertainty; or she is arrived at a certainty and has voted the lodge okeh, or turned thumbs down on it.

The husband grimly—and grinningly, often—pursues the even tenor of his lodge attendance and lets her do the worrying.

Which, also, might be construed as making it "case equal" between them; for she "selfishly" wants him to stay at home and he, "selfishly," wants to leave home.

It was with an earnest desire to get at the truth of this "lodge business" that *The Times* went out among the people of Seattle for an expression of opinion.

The symposium is just as has been outlined roughly in the foregoing.

The word "selfishness" is used much more often than any other. "Liar" isn't infrequent. "Stalling" is a common declaration.

It has been discovered that there is "lots of good" in lodge affiliation. It has been discovered that there is "lots of bad" in it. Not—emphatically not—that actual lodge attendance is evil, bringing evil companions and the like, but it has been described as:

"A waste of so much valuable time that might otherwise be employed on the family or one's business or social affairs;" as

"A great effort with small reward," as

"Potent as an estranging influence between husband and wife!"

"Etc., etc., etc.!"

It is a favorite "excuse," it is held, for "getting away from the family chatter and clatter," oftentimes when the father's counsel is greatly needed.

On the other hand, there are many wives who have admitted that "there is a lot of good in lodges," admitting that many a home is saved and many a child "brought up as the father would have it brought up had he lived."

There Are No Secrets, Except—

Some there are among the women who have held that "there should be no secrets" between her and her husband—an aphorism that the husband draws the line at when it affects his "oath and obligation."

Then, these same women who are curious—those who would be secret-sharers—are told that there is scarcely a "men's" lodge that doesn't have a women's auxiliary, and she is told she can go there and "get in the know."

"Good-bye, dear; I'm off to lodge."

Pouts and protests follow such statements made in thousands of Seattle homes. "The tears that have been shed because of such words in the years that

have gone would float an ark," declared one woman bitterly.

Cheering words, not tears, follow such farewells in thousands of other homes in Seattle, where wives want their husbands to be lodge members and actually insist that they take their "night out."

Has a woman the right to demand every night of her husband's time?

Why They Ride the Goat.

Should a wife encourage her husband to join a lodge?

What are lodges for? What is there about lodges that attracts millions of American men behind their closed doors?

Why have 70,000 or more Seattle men taken the "goat ride"?

For example, why have 6,800 men in the city of Seattle joined the Elks?

But, that example—the Elks, which is used because it has the largest membership of any lodge in Seattle—and a lot of other examples will be given as the "defense" of why Friend Husband should be sent away by Friend Wife with a smile on her lips instead of a frown upon her brow.

Besides, it may—though this is only a guess—cause a number of women to inquire a bit more closely into "whether Friend Husband actually 'went' to lodge!"

Or, even, it might bring an inquiry which will establish whether he "actually belongs to a lodge!"

Or, "whether he has been to lodge in months, although he has been leaving home not less than once a week to go there!"

THE IDOLATRY OF THE ELKS.

The very first and highest moral law which God gave to man is this: "Thou shalt have no other gods before Me." This commandment He placed at the very head of all His commandments, and to this very commandment He joined that terrible threat: "I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." And to all those who obey this commandment He gave this precious promise: "Showing mercy unto thousands of them that love me and keep my commandments." The heathen in their ignorant blindness continually bring upon themselves the curse of God by their idolatry. But worse than this heathen idolatry is the blasphemous daring of those who could know better; aye, many of whom have learned to know the truth, and all of whom live surrounded by those from whom they might learn the truth, and who yet participate in or themselves perform such idolatrous rites and ceremonies as are described in the following report of the Elks' "ritualistic ceremony performed for members who died during the past year":

"In the midst of a solemn and impressive setting of trees at Elks' Rest in Bellefontaine cemetery, members of the St. Louis Lodge No. 9, B. P. O. Elks, held their 11 o'clock Mystic hour service last night to honor the memory of their departed brothers. About one thousand Elks and their families and friends attended the service, which opened shortly after 10 o'clock. The gates were opened at 10 o'clock, and the numbers who had been waiting there filed in and formed a procession, led by the Elks' band and flower-laden members of the Elks. To the accompaniment of muffled drum beats the procession moved slowly to the Elks' Rest, where the ceremonies were to be held. Two large arc lights threw into relief the life-size elk figure which surmounts the burial plot of the lodge. The band played Chopin's Funeral March while participants in the ceremony mounted the plot. Then followed the ritualistic memorial service. After the reading of Bryant's "Thanatopsis" and the rendering of various selections by the Elks' quartet, all joined in singing the Elks' ode.

"The ode finished, lights were turned out, and the scene was lighted only by the moon shining through the trees. It was the mystic hour of 11 o'clock. A bell was sounded eleven times.

"As the last solemn note sounded, Lawrence McDaniel, in a resonant voice, read the 11 o'clock prayer. It reads:

"O spirit of this sacred hour! So clarify our vision that we may look backward down the pathway of time, and behold, in the clear light of understanding, the trials and vicissitudes of years gone by.

"Teach us to appreciate the heart hunger and longing for companionship which inspired men, doomed by their profession to wander, to lay the foundation for the religion of sympathy and kindness we call Elkdom.

"Help us to contemplate, with reverence and love, the fidelity which gave our founders and their successors of days gone by courage to beat down barriers of prejudice and doubt, clearing the way for our order's present glory.

"Keep alive the sublime truth that the Golden Rule is the foundation of our order today, as it was in the beginning, lest we forget that only while we remain true to its precepts will our course be onward and upward.

"Lead our thoughts out to those kept from this gathering by suffering and sorrow that they may feel the healing sympathy of our common brotherhood; enter the hearts of those who wander, and comfort them with the thoughts of the constancy of our love; rise upon the music of bells which toll this hour unto the realm of eternity, so that our brothers gone, even amid the perfect peace they now enjoy, may know we are reading from the tablets of love and memory.

"Remain with us always to recall at this hour those who wander, those who will come no more, and with hearts attuned to the melody of 'Auld Lang Syne,' may we ever, when eleven strokes proclaim the approaching end of day, pledge in the mellow wine of friendship the memory of our absent brothers."

If any baptized Christian has been enmeshed by such an organization as the Elks, should he not shudder when he reads of these insults to his God and Saviour? Certainly such a one should instantaneously repent of his folly and obey the call of the Good Shepherd who calls to His erring sheep: "Come out from among them and be ye separate, and touch not the unclean thing!"—*The Lutheran Witness.*

"What a cheerful woman Mrs. Smiley is!"

"Isn't she? Why, do you know, that woman can have a good time thinking what a good time she would have if she were having it."—*Tit-Bits.*

Mr. John C. Bickford, the Grand Recorder of the A. O. U. W. of New Hampshire, has been an officer of this order in some capacity for nearly forty years. He has been a Freemason for fifty-six years and an officer for over thirty years. Leading Masons are likely to be the leaders in other secret societies.

Manuel, a colored fellow with a record previously clean, was arraigned before the bucolic justice of the peace for assault and battery.

"Why did you beat that man up, Manuel?" questioned the Squire.

"He called me sumpin', Jedge."

"What did he call you?"

"He called me a rhinoceros, sah, a rhinoceros!"

"A rhinoceros! When did this occur?"

" 'Bout three years ago, Jedge."

"Three years ago! Then how did it happen that you waited so long to resent it, Manuel?"

"Lawd, Jedge, I ain't never seen no rhinoceros till dis mawnin'."—*Exchange.*

"I was taken into dinner by that officer you introduced me to, Bob. He was quite gallant, and remarked upon my bird-like appetite."

"Well, he should be a good judge on that point, Jessie, for he runs an ostrich farm in South Africa."

Susanne had spoken her piece at the Christmas exercises wonderfully well, and on the way home her mother was telling her how proud she was of her daughter. "But," says Susanne, "my knees were just chattering all of the time I was speaking it for fear I would forget."

"No, sah, ah doan't neber ride on dem things," said an old colored woman looking in on the merry-go-round. "Why, de other day I seen dat Johnson boy git on an' ride as much as a dollah's worth an' when he git off I sez to him, 'Yo' spent yo' money, but whar yo' been?' "—*Ladies' Home Journal.*

"Does your husband suffer from rheumatism?"

"Yes, but not half so much as the rest of us do!"

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against **all** evil, shall we see national reform inaugurated on a permanent basis.

CHAPTER VII.

A New Factor in Politics.

The morning of election day rose in a chill mist, a perplexing, uncertain mist which might roll away by 9 o'clock A. M. and leave a clear sky, or might with equal probability grow denser and darker and finally settle into a downright storm. In one sense it was very appropriate weather, for it exactly represented the political sky as it appeared to many a voter—Nelson Newhall for one. His first conscious thought on waking was the election, and yet for ordinary politics he did not care the snap of his finger. It is only as we look at them through the small end of our object glass, that is to say, the lens of our own private hopes and fears, that political questions assume large proportions. Nelson Newhall was a common working man to whom the suppression of the liquor business had grown to be a vital subject, for it meant not only release from a constant, wearing anxiety, but the temporal and eternal welfare of one to whom he was bound by ties that in their protecting tenderness were almost maternal.

He sprang out of bed and began hastily dressing himself, making as little noise as possible that he might not waken his still sleeping brother. But the latter stirred and began to cough. In an instant Nelson was bending over him.

"I hoped I shouldn't disturb you, Tom. I will get you a spoonful of your cough medicine and then perhaps you will go to sleep again. It is very early yet."

He measured out a spoonful of the syrup and administered it as deftly as a woman; then he built up the fire which seemed to share in the general depression and needed much coaxing to boil the chocolate or toast the bread, for Nelson always prepared his own breakfast and his invalid brother's before going to work. Tom, though much better, was still feeble. On bright, warm days when his cought did not trouble him much he would drag himself down stairs and sit in the sun, finding amusement in the society of their landlady's children; and she, a buxom, motherly, Scotch-Irish woman, cheerfully agreed "to look after him a little," while Nelson was absent in the shop.

"He ain't a bit more trouble than a chip sparrow, Mr. Newhall, and he keeps the children so still I'm sure it is a real favor to me to have him around. I had a brother once that was something like him—the quietest, gentlest soul that ever God made, if he didn't know quite as much as most folks. Many's the time I've wished I was as near the kingdom as poor brother Sandy."

And good Mrs. McGowan wiped away a tear with the corner of her apron while Nelson responded gratefully: "Tom has but one failing, and you know what that is, Mrs. McGowan. But I don't think he is half as much to blame as the men who make and sell the cursed stuff, or those in power who are willing for the sake of a little more revenue to license it."

"Just what I've always stood to, Mr. Newhall. I say that money got in that way is blood money, and if it is enough to make a man lose his soul, I can't see for my part how government can take it, and expect to prosper."

Mrs. McGowan was a woman and unversed in political subtleties. Furthermore, she was a good Presbyterian who made a conscience of reading her Bible straight through in course—not skipping one of its terrible burning words against those "who decree unrighteous decrees," "who build up Zion with blood and Je-

rusalem with iniquity;" and the reader must excuse her if she had not yet attained to the broader and more enlightened views of some of our modern statesmen.

The neat sign up at every polling place, "Hot tea and coffee served free," over the letters W. C. T. U., was a surprise which caused the saloon party to gnash their teeth; for their plan had been kept as entirely to themselves as if bound by any number of oaths "ever to conceal and never reveal it"—a fact which we commend, by the way, to the attention of those gentlemen in the Masonic order, who, when questioned as to the reason why the lodge so rigorously excludes all the weaker sex, suavely reply, "O, women can't keep secrets, you know."

Though Nelson Newhall in his inmost heart disliked the idea of any feminine meddling with the mysterious machine of politics, he was perfectly sincere in what he had said to Martha—he was ready to welcome any instrumentality that promised to overthrow the haughty, tyrannous, ever-encroaching saloon power; and when Mrs. Judge Haviland herself handed him a no-license ticket with the request that he would vote it, he could not help feeling that this royal woman, who might have sat for an artist's dream of universal motherhood, did not look so very much out of place after all.

"Sure, an' it's a fine cup o' tay; and thank ye kindly, ladies;" spoke up a rough-looking Irishman who had just treated himself to a cup of the steaming beverage, and then he looked a little doubtfully at the ticket placed in his hand.

Though poor Pat had neither money nor learning, at the ballot-box he counted for as much as if he was a millionaire or had a whole string of college degrees attached to his name, and usually the Democratic side had secured his vote by liberal supplies of cheap whiskey and equally liberal doses of that peculiar species of political oratory vulgarly denominated "buncombe." Like too many of his countrymen, he fell a victim at periodical intervals to the attractions of the saloon; and, as it happened, the one to which he usually resorted was kept by an old-time Democrat, who had suddenly turned into an ardent Republican, under the stimulus of promises to wink at all future violations of law on his part if he would but give his vote and influence towards electing Gen. Putney. So Pat had lately been in the way of hearing talk which had quite revolutionized all his political ideas. He had learned to his astonishment that it was the Republicans and not the Democrats who had all along been the defenders of the poor man's rights. Gen. Putney, he was told, was a strong "protectionist," and ought for that reason, if no other, to have the votes of all laboring men; for the Democratic hobby of "free trade," if once allowed, would mean starvation wages for the workman, colossal fortunes to the capitalist, and, most horrible of all, an influx of Chinese to which the Egyptian plague of locusts could not compare for a moment. That neither he nor his instructors could for their lives have given the dictionary meaning of the terms they used so glibly was but a trifling matter. Pat had come to the polls sure that he comprehended the whole political situation.

But this poor Irishman, though capable of swallowing whole any lie that political demagogues chose to tell him, had a heart and a very respectable bit of a conscience. He loved his wife and children, and for their sakes had made more than one manful struggle against the whiskey jug, but what availed it when the saloon with its tempting free lunch of salt fish, or some other equally thirst-provoking viand, stood always open, its attractions seconded by the cravings of an ill-nourished physical system, and the utter lack of any mental resource as a refuge against bodily weariness? And which is the most to be despised, poor Pat or the Congressman who sits down to a luxurious dinner with half a dozen courses of wine, and now and then goes off on a grand spree at the nation's expense? In our humble opinion Pat is decidedly more of a man, inasmuch as he always pays his liquor bills himself.

To this adopted citizen of great and glorious Columbia did Mrs. Judge Haviland now address herself with all that sweet and persuasive tact which is the gift of woman.

"We want to have no saloons in Jacksonville this year, and we ask you as a personal favor to vote for no-license.

You, and I, and everybody else would be better off if no liquor was allowed to be sold anywhere. Your vote may go a great ways towards accomplishing what we so much desire."

Pat had been asked for his vote before, but never so winningly; and he thought how glad it would make Katy, *his* Katy, who had the brightest eyes and reddest cheeks for miles around when he wooed her in the "ould counthry," if he should never get drunk again. And if nobody was allowed to sell him liquor how could he get drunk?

Of course if Pat had been a politician he would never have reasoned in this simple fashion. He would have doubted whether laws restricting the liberty of the individual citizen to eat and drink what he chooses are constitutional. He would have pointed to the difficulty, if not the utter impossibility, of enforcing such laws as a proof that they originated in a narrow and ill-regulated zeal; and he would have capped the climax of his arguments and objections by saying that, so long as taxation was the nation's only source of revenue, the true policy was not to prohibit liquor but to tax it so heavily as to make it the servant and ally of government, even letting it pay the entire school bill of the Union; and thus lifting the whole business to the dignity of a permanent institution based on national interests.

But, unfortunately, this poor, unenlightened Hibernian had never been instructed in those peculiar views of political economy which prevail among so many of our statesmen at Washington; and in his new hope of getting the upper hand of the whiskey jug forever, must we say that he forgot, with all the reprehensible fickleness of his race, every one of his oft-repeated promises to vote only for the Republican candidate!

"It's all thrue, what ye say. I'd be a sight better off, and Katy and the childher, if there warn't a drap o' the vile crathur to be had in the wide worruld, let alone Jacksonville. And if Col. Hicks will be afther shutting up the dramshops, Pat Murphy is the man that'll vote for him, and glad to do ye a favor, mum." And Pat went up to the ballot-box to enjoy for the first time since he took out his naturalization papers the full exercise of his freeman's right; while one of Jacksonville's leading saloonists who did a large business in so-called "temperance drinks," and considered himself in a modest way as decidedly a benefactor to society, expressed rather loudly his opinion that "it was a shame for respectable women to be bull-dozing poor laboring men into voting away their personal liberty. They had as much right to their beer as they had to their bread."

Martin Treworthy, waiting with the throng of voters, heard this speech, and was moved by the spirit to reply.

"If this is the kind of bull-dozing they practice, all I can say is it's a pity we can't have more of it. They've made the polls for one day a fit place for a decent man. You are dreadful tender of the poor man's right to his beer, but why not turn the tables once in a while and give us a talk about the rights of his wife and children to their bread? It would be a kind of refreshing variety, now."

The vender of "temperance" drinks found too many in the crowd against him to make much reply, and slunk away discomfited; while, heedless of everything but their one object, this brave detachment of the great white ribbon army, through evil report and good report, kept steadily at their posts, pouring out the steaming cups and handing no-license tickets, till the polls closed with this united testimony from friend and foe that never before had so orderly an election been held in Jacksonville.

Its results we will leave for our next chapter, while we transport our readers once more to that farm-house among the hills where another letter from Stephen has just arrived, to be read and re-read and talked over, and then laid carefully away in a corner of the square mahogany desk, which, according to authentic tradition, formed one of the few earthly possessions of the exiled clergyman previously alluded to as the founder of the Howland line; and which was, therefore, dated less than half a century after the sailing of the Mayflower.

This family ark, the sacred depository for the family valuables, Mrs. Phœbe Howland now proceeded to reverently unlock and open, while her husband, wearied with his farm work, leaned back comfortably in the feather-cushioned arm-

chair and contemplated the fire; his thoughts traveling meanwhile over quite a circle of new ideas opened before him by Stephen's letter. Finally he broke out:

"I don't care what folks say about 'woman's sphere'; it is always right where God puts her, and I'm glad for one that the women are rousing up to stop this saloon business. I hope God will give 'em grace to hang on till the whole cursed system falls as flat as the walls of Jericho."

Now Mrs. Phœbe Howland was the most conservative of New England matrons, which is saying a great deal. The only place where she allowed her native gifts to have full scope was the female prayer meeting. There, her wonderfully earnest petitions, her pointed exhortations and eloquent appeals to Christian duty made her a natural leader. But there were times when her heart was thrilled with such a deep longing to give out more freely and fully of what was in her that it was almost pain; yet her soul, naturally tuned to the grand and the heroic, fitted itself to the humblest daily duties without a murmur, and the result was no actual narrowing of her spiritual powers, but rather a condensing, as of some exquisite perfume under the distiller's art, so that whatever she said or did was like a drop from the alabaster box of ointment. Its fragrance filled the house.

"Women followed Jesus to the cross," she said, coming back to her seat and her knitting (four pairs of lamb's wool socks destined for the absent Stephen). "I think I could follow him to the polls if I felt certain that God called me there. But I greatly fear that in this movement there may be many who will not stop to take council of the Spirit, but run before they are sent, to the harm and hindrance of the cause. I rejoice at everything that looks like a fulfillment of the prophecy, 'I will pour out my Spirit upon all flesh'; but in this calling of women to public work I can only rejoice with trembling, for they are human as well as men, and if they don't keep close to the Lord I know how it will be. Pride and ambition and self-seeking will come in and spoil all they are doing."

And there fell between the two a long silence, broken again by Mr. Josiah Howland whose thoughts though they seemed to be pursuing another track, had really followed logically in the line of Phœbe's last remarks.

"Mother, there's one thing I've noticed about Stephen's letters lately. He don't say a word about religion, yet I think he gave good evidence before he went from home of having met with a change, and I feel kinder afraid that he's letting his mind get all taken up with other concerns. Temperance work can't be carried on to have it amount to much without Christ behind us, and I wish when you write to him you'd say something that will draw him out a little to speak of his spiritual state. I'm glad he's prospering and getting on; tell him that. I don't grudge a dollar I've spent on his education. 'But what shall it profit a man if he gain the whole world and lose his own soul?' "

To this Puritan couple this problem held in solution every interest of time and eternity; for what were riches, learning, or fame, but as the small dust of the balance weighed against immortal life?

CHAPTER VIII.

Martin Treworthy Discourses on Humbugs.

Martin Treworthy's hermitage looked as inviting as a bright light and a good fire could make it. The furniture had all been bought in reference to that marriage which never was to be; and so it happened that many tasteful bits of ornament scattered here and there through the homely apartment seemed to shed over it the light of a gracious feminine presence, as if the one who was to have been its pride and joy had only left her sewing-chair in the corner for one brief moment.

On a bracket in one corner stood a vase of dried grasses; *her* hands had arranged them. In the window stood a pot of ivy; she had rooted it from a tiny slip. There was not a niche or corner to which Martin Treworthy's eyes could turn without resting on some memento of her he had loved and lost, and he liked to have it so.

He was really one of those crystallized poets whose *feelings* move to rhyme and rhythm while they generally talk the most rugged, matter-of-fact prose. He had a dim idea, which he could by no means have explained, that there are vibrations of souls as well as of sound and light, so

that even in the ineffable glories of the New Jerusalem, the spirit of his beloved might be conscious that he still remembered her with an affection stronger than death. And who shall say that it is not so? What warrant for believing that earthly love founded in heavenly hope can perish? The blossom may be nipped, but the root is perennial and native to Paradise.

It was a disagreeable evening. A keen, raw wind was blowing the clouds in great dark masses across the sky—treasuries of snow and hail that only waited Jehovah's bidding to be unlocked by the angel of the elements and scattered broadcast over the shivering earth. Nelson Newhall occupied one corner of the settee that extended its comfortable length before the fire which was blazing brightly under Martin Treworthy's vigorous application of the poker.

"Seems as if the cold weather was setting in uncommon early," the latter remarked. "If signs mean anything we are going to have a cold winter. I met an old comrade of mine the other day—perhaps you've heard of him, Dan Carter—he was with me in Kansas, but he's settled down now to the trapping business; been at it ten years; and he tells me he never saw the fur so thick on the muskrats as it is this season."

But Nelson just now was not interested in weather prognostications, and abruptly changed the subject.

"I want to know how long we've got to submit to having our rights over-ridden in this fashion. With a fair ballot and a fair count Jacksonville could have been carried triumphantly for no-license. Now we must stand the saloon curse another year. It is perfectly infamous and outrageous to play such a trick on temperance men in the first place, and then deny us the right to a recount."

Martin Treworthy drummed gently with the poker a moment before speaking.

" 'The Lord reigneth; let the earth rejoice.' I've known times when it was like pulling eye-teeth to say that; when it seemed as if the devil was reigning, and every good man ought to hide his head and wear sackcloth and ashes; when I saw husbands and fathers shot down like dogs on the plains of Kansas just for defending their right to a free home on a free soil; when I saw the flag of my country, the blessed old Stars and Stripes, turned against me, and waving over ruffians that were hunting me down for no other crime than because I had tried to be a refuge for the Lord's outcast ones. Nelson, you hain't got into the deep waters yet. 'If thou hast run with the footmen and they have wearied thee, then how wilt thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swellings of Jordan?' "

"I can't help it, Mr. Treworthy. Your blood was hot as mine once. Submitting to God's will is one thing, and submitting to injustice and fraud is another. There has been too much of this last kind. Why, if all the men who call themselves Prohibitionists had only voted according to their convictions we should have elected our man by a good majority."

"There ain't no reasonable doubt of that," placidly returned Mr. Treworthy.

"Well, it just makes me mad to hear Christian men talk about the evils of intemperance and pray, 'Thy kingdom come,' and then eat their own words by voting with rumsellers and distillers at the bidding of a party. It's the inconsistency of the thing *I'm* looking at."

"Don't you know," returned Martin Treworthy, leaning forward in his chair, and giving the fire an extra poke, "that these good men believe all the while they *are* voting for temperance? They are humbugged and don't know it. 'He that letteth will let till he be taken out of the way.' There's a lying spirit abroad in the world, in the church, everywhere—an organized Satanic power that will either plant itself square in the way of every honest reform, or if it has got too strong to be stopped, checks and hampers it; puts a bridle around its neck and a bit in its mouth, covers it with fine trappings, and then rides on it just where it wants to go. Look at the Good Templars, started in 1851 when the temperance reform was thirty or forty years old, and had got too strong a grip on the hearts and consciences of the people to be shook off—who were its chief engineers? High Masons? And what has it done for temperance? Well, I'll tell

you. It has humbugged a great many temperance folks into sitting with folded hands and trusting to the lodge to do their work for them; it has humbugged lots of others into joining, and then kept them busy with childish nonsense; it has humbugged thousands of Christian men and women into supporting secrecy as a principle; and in short it has been nothing else but a first-class humbug clear through."

"But what has all this to do with temperance men voting for Gen. Putney?" asked Nelson, rather impatiently.

"I hain't come to it yet," answered Martin Treworthy, serenely, still keeping his hold on the poker. "It's a long story; it's got as many coils and ramifications as the old Serpent himself. Now take the Grand Army of the Republic. I believe the rank and file of the members are honest men, but *they* are humbugged. They are made to believe that all the reason for loyal soldiers banding together in secret like a company of robbers is to cultivate fraternal feelings and assist one another, when the real object is to get offices for the leaders. Take all the secret orders in the land—and their name is legion—they are nothing but different manifestations of one lying spirit—Freemasonry. Good Templars, or KuKlux, or Nihilists—it is all the same. Men that will be humbugged by a secret order will be very easly humbugged at the polls. Men that will bind themselves by an oath, or an obligation—I don't care which—to obey leaders they never saw or heard of, will be just as easily made slaves to a party, especially if that party is itself nose-led by the lodge. There's the whole thing in a nutshell. Gen. Putney has been elected by the votes of old soldiers, prohibitionists and liquor men; and I can tell you how it has been done. In the first place he was nominated over the heads of other and better candidates by Masonic leaders of the G. A. R. who all had axes to grind of one sort and another. The G. A. R. is a grand machine for getting pensions, and there's lots of bounty jumpers who ought to bless the General for his work in that line when he was Representative. But does anybody who knows Joe Putney and has got as much common sense as you can put on the point of a cambric needle, think for a minute that he cares for the soldiers any more than just to catch their votes. Then the next thing was to dupe the Prohibitionists with lies and fair speeches; and how was that done? Why, by means of Masonic influence controlling the secret temperance orders just as it controls the G. A. R.; magnifying the Republican party, belittling the prohibition movement, ridiculing the prohibition leaders, and lauding Gen. Putney for a temperance man, when it is a fact that brewers and distillers all over the State have poured out money like water to secure his election. Maybe you don't know it, but every saloonist in Jacksonville is a Republican, because the party managers have given him to understand that that's the side his bread is buttered. 'Support our ticket and we won't interfere with your business.' That's the word; and when every bar-keeper is a Mason, or an Odd Fellow, or a Knight of Pythias, or all three, they know pretty well they don't run much risks promising. So the lowest groggery becomes a trap to catch the votes of the drinking class, and we are treated to a spectacle that is enough to make the devil laugh in his sleeve, barkeepers and temperance men, church members, and drunkards, ministers and rowdies, all voting together for the same man!"

"I must say you are making out the political situation to be in even a worse muddle than I thought," observed Nelson, with a shrug of his shoulders. "But if I have been told once I have fifty times that the G. A. R. was not in the least a political organization."

"Tell that to the marines. No; to somebody a great deal greener than the marines, a jack Mason; but don't you go to riling me up by talking as though *you* believed any of that stuff, Nelson Newhall, or I vow, I don't know but I shall be tempted to show you the door."

Nelson laughed quietly, as a threatening flourish of the poker, which had been buried long enough in the coals to show a red-hot tip, gave emphasis to the words.

"Their hand has been plain enough in this election, I'll confess. It's an idea I don't like. I am not down on secret orders hammer and tongs like you, but I hold to their keeping their fingers out of

the political pie and not making a worse hocus pocus of it than it is."

"Might as well say that a cat ought to go against its nature, and not catch birds and mice," retorted Martin. "It is the nature of the lodge to want power, and the way to power is through politics. The saloon party has played us a trick"—

"Which they won't do another time," growled Nelson, who felt that his indignation was most righteous; for through a purposely ambiguous wording of the ballots it was found that many Prohibitionists had voted Yes, on the question of license, believing all the while that they were voting No—a fraud which doomed Jacksonville to another year of rum-rule, the just demand for a recount having been refused.

"Not the same trick, but maybe another just as bad. When the lodge and the saloon strike hands what can honest men expect? Years ago the Lord opened my eyes to see that lodgery, and slavery, and rum, and every other evil that is opposing the reign of Christ, were so many links in the devil's chain; and, Nelson Newhall, the day is coming when your eyes will be opened, too."

Martin Treworthy spoke with a strange solemnity which impressed Nelson too much to ask him what he meant; and in the silence which followed he began to think—feeling almost angry with himself meanwhile that the recollection should occur to him at just that moment, for what could it possibly have to do with Martin Treworthy's prediction? —how the day before he had been visited at his lodging by a stranger who represented himself as an agent of the Union, empowered to look into matters connected with the works where Nelson was employed. In his immaculate broadcloth and spotless beaver, with his massive gold watch and chain, and his fat, white hands bedecked with rings, this champion of the laborer's rights seemed so evidently to belong to that class of humanity which like the lilies of the field "toil not, neither do they spin," that Nelson did not feel inspired with any particular confidence; but he answered his inquiries frankly. There had been a recent cut-down in the wages which he considered unjust and unreasonable, and this had caused some dissatisfaction among the workmen. But when asked "if there was any talk of a strike," he had bluntly answered "that with the winter just on them and promising to be a hard one, he shouldn't suppose anybody but a fool would talk of such a thing. The capitalist could barricade himself behind his dollars, and then when the strike was over start up again with perhaps an improved market, while ten to one the men would go back to work at the old prices." This vigorous speech was met by the agent with the smooth reply that it was the settled policy of the Union to avoid strikes if practicable, and indeed it was in accordance with this policy that he had been sent out to make these inquiries. But the assurance for some reason did not allay Nelson's feeling of distrust; and still further was it increased when he picked up and began to read a paper left behind him, either accidentally or purposely by this white-handed and beringed representative of labor. It was a Socialistic sheet filled with accounts of many real wrongs and abuses and some fancied ones; but with the same false, dangerous, unrepublican remedies for all. He read it a while, then threw it into the fire with an impatient "pshaw"—for Nelson Newhall, as a typical American workman, desired most devoutly the elevation of his own class, but with ideas rather than dynamite.

There was reason why Martin Treworthy's words, though not remarkable in themselves, should impress him like a solemn prophecy of things already close at hand. Side by side with his rough, practical common sense ran a vein of that spiritual fire that burns in the souls of prophets and seers; his rough border experience, filled with episodes of unwritten heroism, had fanned the divine flame. Altogether Martin Treworthy was a unique character who never could have been developed on other than Western soil, with a dash of the Yankee, the Puritan and the backwoodsman, all combined. His newspaper had educated him as it has many an American citizen with few early advantages, so that he could talk in a pungent, practical style with no very serious grammatical lapses; while his daily study of the Bible had given him a kind of Hebraistic turn of thought and

feeling. Nelson had heard of his strange foretelling of our great civil struggle, and for an instant he felt vaguely thrilled and startled—that involuntary shiver that passes over the spirit when touched by the breath of the supernatural.

"Well," he said, rising with a sigh from his seat before the fire; "this seems home-like, but I must go. Tom don't seem to be quite so well today. I wish I could get hold of something that would cure his cough."

"Oh, you must keep up heart. Cut and try, cut and try; that's the way. Now there's Balm of Gilead buds, with a little ipecac and balsom of fir; I've known that to cure a man given over in consumption. I've got some of the buds; always calculate to keep them on hand for sprains and bruises." And Martin Treworthy began to rummage among his rather heterogenous stores on the shelf where he kept his "tin box" with a brisk cheerfulness which might have wakened a heart of hope in the very bosom of despair.

But we must not forget Stephen Howland, who still continued to live with a Spartan economy, satisfied with the thought that he was laying the basis for a legal reputation which would not dishonor the Howland ancestry. Stephen felt not a little honest pride in the good old Puritan stock from which he sprang, and in fighting the liquor oligarchy was he not doing just what they did two or three hundred years ago, only in a different shape and fashion?

He was also fast becoming a good Odd Fellow, according to Mr. Bassett's idea of the term—that is to say, he attended the lodge regularly and was slowly beginning to see some of its peculiar advantages. He had passed all the degrees of Friendship, Brotherly Love and Truth. He had acted over the story of David and Jonathan and the parable of the Good Samaritan with a promiscuous company of church members, ministers, deists, and we must add, profane swearers and libertines. And in all this stealing from Holy Scripture never a mention of that Name above every name which is the central pivot on which all divine truth turns! He had been shown various instructive symbols, such as the All-Seeing Eye, a skull and cross bones, a coffin, a Bible, and a serpent lifted on a pole, but never a hint of God's wonderful plan of redemption; for even the latter symbol was explained to him as bearing merely the pagan signification of Wisdom, and not as typifying that atoning sacrifice for human guilt once uplifted on Calvary.

(To Be Continued.)

LETTERS FROM OUR FRIENDS.

A new subscriber to our magazine, Mr. Festus Haag, of Effingham, Illinois, writes:

"I agree with your work as far as the lodge is concerned. Sad to say so many ministers are afraid of losing their charge if they speak against the lodge. It is true the membership may drop but I think I would sooner have a few faithful than a crowded house of others as there the seed would be simply cast by the wayside. I think every minister should refuse to bury a lodge member. This would be preaching a stronger sermon than words. I am a Lutheran (Missouri Synod) and our congregation in Effingham will not tolerate lodge members. They are cast out, that is, barred from communion, though our town is infested with lodges such as the Masons, Odd Fellows, Woodmen, Royal Neighbors, Elks and several others. Our congregation numbers three hundred souls and still growing. Very rare that we lose one to the lodge. I think that is a very good showing out of a population of five thousand. Our minister is not afraid to speak the truth. I hope every true minister will fear God more than man and say with Luther, "Here I stand, I cannot do otherwise. God help me, Amen."

Many months have passed since we heard from our friend H. J. McKinney, of Indiana. He wrote recently:

"I am writing to extend greetings for the year of 1921; although late in coming they are sincere and I want you to know that I am still on the job delivering a blow whenever I have the opportunity to do so.

"I am out of literature, so I am asking you to send me some at once."

I am on the firing line and hope to see the CHRISTIAN CYNOSURE in every

Christian home. About twenty-nine years ago I was a member of the Aztics Lodge, a pagan religion institution, which I do not doubt was modeled after Masonry. I attended a few times and then left it. I am convinced beyond a doubt that the secret order system is the two-horned beast in the 13th and 14th Chapters in Revelations.

What a blessing it would be if there was a Blanchard, Graebner, Holt, Doermann, Lizzie Woods and others in every city, town, village and hamlet.

I am doing all I can to save people from the snares of the Devil. Sometimes I stir up a hornets' nest. My own sister told me, whose husband is a secret order man, that people have gotten past believing those things which I say about the lodge. I told her she certainly seemed to have told the truth. May God bless you all. HERMAN GERBER.

Grasston, Minn.

Faubush, Kentucky, Feb. 12, 1921.

Dear Brother Phillips:

During my big trip in Russell County, Kentucky, I found so much emphasis laid on the Masonic Orphans Home at Louisville, that I sent a letter of inquiry to the *Masonic Home Journal* to ascertain more particulars, especially so far as the doctrines that are being preached to the children of the Home. The following is in part the reply of the Editor and General Manager:

Louisville, Ky., January 21, 1921.

"You are anxious to know what kind of doctrine is preached to them. They are taught the Bible. Every Sunday there is a different preacher who comes to the Home, and preaches to the children and widows and to those who desire to attend from the outside, and this bunch of preachers are a motley crew. They are Baptists, Methodists, Presbyterians, Campbellites or Christians, Jews, Evangelical, Episcopalians and Lutherans. In fact, all protestants are invited and welcome, and, as you know, I am sure, fully understand why the Roman Catholics do not preach to our children. So far as sectarianism is concerned, no minister has ever gone to that point of telling the children what church they should join, or what church is The Church. That day of narrow-mindedness of me and my wife, my son John, and his wife, us four and no more, has gone glimmering in the past.

"Very truly yours,
"W. H. MCDONALD."

Farmingdale, New York,
February 5th, 1921.

The National Christian Association,
Chicago Illinois.

Dear Brethren in Christ:

A day or two ago I received from you two tracts entitled "Modern Prophets of Baal" and "Baptists, A Wise Baptist Rule."

Please accept my heartiest thanks. I have desired just such for a long while and wish I had a good sized package of each.

The Methodist pastor here I learned yesterday is a member of the Masonic lodge and is trying hard to induce young men to join. Of course he seeks only the brightest and most promising and it is through one such with whom I have become acquainted that I learned the fact. I at once sought to show the young man the evil of such a course and this morning gave him the tracts referred to, which he promised to read and consider.

I could read and would like to use more the same way, not only here but through correspondence with others I have become acquainted with in other places and over whom I have peculiar personal influence.

REV. C. C. LUTHER.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

Praise the Lord I am yet privileged to be on the firing line, doing service for my Lord and Master. Since my last letter I have been privileged to hold three ministers' institutes and conduct three Bible lessons, deliver four sermons and six lectures and make thirty personal calls, and secure several CYNOSURE readers and distribute tracts.

In each of the institutes and the Bible lessons, the lodge evil was plainly pointed out from God's Word. There was a little disgruntlement shown by some of the most ardent lodgites on two occasions, but they were quieted by the blessed Word and finally acknowledged

their weakness. Praise the Lord for victory over opposition. Truth crushed to earth will rise again and shine out in dark places.

In company with two very prominent pastors and lodge adherents a few days ago, I succeeded with God's Word in getting a complete confession from them of lodge sinfulness and their own weakness, and a promise to take a stand for God and righteousness, but they were not willing to have their names used as lodge opponents. These men are pastors of strong and influential churches, and could do so much good in opening the eyes of their good meaning, but blind and deceived followers if they had faith to preach a whole saving Gospel. It is a pity for preachers to shun the truth and permit their people to steep themselves in sin for fear of losing popularity, and a good salary, but what profit is it to gain the world and lose their souls and mislead a host of others?

God grant and speed the day when the American people's eyes shall be opened to the treachery and danger of oath-bound secret societies. First of all, the Christian church and the Gospel ministry must be awakened by the Holy Spirit and cry out mightily against these monsters of iniquity.

In my thirty-eight years of preaching and teaching against the evil influences of secret societies, my experiences have been most bitter and trying at times, but thank God, through our Lord and Saviour, Jesus Christ, He hath holden me up, and though at times it has been dark and gloomy, I praise His name for strength to stand. Pray for me. I shall continue to cry aloud and spare not, lest their blood be required of my hands. I am yours for heaven.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

New Castle, Pa., Feb. 16, 1921.

Dear CYNOSURE:

I heard a robin sing! Another spring will soon be here! In the world the spiritual darkness deepens, but light from on high is to drive it away. Our hope and expectation is in the Son of Righteousness. February and March are in some ways trying months to the traveler, but surely I have much for which to be thankful. I have spoken many times to good sized audiences and had strength to fill all the appointments. As usual, there have been quite a variety of experiences.

Having exerted myself to the utmost I reached a town in the evening. It was raining. I went to the only hotel and found an "Elk" in charge. The rate was $4.50 per day for what I found to be very poor accommodation. After engaging a room, I thought it well to look up a friend. The wife came to the door and very reluctantly allowed me to come in out of the rain to await the return of her husband. Then to some one out in the kitchen she delivered herself in a loud tone of voice in the following fashion, "There's that fellow; he's just out after money. His old paper ain't worth two cents. I never read it," etc., etc. When her husband came in a few moments later she announced my presence in an interesting way and commanded him not to take the paper. He proceeded to the room where I was waiting, received me kindly and renewed his subscription. He evidently reads it.

When I last reported I was en route to Grantham, Pa., where I found a fine body of consecrated ladies and gentlemen, students of the Messiah Bible School. They seemed glad to get the information I could give them in my anti-lodge address, which was quickly arranged for by President Hess. A revival effort was being conducted by a brother from Canada. Going on to Tyrone, Altoona, and Martinsburg, Pa., I found much to encourage. A message was given to those who gathered in the Altoona mission, of which our good friend Nessley has charge. Bishop Jacob Snyder told of the great good accomplished at the Central Bible Conference held at Lakemont Park, near Altoona, last summer. It was largely attended and a success in every way, he thought. Our President Blanchard was among the speakers. So far as was known all the speakers were opposed to the lodge. Several expressed their disapproval in strong language.

I was cheered in my visit at Martins-

burg in meeting old and new friends. Our old-time friend, A. B. Mock, told of his grandfather buying his farm there. Land that is now worth two hundred dollars and more per acre was bought for twenty-five cents per acre. That was a hundred years ago.

Bishop Durr is still able to care for the church work, though advanced in years and rather frail in health. Out from Johnstown, Pa., I saw many orchards where the apples had not been picked because of the low price. The prices in town seemed plenty high.

I gave antilodge addresses in what are known as the "Weaver" and "Stahl" Mennonite churches to audiences aggregating six hundred, I judge. These are an intelligent, thrifty people who get along nicely without belonging to lodges.

An effort was made to locate a conference on our line near Pittsburgh, but plans were upset. We must try it later. Our Pennsylvania state president, Rev. Paul Foy, of Mt. Washington, welcomed your representative, as he has many times in the past. In return for the addresses I gave in his church, a good contribution in aid of our work was made without solicitation on my part. A good number of the Free Methodist pastors and workers for the Pittsburgh district met for discussion in the Y. M. C. A. building. Your representative was given an honorary seat and invited to conduct the devotional services.

Traveling north of Pittsburgh, I have visited many towns where I have sought to stimulate the work and workers. I have spoken five times in the Free Methodist churches of this city. The Arlington Avenue church has meetings every night. The interest increases. There were seekers at altars at both ends of the church. Lodge people would not feel at home in these spiritual meetings. I am at the home of Rev. George G. Burke, who has assisted me in giving two antilodge lectures to his people. There is much discussion, and good will result, I am sure.

I am announced to lecture tonight in the Covenanter Church at Beaver Falls, Pa., of which Rev. Redpath is pastor. I took part in a largely attended Free Methodist class meeting in that city and received a spiritual uplift. It was also my good fortune while there to meet again our former State Treasurer, Rev. Mr. Dornheim, who was helping his brother, Pastor of the Evangelical Church, at Beaver Falls, in a series of special meetings. Many are out of work so this seems to be especially opportune for special meetings. If "Ephriam kicked" when he waxed fat, will not the reverse produce the opposite result? Let us hope so. I note that the Theosophical Society of Pittsburgh had a Miss Isabel Holbrook of Chicago to lecture. She is to speak on "The Masonry of Character." It is supposed she is well informed on that subject; perhaps she attends their dances. It is likely that one going to these dances would find out something of the Masonic character. Well, "So mote it be." One has only to look in the newspapers nowadays to be told much that the Devil is doing. It is no secret that the lodges are leading away from purity of life. If as a nation we sow the Devil's seed, what will the harvest be? Iniquity abounds and the love of many waxes cold. Some are afraid to speak out. Shall we go with the ungodly crowds or speak out for truth and righteousness?

May God help the N. C. A. and all its workers to proclaim the truth in love! I hope to be at home during the time of the Inauguration and shall be pleased to see any friends coming my way. Next month I judge my efforts should be again in the New York, New Jersey field.

"LIZZIE WOODS' LETTER."

Omaha, Neb., Feb. 12, 1921.

Dear CYNOSURE:

At this writing I am still in Omaha, and in the fight for righteousness. I thought I would rest a while, but there is no rest in a big wicked city like this. The Devil is loose in this place. The Devil has got this city by the tail and with a down-hill pull. The lodges and the movies and the dance hall are damning this town. They make all the whiskey here they want. You can walk the streets and smell the whiskey stills. They have all they want at the dance halls, where very many of the young people go to enjoy themselves. The picture show is also a

Devil's trap for the young—a place for making murderers and robbers. Nearly all of the preachers in this town are bowing before lodge altars and their children are following their example.

Two colored women got to fighting here a few days ago. They both belonged to the Baptist church and to the same lodge. One of the women was secretary of the other sister's lodge. The secretary took a packing house knife and stabbed her sister to death. She cut her lungs in two. The lodge turned out to the burial of the dead sister, while the secretary of the lodge was in jail for murdering her. Of course we could not blame the poor foolish women for being in the lodge. Their pastor is a high Mason. He said the dead sister "is gone to rest with Jesus." I said, "Well, maybe she has gone to the Grand Lodge above." Of course, that is what the Devil calls it, but if you spell it right it is hell. I don't know what they will do with the poor secretary of the lodge who killed one of its members. She is in jail here awaiting her trial.

A white brother came out to one of my Bible lessons last week and he told me I was wrong for fighting the Masonic lodges, for they are the only fraternity that fight the old Catholic beast. Then he began to tell me how the Catholic beast killed the saints; how they burned John Huss at the stake. I said, "Well, what is the difference? The Masons drowned Morgan." It is just the Devil fighting the Devil to see which one can get the most money out of the foolish people.

It is all idol worship. If both Catholics and Masons kill people who will not cater to their notion it is to be expected. They are wrong in principal. Any organization is wrong that swears men to kill each other—is wrong and is not of God. Jesus says in Luke 6:27-28: "Love your enemies." He did not say kill your enemies. So the Masonic lodge is wrong, and if the Catholic church kills men and teaches men to do so, she is also contrary to the Word of God.

I said, I know some Catholic colored sisters, my neighbors, and they tell me that they are not allowed to read the Bible, nor to go to any church but the Catholic church. I said that is not what Jesus taught. He said, "Search the Scriptures" (John 5:39), and Paul told Timothy to "give attendance to reading" (1 Tim. 4:13).

This old brother did not want me to fight the Masons and yet he was not a Mason, but he wanted the Masons to wipe out the Catholic church. I told him that if the Catholics are not right God will wipe them out. There is no church but the church of God in Christ (1 Thes. 2:14, Gal. 1:22, 1 Cor. 1:2), and the church is Christ's body (Col. 1:24, Eph. 1:22-23). He is the head of the church (Col. 1:18 and Eph. 4:15-16). I said the Pope is the head of the Catholic church. That's not the rock Christ built His church on.

I said to the old brother, I shall fight everything that is sinful, for Jesus came to save men from their sins (Math. 1:21) and if we are not saved from sin we are not saved from anything, for that is all Christ came to this world for, was to seek and to save that which is lost (Luke 19:10). He said I am sorry you fight the Masons and then the old fellow went away grieved about the ritual and tracts being put out against the Masons. He is a Seventh Day Adventist. God help him to see.

God help the readers of the CYNOSURE to pray that the ministers may get their eyes open to see that what this old world needs is a church separated from the world, so that ministers can fearlessly condemn all sin.

Yours for the Master's use,

MRS. L. W. ROBERSON.

WHAT OUGHT TO BE DONE IN A TIGHT PLACE.

James Shambler graduated with honor from one of America's great universities. After graduation he held first place in an important institution of the church of his choice for a series of years.

For a time all went well with James Shambler.

His undoing was that he had a conscience, a conscience that irked at anything that was not in open and fair competition. This brought the lodge system before him for consideration and so far

as he was concerned, for settlement. Thus he was brought into conflict with the permissions and usages of his church.

What could be done? He could leave the church, and unite with another that agreed with him; or he could work along under the handicap of curtailing something of the freedom of expression.

He chose that his conscience should have free opportunity and joined a less pretentious small church.

What are the results of such a change?

First, such a change puts a preacher at a disadvantage. He is considered "small potatoes" or he would not have changed to a smaller church. Conscience, character, good intentions are the last things accredited to him, he is simply "small potatoes."

So he is given a small place; and if by sheer worth and ability he climbs up a little, men mediocre and below him surmise "How easy it is for James Shambler to accomplish that work; any one could succeed in a prosperous and profitable work like that." And a cabal is formed, even in an anti-lodge church; and some one is appointed to carry on the work that he had just gotten above the ashes of former defeats. And so as he tries again and repeatedly he meets the same conditions and reverses until he enquires, "Does it really pay to have a conscience?" Of course he answers in the affirmative and he plods along laboring much and accomplishing little.

Such was James Shambler's experience, since he left his prosperous and flourishing work; and he has been little more since than a convenient ball to be tossed from Hardscrabble to Gossiptown with nothing to console him or feed him, but his conscience and sense of having done right. His good sense and careful husbandry of his resources has supplied his urgent needs; but he wonders after all, if leaving his good place has been profitable to the world.

He concludes however, after mature thought and reflection, that he acted wisely in leaving the church where his conscience and spirit could not be fully satisfied, but in forming new church relations he acted most unwisely. He should have taken the burden of the Gospel on his own shoulders as a free lance; and should have struck keen and hard; and as others have done, he would have been able to have gathered a company of saved ones and thus have reared up some little hill of comfort in this vast world of sin and distress in which we live.

W. H. Davis.

Wheaton, Illinois.

SAM JONES, EVANGELIST.

Late in 1900, I stayed over Sunday at Marietta, Georgia. I attended the M. E. Church South—their class meeting and also bore unequivocal testimony for Jesus Christ.

A very plain but well dressed gentleman probably ten or fifteen years past the meridian of life, a Methodist, with all the marks of a devout, sincere Christian character, became much attracted to me. He was a cousin of the late Rev. Sam Jones, the renowned evangelist and lecturer and had charge of the evangelist's palatial residence in his absence. This new acquaintance of mine wore a Masonic badge.

On his invitation I spent much time with him that afternoon. Never was I treated more Christ-like. He showed me the home of Evangelist Jones, inside and out. He told me that Rev. Sam Jones was a Mason, but, to the great chagrin of his Masonic brethren, could not be induced to attend the lodge. So they went to him and asked him, "Why don't you attend the lodge" He answered, "Because I find more profanity in the Masonic lodge than any other place I know." From the way his brother told me I infer that it was an "official delegation" that came to "Sam Jones."

This same "Sam Jones" will doubtless be proclaimed a high, enthusiastic Masonic official in the future.

At one place where I stayed a brother prayed, "God bless the Masonic fraternity." Immediately following dismissal I went to him and told him that if he knew what he was praying about he would never pray that prayer again, for the Masonic lodge is the greatest or one of the greatest infidel manufactories in the world.

George F. Woodard.

Kalamazoo, Michigan.

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A package containing 12 or more of the above tracts will be sent, postpaid, for 30 cents.

NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St. CHICAGO, ILL.

CHRISTIAN CYNOSURE

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"TWELVE VIEWS OF THE CROSS"

The soldier saw in Christ a criminal, with cruelty.
The women saw in Christ a benefactor, with sorrow.
His mother saw in Christ a son, with anguish.
The disciples saw in Christ blighted hopes, with perplexity.
The first thief saw in Christ a malefactor, with hardness.
The second thief saw in Christ a King, with penitence.
The centurion saw in Christ divinity, with conviction.
The priests saw in Christ an impostor, with mockery.
Angels saw in Christ love, with wonder.
Devils saw in Christ the seed of the woman, with dismay.
Jehovah saw in Christ obedience, with affection.
The passers-by saw in Christ nothing, with indifference.

—Moody.

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Mrs. Lizzie W. Roberson, 311 W. 24th St., Argenta, Ark.

Pres. C. A. Blanchard, Wheaton, Ill

There is none other Name under heaven, given among men, whereby we must be saved.
—*Acts 4:12*

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.
—*John 18:20*

FAITH.

"Faith is like the sunshine,
Bright as bright can be!
Doubt is like a storm-cloud
'Twixt the sun and me!
Faith makes all things lovely,
E'en the darkest place;
Doubt makes all things dreary,
For it hides God's face!"

The Iowa Christian Association will meet in Convention at Morning Sun, Iowa, on April 26th and 27th, 1921. The opening session will be on the evening of 26th, and there will be three meetings on the second day. A good program has been arranged. Secretary Stoddard is holding meetings in Iowa this month, preliminary to the Morning Sun meeting. He will appear twice on the Convention program. There will also be a representative of Wheaton College, Wheaton, Illinois, who comes highly recommended. Dr. J. M. Coleman of Bloomington, Indiana, and some good, strong Iowa men will help give an instructive and entertaining program. We call on Iowa friends of this important cause, and friends from neighboring states, to rally to the support of the leaders in this work by attending this Convention, and in every way possible showing their good will. We hope to have a large attendance. We shall be pleased to receive letters from those who cannot be at the meeting.

A. M. Malcolm,
President I. C. A.

Albia, Iowa.

HARDING'S THOUGHTS ON THE BIBLE.

President Harding's thoughts have been much upon the Bible of late. For the last two weeks he has been taking numerous degrees in Masonry. First of all he was elevated to the 32d degree in the Scottish rite. Then he was made a Shriner. More recently and at home here in Marion he has been taking the Royal Arch degrees. So he has been surrounded by a particularly solemn religious atmosphere. The president-elect commented upon this last night and pledged belief in the efficacy of prayer. He believes that prayer will help him with the problems that are before him in the White House.—*The Sun,* Jan. 15, 1921.

AN OPEN LETTER TO HIS EXCELLENCY, WARREN G. HARDING, PRESIDENT OF THE UNITED STATES.

You may ask why I did not address you privately instead of in an open letter. The reason is because my letter relates to Freemasonry. I am informed that your private Secretary is a Freemason, and if that be so, my life long experience leads me to fear that my letter would go into the waste basket instead of to your desk.

It was my privilege in a humble way to help organize the Republican party and to vote for you for President, and to persuade others to do the same. I heartily approve of your inaugural address. It was a sublime spectacle when you laid your right hand on Micah 6:8 and said: "What doth the Lord require of thee but to do justly and to love mercy and walk humbly with thy God. This I plight to God and country."

The papers affirm and your public acts seem to confirm the fact that you are what is commonly called a high Mason. I wish it were all a slander, but I have not a single well attested fact to lend support to such a hope.

You publicly, and solemnly swore "to

do justly" but if you have taken the secret oaths of Masonry you have done injustice to your own Christian conscience, to your noble public record, to nine-tenths of your fellow countrymen, whom all standard Masonic literature insultingly stigmatize as dogs, cowans (in Greek Kuav).

You publicly swore "to love mercy." Is it mercy to a self-respecting man to be initiated in due form, in Ancient Craft Masonry? You may say, I was not subjected to those unspeakable indignities. Most likely, but that makes it all the worse, as you become the decoy duck of our country in rejecting Jesus Christ and worshiping Baal Peor the god of Masonry.

How can you love mercy and swear under the most horrid penalties to discriminate against all outside the Masonic Lodge? How can you walk humbly with God and in secret swear to uphold a system, the cardinal principle of which is that the Bible is on a level with the sacred books of all heathen religions? Did you walk humbly with God when you swore to uphold a system that purposely ignores Jesus Christ in its lower degrees and mocks Him with worse than pagan rites in its so-called higher degrees? Did you walk humbly with God when you assented to a religion that teaches regeneration by the coarse buffoonery of a secret lodge, instead of a new birth from heaven by the blessed Holy Spirit, and that mocks the resurrection of the dead by the raising of fabled Hiram Abiff by a secret lodge grip? By what use of words can a man swear to walk humbly with God, and at the same time in secret swear to uphold a system of worship that fundamentally rejects Jesus Christ and places every pagan religion on a level with Christianity?

It was an old world saying, "the king can do no wrong." Such nonsense is not current in this republic. One of our Presidents was quite a drunkard before his election, but respect for his high office led him to become a total abstainer during his presidential term.

President Washington when a young man took some of the lower degrees of Masonry but when he became a public servant, he practically abandoned Masonry and declared it was not agreeable to him to be addressed as a Freemason. The humblest citizen has a right to demand that the President shall set a good example. Membership in the Masonic lodge is inconsistent with the duties of the presidential office. The President is in duty bound to defend the equal rights of every citizen. The Freemason is sworn to show partiality in favor of a brother Mason.

Moreover, the principles of Freemasonry are immoral. The prudent limits of this letter forbid me to give detailed proofs of this. Daniel Webster, one of the ablest lawyers our country has produced, declared that Masonic oaths should be prohibited by law. President John Quincy Adams said he could demonstrate that the oaths of Freemasonry were inconsistent with morality and the Christian religion. Your distinguished Baptist brother, Rev. Dr. Nathaniel Colver, of Boston, when taking the Royal Arch degree came to the oath requiring him to support a brother Mason, "right or wrong," and said: "Gentlemen, I cannot take that oath." He left the lodge and was a life-long anti-Mason. The great evangelists, David Nelson and Charles G. Finney were Freemasons, but when converted left Masonry with their other sins.

You may brush aside my criticism as not worth your notice, but can you ignore the reasoning of Chief Justice John Marshall, Gerrit Smith, Thurlow Weed, Joseph Cook and William H. Seward, on the subject of Fremasonry? Does the withdrawal of a multitude of godly men

from the Masonic lodge for conscience sake, not move you to repentance? Is it not worth your notice that Christian churches numbering millions of members peremptorily refuse admission to Freemasons on moral grounds? If a man is right, he can afford to stand alone against the world, but is it wise for a Christian man to defy the moral sentiment of mankind in support of a demonstrated evil?

In discussing the merits of the League of Nations, you offered an unanswerable objection that it would *bind* the United States *to do things the nature of which was entirely unknown.* Your declaration of that sound principle did much to keep us out of the League and to make you President. Please apply that logic to the man who in one night swears to obey the horrid oaths of thirty degrees of Freemasonry of which he is supposed to be wholly ignorant. The sad example of Jephthah, and of blood guilty, drunken Herod should warn us not to swear to do things purposely concealed from us.

When you took your oath of office with your right hand on Micah 6:8, it was equally on Leviticus 5:4 which declares it to be a sin to swear to do a thing hidden from us. Even if it were not positively forbidden in the Bible, common sense would teach us the sin of swearing to do an unknown thing. I sympathize most heartily with you in the deplorable situation into which you have been decoyed. The excitement of the banquet hall, the flattery of admirers, the charm of exquisite music, and the generous "dispensations" of the fraternity, all tended to throw you off your guard.

The oaths of Freemasonry are like a fishhook in the flesh. Escape is difficult but not impossible. Satan can forge no bands that Jesus Christ cannot break. The oaths of Masonry disqualify a man for holding any public office. They tend to paralyze our laws and to corrupt our courts and legislatures. The Freemasons kipnapped and murdered William Morgan, a veteran soldier and worthy citizen of New York and successfully defied the laws of that great state so far as to shield those murderers from just punishment. That Freemasons shield their lawless comrades and defy successfully the laws of the land is too well known to require proof. Their oaths compel them to live and break the laws of God and man.

I know, Mr. President, you are very busy just now, and can hardly afford in week day time to investigate the oaths of Freemasonry which you are accused of having taken in a lump but I suggest that you purchase of the National Christian Association, 850 West Madison Street, Chicago, Illinois, an authentic copy of Masonic oaths and employ your Sunday leisure hours in carefully reading them. As one of your supporters and admirers, I am not willing that your honored name should go down in history stained with such abominable oaths. Millions of your countrymen are daily praying that the blessing of Heaven may rest on your administration and that you may be counted worthy to be ranked with Washington, Lincoln and Grant.

S. C. KIMBALL.

Lakeport, New Hampshire.

KNIGHTS AND LADIES OF JERICHO.

"It appears from the Grand Master's report that a new society has made its appearance in Nebraska, known as the Knights and Ladies of Jericho. The ritual of this society exemplifies Biblical characters and is somewhat similar to the Order of the Eastern Star."—*Appendix Proceedings Grand Lodge, Illinois,* 1921.

The Praetorians of Dallas, Texas, is issuing a new whole life policy which has cash surrender and loan values as well as accident, old age and disability benefits. The certificate provides a cash settlement at age of seventy.—*The Spectator.*

"SNAP SHOTS."

If this "j'iner" business keeps on it will be after a while that if one should call (some evening) at some home he would not find any one there, because Dad had gone to the lodge of Bound-Masons; the Missus to a meeting of the She-Masons; the sixteen-year-old boy to a De Molay session; and the "small fry" below 16 to a conclave of the Tribe of Kids, who will later enter the Goat Class! The hired girl and the hired man are also at meetings of the Woodmen or the "Becky's" or "most-any-old-meeting." Gran-pop and Gran'ma have been transferred to the "Grand Lodge Above." The poor cat and the patient Towser are left desolate—or perchance they too are at meetings. "Towse" may be a "high roller" in the local "Kennel" of the Extraordinary Order of Accepted Canines, and "Tom" at the woodshed meeting of the Exclusive Lodge of Nocturnal Yowlers.

Several years ago the writer visited the city of Washington, D. C. A very interesting place to see. It seems too bad that it is so far from the center of our big country. But to any who have the time and the money to spend and who have the chance to gaze on its glories, it is surely an "eye opener." As when the wise Washington chose the cite for the then young nation's capitol, the peaceful Potomac still flows onward to the great ocean. The bonnie hills of old Virginia rise green and blue and purple, until distance obscures them from the view. All else is changed by the hand of man—the government building, the great Navy Yard, the monuments and galleries, the wonderful gardens and parks—all are places of deep historical interest to every true citizen of this great Yankee-land.

Yes, and not far away is Mt. Vernon, that shrine of every loyal heart. But these are only "snap shots" and not an attempt to enter into any detailed description.

Washington's Monument is a wonderful pile erected by a grateful nation that owes so much to its "Father." The monument rises 555 feet from its base, which is 55 feet square. A winding stair encircles the interior, and in the center is a large elevator, capable of carrying fifty people. An officer "cuts out" that number in the line and soon up you go! There one has a chance to "get up in the world." While in Washington city I made the trip more than once. This, however, is what I wished to mention in regard to the interior: frequently one's eyes are caused to look upon the detestable emblem of the "square and compass" with the profaned "G" in the center. Lodges distributed over all parts of our land had contributed stones with their odious "sign" and there they gaze at one, whether or no.

It is one of the deepest dyed outrages of the centuries that the memory and the fame and the name of George Washington should be so profaned and traduced!

If he who was "first in war; first in peace; first in the hearts of his countrymen" must have his name dragged in the slime of Freemasonry—he who had the good sense to abstain, after he had taken a "wee sip" of the poison—what shall be the fate of others? Probably in some future time the Christless craft will have their emblem-cursed stones builded into the exterior, as well as the interior, of a monument to Harding, who holds the record for goat-riding agility and ability! He is the one who descended from where Washington "got off" clear down to the Kaaba Shriners! "Pity 'tis. 'Tis true!"

May the good Lord deliver our dear America from the coils of this curse that is squeezing the democracy and the Christian faith out of the people!

TRUTHFUL THOMAS.

HONORING ALBERT PIKE.

A kind friend sends us a copy of the *Nebraska State Journal* of February 23, 1921, containing a report of the unveiling of a bronze bust of the late General Albert Pike in the Scottish Rite Cathedral at Lincoln, Neb., on February 22. The bust was presented to the Consistory by "the Albert Pike Class of S. R. Masonry initiated in the fall of 1919." Mr. H. H. Wilson, Past Grand Master for Nebraska, according to the *State Journal,* "paid eloquent tribute to the man who was for so many years the head of Scottish Rite Masonry in this jurisdiction, the author of its ritual, and the author of thirty volumes of Masonic literature."

Those who have followed the controversy provoked by our "Study in American Freemasonry" will remember the con-

stantly repeated assertion of Masonic critics that Pike is a back number and his books no longer have any influence at the present day. If this be so, why is the man so highly honored and *why is his Masonic ritual, first published in* 1860, *still used in the Masonic lodges* of the Southern Jurisdiction of the A. and A. S. R., as the *State Journal's* report, which was evidently written by an initiate, once again assures us?—*The Fortnightly Review, March* 15, 1921.

MASONRY VERSUS CHRISTIANITY.

What is Christianity? Many people believe Christianity is education and knowledge, while others would confine its activities to benevolence and charity. Some see nothing but civilization, decency and order in Christianity, while others look upon it as a moral power that should rule the world. All such miss the mark.

Even though many material blessings come to us in our economic, civil and political affairs as direct results of Christianity, nevertheless its chief results, of course, are spiritual. Christianity is a religion that may be summed up in one phrase—a living faith in Jesus Christ, the Son of God, as Saviour and Lord.

Therefore, regardless of what a person may or may not believe if he does not know that he is a lost and condemned sinner, and accepts Christ as his only Saviour, he is not a *Christian.*

While it is true that Christ feeds the hungry and heals the sick, the devil also does this via lodgism, Christian Science, Holy Rollerism and Spiritualism. We should not, however, follow Christ merely for the sake of bodily comforts (I. Peter 4:16; Math. 19:26).

No matter how much a person may trace God's power in nature and creation or recognize His unseen hand in His temporal well-being or love his country or his neighbor, if he depends on these things for salvation instead of the shed blood of Christ, he deceives himself.

Christianity insists that God, the maker of heaven and earth and all things that dwell therein, wisely, at all times, provides for our needs; that Jesus Christ, His Son, died for us and has purchased and redeemed us from sin and hell; that the Holy Spirit is calling us through the Gospel, enlightening us with His gifts and sanctifying us, and will keep all believers in the true Christian faith unto the end.

How Do the Teachings of Masonry Compare With Christianity?

In referring to the "founders" of Freemasonry in 1717, Past Grand Master C. E. Darling, Fraternal Correspondent of the Grand Lodge of Vermont (1919), says: "Strongly religious, they sought to build an institution that would be free from creed and denomination" (proceedings Grand Lodge, Iowa, 1920 Appendix, page 224).

S. H. Goodwin, Fraternal Correspondent for the Grand Lodge of Utah (1920), says: "Thoughtful, observant craftsmen have noted the tendency on the part of not a few zealous, well intentioned brothers to Christianize Masonry—more accurately, perhaps, to inject into the body of Masonry the virus of narrow sectarian doctrines and dogmas. Grand Masters, Correspondents, Special Committees and Grand Orators have each and all taken a hand in this work. As we sense this movement it is one that should be met by instant, avowed and unwavering opposition of Masons everywhere."

"We are in entire accord with what he (Goodwin) has to say on the subject of Sectarianism," says Past Grand Master Louis Block (Iowa).

The Quarterly Communication of the Massachusetts Grand Lodge (March, 1918) reads: "It (the Masonic burial service) should be deeply religious but not exclusively Christian."

In the Grand Lodge Proceedings, Mississippi (1907), Past Grand Master H. T. Howard, Fraternal Correspondent, "takes some exceptions" to the usual Masonic doctrine on the Inspiration of the Bible and claims that a "belief in the Bible excludes the Hebrew and Mohammedan from Masonry." "We deny that this is so," says Past Grand Master T. M. Matthews, Fraternal Correspondent, Texas, 1907, and continues: "The Texas law reads: 'A belief in the divine authenticity of the Holy Scriptures is an indispensable prerequisite to Masonic admission.' The Grand Lodge does not mean to prescribe any canonical books or what parts are inspired. We have in our lodges many Jews and one of the best Grand Masters Texas ever had is and was a son

of Abraham" (Proceedings, Texas, 1907, page 52-53).

"As lodges we know no creed except belief in God and to be good men and true. * * * Freemasonry ignores all differences of sectarianism, but holds fast to the foundation principles wherein all religious sects find unity." (W. E. Atchison, Assistant Secretary, National Masonic Research Society, Anamosa, Iowa, Official Doc., Jan. 18, 1921.)

"Masonry is not a religious sect and therefore none should be barred because he may differ from us in matters of faith or belief" (Grand Master G. S. Ladley, West Virginia, Proceedings, Illinois, 1920, Appendix, page 122).

"We recognize whatever is good in other great religions" (Rev. E. A. Horton, D. D., Grand Chaplain, New York, Official Document, Jan. 23, 1921).

In the Proceedings of the Grand Lodge of Delaware (1918), Grand Master G. B. Hynson "speaks of toleration and urges that the craft avoid all sectarian controversy."

"Freemasonry does not teach Christianityism nor Judaism or any other kind of 'ism'" (J. M. Collins, Secretary, Grand Lodge, West Virginia, Official Document, Jan. 22, 1921).

"It would not be wise nor tolerant to blend our own creed with Masonry, nor try to improve the Order by introducing any more of our creed into it, for we are not at liberty to exclude any man because of his religious belief" (G. W. Baird, Grand Correspondent, District of Columbia, 1918, Proceedings, Oklahoma, 1920, page 222).

"While others have been following after false gods, Masonry has held to the faith of its fathers" (W. H. Tyler, Grand Orator, Idaho, Proceedings, Oklahoma, 1920, page 227).

There is no use arguing the matter, for Masonry surely means business, especially now "since the war." It amuses me to think how "crazy" we Masons used to be to attend church (any church) "in a body." Foolish spectacles we were, coming down the street wearing our white aprons. And now this pleasure, too, is going to be denied as "parades" must now be approved by the Grand Master, and many Grand Lodges are stamping out this "foolish fashion."

"There are different sects with different beliefs and if there was one place of public worship where all Masons could honestly go, and as honestly say, they were united in a common worship, well and good; but as long as our lodges are the only places in which we can unitedly say there is a God 'before whom we should all with reverence most humbly bow,' and in which we are actually united in the bonds of fellowship and love, so long should we keep from these parades in which we pretend a unity which does not actually exist" (Grand Master O. W. Kealy, Alberta; also approved by Past Grand Master T. M. Matthews, Texas, Proceedings, 1907, page 7).

To further show that Masonry is not very fond of Christianity we have only to take note of the many Grand Lodges forbidding the placing of Masonic memorial windows in churches (Grand Master A. A. Ross, Texas, 1919), and the laying of cornerstones in various Reformed churches (Grand Lodge, Kansas, 1907) on the ground that "such functions are denominational and sectarian in character." (Grand Master B. Webster, California, 1919.)

If Masonry is to be really consistent in the application of its teachings of "toleration" and "universal brotherhood," it must not discriminate in favor of "Christianity" in this way. "Although," says Past Grand Master Louis Block (Iowa), "everybody knows that Masonry, by laying the cornerstone (of Methodist churches) does not thereby endorse the purpose they were created to promote and establish."

Grand Master R. S. Teague, Alabama (1919), in depicting the conditions which prevailed at the close of the war, brings this dreadful charge against Christianity: "Their teachings for two thousand years have not been able to minimize in the least the evils of strife," and "the great message of Peace and Good Will upon earth was no more than a formal utterance upon the lips of priests and found no influence in the minds and hearts of men!" (Proceedings, Iowa).

"While there are many religions there is but one Freemasonry. And while we would not be understood as endeavoring to elevate Freemasonry above Christian-

ity, we offer no apology for saying that, while religion has caused many tears of sorrow to flow, made millions of widows and orphans, inspired disbelievers, tortured them upon the rack and burned them at the stake, has devastated cities and swept them from the face of the earth, desolated lands and blotted out nations, Masonry has done none of these things" (Past Grand Master T. M. Matthews, Texas, 1907).

For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrongs rule the land, and Justice sleeps.
—Rev. T. Dysart, D. D., Grand Lodge, Ia.

Let us not be alarmed! God's "justice" does not sleep. Christ arose from the dead on Easter morn. He ascended into heaven where He now is seated at the right hand of the Father. From thence He shall come to judge the living and the dead. Not one shall escape. And even though the tongues of blasphemers have now their day and Masonic reproach of God has seen its culmination during the most dreadful war of all wars, "Justice" still rules! Blessed, at His return, be thou, "the rabble with your thumb worn creeds." Blessed, forever blessed, be all who cling to His promises as recorded in the divine Book of faith and practice.

The height of Masonic calumny against Christianity is reached by a "talk" of Grand Master Winham, Arkansas, at his visit to the Oklahoma Grand Lodge (1918), "which had at least the virtue or merit of eliciting unreserved commendation as well as the laughter and applause of his hearers." "Whether Masonry started in the 'beginning when the Word was with God and the Word was God,' the Father, Son and Holy Ghost being the three principal officers, or whether it started in the garden of Eden, or at the building of King Solomon's Temple, we now find it a great living organism, etc., etc." In commenting upon the foregoing, R. A. Shirrefs, Fraternal Correspondent, Grand Lodge, New Jersey (1919), says: "We are disposed to think that some extravagance of simile may be pardoned in consideration of what followed. We entirely concur that the entire address was worth the approval that the brethren who heard it accorded it" (Proceedings, Oklahoma, 1920, page 251).

The substance of Masonic religion may be summed up in the following "poem":

We have had our fill of the graveyard gaff,
And the fire and brimstone stuff;
Of the cloven hoof and forked tail
Our lodge has had enough!
Give us a creed of bone and blood,
And a church not built on sand;
A gospel of fun and brotherhood,
And a god we can understand.

You have prated about the streets of gold,
Till your latchstring's red with rust,
And the neighbor who starved for a smile from you,
Has died and returned to dust.
While Christianity painted a scene of might have been,
A mirage of an unseen land,
Their own learned pastors were hungering
For a God they could understand.

While their members slumbered in pulseless pews,
To a cheerless chant intoned,
The sparrows soared and the flowers bloomed
In praises to the god enthroned.
Not in the narrow creeds of men,
But, out in the mountains grand
Is the place where brothers may pray and weep,
For there's the god all can understand!

Let us turn in contrast from this cold, hopeless lodge poem to one of the comforting, inspiring songs of our Christian faith, warm with the life that is within:

I heard the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast."
I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place,
And He has made me glad.

I heard the voice of Jesus say,
"Behold, I freely give
The living water, thirsty one,
Stoop down and drink, and live."
I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived
And now I live in Him.

I heard the voice of Jesus say,
"I am this dark world's light;
Look unto Me, thy morn shall rise,
And all thy day be bright."
I looked to Jesus, and I found
In Him my star, my sun;
And in that light of life I'll walk
Till traveling days are done.

B. M. Holt,
Ex-Secretary of Pierson Lodge No. 169,
A. F. & A. M., Barnesville, Minn.

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against all evil, shall we see national reform inaugurated on a permanent basis.

To be sure, Stephen was familiar enough with Bible truth. Like young Timothy he had known the holy Scriptures from a child; but the lessons that he learned at the lodge were softly, slowly letting down a veil over his spiritual sight through which the doctrines taught him at his mother's knee, of repentance, of a new birth and faith in a risen Redeemer, appeared as dim and indistinct as the images and sounds about him to one half-locked in slumber. He never thought of Odd-Fellowship as a form of salvation or even a form of religion, and had he been questioned would have emphatically denied it was either. He would have scouted the idea that these nightly meetings with their Christless prayers, their equally Christless morality, and ceremonies borrowed from pagan sources, had stolen from him his early faith. And why? Simply because the lodge knows that to keep its victims unconscious of the robbery it must substitute in the place of those truths sham semblances to counterfeit them, as a wax figure counterfeits the living, breathing human form. He read in the Odd Fellow's manual, kindly lent him by Mr. Bassett, that "his initiation into the order was the same thing as regeneration by the Word," that "it was a leading characteristic of all the ancient rites from which Odd Fellowship was copied that they began in sorrow and gloom and ended in light and joy," just as in the Christian religion the soul passes to the joys of salvation through the narrow gate of conviction and repentance. He read, furthermore, that "the order was a miniature representation among a chosen few of that fraternity which God has instituted among men"—in other words, of the Christian church, the holy nation, the royal priesthood, the peculiar people; that Love (not the love of Christ which constrains us to act justly and mercifully by all men, but that kind which excludes from its bowels of compassion more than four-fifths of the human race) "was the hidden name in the white stone;" and, to crown all, that he had only to be a good Odd Fellow, practicing all its three cardinal virtues, "to have the bow of hope span his last resting place," and "find the mysteries of heaven unveiled to his admiring vision."

One who has taken a deadly dose of laudanum may seem to be only in a sound, natural slumber, while every moment is locking him faster in the sleep that knows no waking. This was the trouble with Stephen. That old-fashioned couple in their hill country home who held to the old theological landmarks with a pertinacity quite in keeping with the rocky, stubborn soil from which they drew their livelihood; who believed in the inspiration of the Bible from Genesis to Revelation; who held that the deepest conviction of sin could not fathom the awfulness of that guilt which cost the Son of God his life; who looked upon time as the only preparation for eternity, and on all departed souls gone into the invisible as beyond the power of any prayer or ceremonial rite whatever to alter their final state, could not understand, what Stephen had never told them, that he had been spiritually chloroformed by the false worship of the lodge, which fascinated him with its dreamy, shadowy semblance of the true religion, as the mirage with its vision of palm-fringed lakes fascinates the desert traveler.

Not that he was wholly satisfied, for it sometimes crossed his mind that he did not fancy standing in fraternal relations to men of such free and easy morals, as Van Gilder, for instance; and he even

had strong suspicions that many of the members secretly adjourned after lodge meeting was over to some of those very bar-rooms upon which he, as attorney for the Law and Order League, had been waging such vigorous warfare. Indeed, he once hinted as much to Mr. Basset, who answered him with a reassuring Scriptural quotation.

"Wheat and tares, wheat and tares. They've got to grow together in the lodge as well as in the church. As to Van Gilder, I don't stand up for the man; you know I don't; but still he's no worse than a good many others, and if we went to expelling all the unworthy members I don't know where we should stop. We all have sins and shortcomings enough to lead us to deal charitably with weak and erring brethren."

Stephen felt rebuked, as if Mr. Basset had delicately accused him of Pharisaism, not reflecting that such a man as Van Gilder might easily be in possession of too many secrets (which was in fact the case) affecting the reputation of seemingly respectable members of the fraternity to be safely expelled. And as to the vexatious and needless drawbacks which he had met with in prosecuting liquor sellers—it is true that Stephen himself had solemnly promised "to warn a brother of any approaching danger, whether from his own imprudence or the evil designs of others;" but he would have repelled with scorn and indignation the idea that this could ever mean shielding a criminal from the consequences of his crime, and he was far too honest and fair-minded to impute any such understanding of it to others.

From all this the reader will see that Stephen Howland was very thoroughly humbugged, and would have afforded a fine illustration for Mr. Treworthy with which to point his arguments and facts when discoursing to Nelson.

CHAPTER IX.

A NEW KIND OF MACHINE.

Chronologically speaking, this chapter is out of place, for it belongs to an early epoch in our story, when Stephen Howland was patiently waiting for slow-footed Fortune in the shape of his first client, Nelson Newhall.

Fairfield is one of the pleasantest of prairie villages and the finest farm therein is owned by Israel Deming, himself as fine a specimen of the well-to-do Western farmer as one often meets. At the present moment he sits on his shaded back porch discussing the news and the crops with Uncle Zeb, and at the same time enjoying the cool breeze that has sprung up after a day of unusual sultriness. Uncle Zeb is a lean, dried-up little man who might have sat for a picture of Timon after the goddess turned him into a grasshopper, so much did his long, thin legs, and a certain lively quirk in his voice, to say nothing of a happy faculty of living without work or worry, remind one of that musical insect.

"They say corn is going to yield more to the acre than it did last year, Mr. Deming," remarked Uncle Zeb, briskly. "Them frosts we had along back didn't do no great damage arter all. I see your wheat is coming out heavier than the average. Some folks think it is all luck, but I believe what Solomon says, 'The hand of the diligent maketh rich.' And I tell 'em if they'll only pattern after Israel Deming, always up and at it, early or late, rain or shine, they'll have as good luck as he."

"Anyhow I don't get much more than my living," replied the person thus complimented; "and no farmer can with these high freights and middle men taking all the profits. These confounded corporations lobby around, and wheedle and bribe Congress into voting away the people's land and money to make the rich richer and the poor poorer. Farmers ought to combine like other working men to protect their own interests, *I* say."

Now the wrongs of the farmers was a theme on which Mr. Deming always waxed into a fiery indignation, and if some of his strong speeches on this subject could have been uttered in the ears of the Senatorial "dough-heads" (his mildest term of contempt for law-makers who truckle to class interests) it might have made their ears tingle, but would certainly have done them no harm.

"They say there's going to be a farmer's grange started in Fairfield afore long," responded Uncle Zeb.

Mr. Deming broke off a head of orchard grass that peeped through the lattice, and chewed one end of it reflectively.

"To tell the truth I ain't certain about these granges. No offense to you, Uncle Zeb, but I want nothing to do with anything that is patterned after Masonry, and I have always been suspicious that the grange was a kind of Masonic institution. But then I don't *know* anything about it."

"I ain't one to give offense, Mr. Deming—leastways not when I know it—and I never take what I ain't ready to give," was Uncle Zeb's reassuring reply. "I'm a Mason, but not one of your thin-skinned kind. There's bad and there's good in Masonry, and I see no sense in acting as though the thing was a powder mill, and if anybody said a word it would blow up. But I'll tell ye how I look on this 'ere matter of the grange. It's jest a new kind of machine. Farmers must test it and take their chances. It may break down arter usin' of it awhile and cost more for repairs than its wuth. And it may be hard to get the hang on't. Some machines are awkward things if a green hand tries to run 'em without knowing how; get caught in 'em and they'll pound a man to jelly or cut him up into inch pieces. And then agin,—"

How far Uncle Zeb's lively imagination would have carried him in picturing all the possibilities of "the machine" must forever remain among the things untold, for he was interrupted at this juncture by a pretty, girlish figure suddenly framed in the doorway, while a voice, saucy and sweet as a bobolink's, cried out,—

"Now, Uncle Zeb, what do you mean, saying such awful things? Father will be more prejudiced against the grange than ever, and I was hoping they would start one in Fairfield right away."

"I only called it a machine," said Uncle Zeb, composedly. "I had to make some sort of a comparison, and they use machines for everything under the sun, nowadays, so that seemed to come handiest. I never said whether it was bad or good."

The nymph in the doorway tossed her bright head. She and Uncle Zeb were used to bandying words with each other, and both enjoyed the exercise.

"Well, I think it is good. I don't like Masonry, but I like these societies that women and girls can join as well as men and have a nice time. And they do have splendid times in the grange. Mrs. Thompson told me all about it."

"Marthy Washington!" ejaculated Uncle Zeb, who had an odd habit of using the name of that distinguished lady when he felt the need of a mild expletive. "They say women never can keep secrets, and now I shall believe it sure enough."

"Oh, nonsense, Uncle Zeb. You know I didn't mean that Mrs. Thompson told me anything she hadn't a right to. She says the grange is really nothing but a farmer's club, only the secrecy makes more fun. You will join, won't you, father?"

"I don't know, Dora. I shall have to think it over first. Of course its natural for young folks to like a frolic, but a society that's all play ain't going to benefit the farmers much."

"I don't fancy the idea anyhow," put in Mrs. Deming, very decidedly, from her seat by the open window. "I remember how it was with the Good Templars. When a lodge was started here I let Dora join because I thought it a good thing for young people to get interested in temperance work. But the way they carried on! The last time Dora went they had a dance, and she didn't get home till after midnight. I never let her go again, and so many of the other parents in Fairfield thought as I did that the lodge died down in less than a year without reforming a single drunkard, so far as I could find out."

"I can see into that easy enough," said Uncle Zeb. "I've know plenty of drinking men that jined the Good Templars, and thought they'd reformed as much as could be, but when they had gone through it all there wa'n't anything more behind to hold 'em; and so they'd go back to their cups, and their 'latter end would be wuss than their beginning,' as Scripture says."

"That just goes to prove what I've said all along. If you want to reform a drunkard better try and hitch him on where there is a power strong enough to hold him up. I never knew a reformed

man to join the church and give good evidence of conversion and then go back on his pledge. It is in reform as it is in everything else. If we want to accomplish anything worth speaking of we must buckle down to real, right-down, honest work; turning work into play won't answer."

"That's so," assented Uncle Zeb, with an energy of speech not at all abated by the fact that he cherished a mortal hatred to work of all kinds.

"Well," said Mr. Deming, "I'm a good deal of my wife's way of thinking about the Good Templars. But the grange don't pretend to have any moral aim, I take it; and just as a mutual benefit and improvement society for the farmers, I don't see as there would be any harm in starting one and seeing how the thing worked."

"And just remember, Mr. Deming, that when a man invests his money in a machine that don't work he's so much out of pocket."

Which was touching her husband on a weak point—a smooth-tongued agent having once beguiled him into doing that very thing, buying a new kind of patent reaper which proved worthless when it came to the test.

Uncle Zeb gave a mild chuckle of inward amusement. "I guess you're about in the right on't, Mrs. Deming. Well, I must be a going. Looks as though we might have a dry spell. I see the moon turns up considerable."

And Uncle Zeb shambled off to finish his evening round of gossip somewhere else, while Mrs. Deming called to Dora to come in and pick over a pan of beans for the next day's dinner.

Dora obeyed, thinking meanwhile just such thoughts as come naturally into a young and foolish girl's head. She was pretty and she knew it. She was fond of admiration and a good time, and all the reason why she wanted to see a grange started in Fairfield was because its meetings promised to supply her with both those desirable things.

Mrs. Deming's rule over Dora (who, as the reader has probably guessed, is no other than Nelson Newhall's sister) had been vigorous enough; but it was the vigor of real, maternal affection to which we can forgive an occasional hardness supposed to be for the good of the subject. Dora was Mr. Deming's pet; he never crossed her in anything, and she would certainly have been in a fair way to be spoiled if her adopted mother's sound common sense had not come to the front.

Under this combination of influences Dora Deming had grown up a bright, merry, thoughtless creature, loving her foster parents dearly, popular among the young people of her own age, with a general desire to do right; and sometimes, under an especially moving sermon, or when there was a period of religious awakening, feeling a vague longing after something higher and nobler than her life had yet developed. In short, her's was a nature of that very common and mortal type from which most of the happy wives and mothers about us are made. But as she stands in the Paradise of her maiden innocence we have grave fears for Dora—unbalanced, undisciplined, ignorant of her own heart, when the serpent whose trail is over every earthly Eden whispers in her ear his subtle temptation, will she be wiser, stronger to withstand him than was the first Eve? God grant it.

Mrs. Israel Deming has spoken for herself. She was a good woman, active and stirring, who placed laziness in the same category with dirt and flies as a thing to be held in utter abomination; but at the same time she tolerated Uncle Zeb with a good-natured, half-contemptuous tolerance much as she would a monkey or a parrot. The fact is, everybody has a tender side for the village gossip or the village joker, and Uncle Zeb, in a small way, practiced both vocations.

Mr. Israel Deming was, like his wife, a staunch church member, a law-abiding, law-upholding American citizen, who wanted to see everything of a rascally nature put down—so effectually that it would stay put down, whether it was polygamy in Utah or a whisky ring at Washington. He was also an Antimason, though not very thoroughly instructed. He had a plain, honest man's dislike to fuss and feathers as savoring of monarchical rather than republican institutions. But the idea of the grange

fell in with his weak side. He was told that it was a society intended to unite American farmers in one grand combination against the gigantic monopolies that were driving them to the wall.

Now there were some things Mr. Deming understood as well as the average Congressman. He knew that our patent laws, which could be so grossly prostituted as to tax, in the interests of great moneyed corporations, everything used in working his farm down to the very material with which he built his fences, needed a thorough overhauling. He knew that gamblers in grain were allowed to depress or inflate the markets at their own will to the injury of consumers and producers alike; and railroad magnates to filch their heavy dividends on watered stock direct from the pockets of the long-suffering farmers; while Congress, which had not passed a single bill of any importance in aid of the agricultural class since the Homestead Act, was squandering millions in land grants to corporations of its own creating, and closing up vast sections of the public domains to the poor and honest settler. Naturally enough, he thought, it was time that government should be made to see that it was killing the goose which laid the golden egg. But what spirit of madness and folly could lead honest, intelligent Israel Deming, and thousands of others like him, to imagine that monopoly could overthrow monopoly, that ring rule could banish ring rule, and the devil of organized selfishness cast out the devil of political bribery and corruption?

Mr. Deming disliked secrecy, and all dark-lantern ways in general, but to such infinitesimal doses as the grange offered him, coupled as it was with a vague promise of unknown good, he felt no great objection. And in spite of Uncle Zeb's oracular warnings and his wife's plainly-expressed antipathy to the whole thing, Mr. Deming concluded to try "the machine," with a result which we will leave for future chapters.

(To be continued.)

We believe that any party could win with a platform and candidate boldly and sincerely devoted to Jesus Christ. Some time it will be undertaken.

Another member of the CYNOSURE family has gone to his reward. Mr. J. B. Perham passed to his heavenly home January 11, 1921. Year by year for the past fifteen years he has been a member of our family and a constant contributor to the funds of the Association. His father, J. S. Perham, was a subscriber from the very beginning of our work and his son took up the work as his father laid it down. Two sons and four sons-in-law remain and none of them we believe are members of secret societies. This speaks well for the father who has just gone and the mother who remains, for they have had to bring up their family in a church not at all in sympathy with their anti-secrecy views, the pastor himself at the present time being a Mason. How greatly the work of the National Christian Association would have been extended in the years past had half of those in sympathy and at some time subscribers to our magazine, remained loyal and self-sacrificing as has the Perham family.

ORDER OF MYSTIC CIRCLE.

Mrs. J. B. Swan of Denver, a member of this religious order, has, according to the *Denver Post,* given out literature printed by said order in which "Prof." Hines "professes" to be "a metaphysician with power of the Divine Spirit," "the gift of the Holy Ghost, not assumed, but of the Illuminate!"

He advertises "lessons" in the "True Magic" at $50 a course, and private tuition $100. Members of this order are accused of having "spiritual mates" aside from their marriage mate. Any person may become a member, it seems, by swearing to keep all things secret, regardless of his "religion, sect, creed or politics." Truly, like all other lodges, this, too, is "a chip off the old block"—Masonry, harlot—mother of them all!

B. M. HOLT.

The Denver Post continues:

Sandwiched among his metaphysical essays are advertisements for oil companies of which he is the agent.

Opposite "Church and Society Note" is this:

"Yes, your humble servant is in Oil and it is from The Correct Vision. As president of the Western Oil Syndicate

Company, incorporated under the laws of Colorado, and the Southern Oil & Refining Company, also incorporated under the laws of the same State, thanks be to the Great Divine Spirit, we *shall* be a Success to ourselves and all our associates. We are selling agents for stocks in above companies."

Strictest secrecy is enjoined on members of the Mystic Circle, according to the following quotation from the pamphlet:

Occultism Called Always Triumphant.

"Ritualistic occultism always has won and always will win. Justice, love, truth, unity, wisdom, knowledge, power, is our slogan. This implies absolute loyalty to our Magus and each to each, with eternal and continual secrecy and continual membership in the Inner Circle of the First Order of the Holy Assembly.

"Keep your troth faithfully; divulge nothing, speak no ill of each other, give no ill, expect no ill, and you receive only as you give and expect, the All Good Judge, not anyone amiss. No religion, sect, creed, politics, may be discussed in our secret sanctuary.

"All who will take the oath of secrecy may become members. A written request to become a member and agreement to abide by all rules and regulations is required from whom desire to join us."

MAY WE HOTCHPOTCH?

Catherine Booth, to whom the Salvation Army was deeply indebted so long as she lived, was a deeply spiritual woman and her death some years ago was a serious loss to the Army.

In an article on "Amusements" she searchingly analyzed the arguments of those who claim that as young people will have amusement, it is better to provide them with that which is moral and comparatively innocent than to drive them to that which is positively vicious, and that since we cannot get hold of the unconverted by the Gospel, it is better to meet them halfway and try, as it were, to catch them by guile.

These arguments, said Mrs. Booth, look very plausible; let us honestly consider them in the light of Scripture and actual experience. First—On whose behalf are they urged? Are the young people mentioned children of Christian parents or children of votaries of this world? If the latter, we reply that Christians are nowhere taught, either directly or indirectly, that it is any part of their duty to provide amusement for the children of this world; nay, the direct teaching and the whole tenor of Scripture go to prove that it is their duty to seek to alarm and convict them. There is not a line in the whole Bible on which an argument can be built for amusing people while yet in their sins. To keep them amused and self-satisfied is just what Satan desires, and all the better for his purpose if he can get it done by professed Christians.

"But," say some of our expediency friends, "if by getting unconverted young people to attend our moral concerts and private parties, where dancing, charades and such like pastimes are practiced we can show them that religion is not such a melancholy thing as they have imagined, and that to become Christians need not exclude them from such recreations, may we not hope so to induce them to attend our sanctuaries, and thus get them converted by our more direct Christian instrumentalities?"

We answer: If you could thus promote good by doing evil the end would fail to justify the means, for God says, "To obey is better than sacrifice," but there is the "if" still undisposed of. We ask: Does this worldly practice succeed? Do your evening parties, your miniature pantomimes, dancing and song singing lead to the conversion of "our young people?" Do the hotchpotch mixtures of Christ and Shakespeare, Paul and Dickens of our times serve to fill our sanctuaries and bring the people to Jesus? Nay, verily; the crowds who will go fast enough to hear their favorite songs and flippant rhymes, piped through the instruments of the temple on the week night, remorselessly leave those who have stooped to pander to their taste to chant the songs of Zion to empty pews on the Sabbath.

But supposing that in some instances worldlings are won by these means—what of all the mischief that is done? These amusements are pleaded for on the ground that they will save our young people from those of a vicious and immoral character, but we contend that they are quite as likely, in many instances, to

pave the way to the vicious as in others to save from it. They will do this:

1st. By throwing over that which is purely sensuous and godless, the sanctity of association with Christ and religion.

2nd. By lowering the standard of the purity and sanctity of the Christian character.

3rd. By destroying the respect and awe with which many of the unconverted have been accustomed to regard Christianity and its ministers.

4th. By begetting a sense of security in sin, leading them to say, "We cannot be so very far wrong or these Christians would not associate with us and find pleasure in our amusements. There is not so much difference between us, after all."

Who can tell the convictions that are stifled, the serious impressions that are lost, the good resolutions that are scattered, and the heavenly aspirations that are blasted in these Christian-Belial festivities!—*The Christian,* Boston, Mass.

WAS WASHINGTON A LIAR?

By Pres. C. A. Blanchard, Wheaton College, Wheaton, Illinois.

Our readers know that sometime since I prepared a booklet entitled "Was Washington a Freemason?" This title was suggested by the fact that in a letter written by General Washington in 1798 to Mr. Snyder, our first president used substantially the following language, "I can add little more now than thanks for your kind wishes and sentiments except to correct an error you have run into that I myself preside over the English lodges in this country. The fact is that I preside over none, nor have I been in one more than once or twice within the last thirty years."

This letter is printed by Hayden, Past Grand Master, in his "Washington and Masonic Compeers." This book was published in 1868. Hayden goes on to explain why the Masons claim him to have been an earnest and active Freemason in view of this statement. I have on my table another Masonic book called "Washington's Masonic Correspondence" as found among the Washington papers in the library of Congress. This book was published in 1915. Its compiler is Mr. Julius Sachse, Librarian of the Masonic Temple, Philadelphia, Pennsylvania. In Mr. Sachse's book, the word "thirty" is written above the line. Mr. Sachse says that this "word thirty was not in the body of the letter as originally written, but was an after-thought and interlined before the press copy was taken." He proceeds to say that, "In the press copy of this letter, it will be noted that the word written over the words, 'last years' is indistinct." This has led some investigators to question whether the interlined word really is thirty. Mr. Sachse thus casts doubt on Washington's statement which was printed by Hayden in 1868, with no hint that the text of the letter was ever questioned. So far as I have knowledge apart from Mr. Sachse's book published in 1915 there has never been any one who intimated that the statement as printed in Washington's letters and published in Washington and His Masonic Compeers was anything but the exact word which Washington wrote.

Washington Letter Books.

After Washington's death, his papers and correspondence were turned over to Mr. Jared Sparks, ex-president of Harvard College. The letter to Mr. Snyder was found among these letters which were delivered to Mr. Sparks, and printed by him. Until 1915 this letter has been as said above, absolutely unquestioned. Hayden says nothing whatever about interpolation or the possibility or probability that Washington did not say what this letter represents. He argues that the expression "English lodges" referred to lodges which had their charters from England, and says that by 1798 there were a great many *American* lodges in this country which did not recognize the authority of the English lodge and so, he argues, that while Washington said he had not been in an English lodge more than once or twice for the last thirty years, he had often been in the American lodges which Hayden and Sachse both say is abundantly proved by Masonic records.

It will be helpful here, I think, to repeat the statements made by Governor Ritner of Pennsylvania in his report to the legislature of that state on the Washington letters alleged to have been written to Masonic lodges. Governor Ritner says that "all the letters said to have

been written by Washington are spurious. This is nearly certain. First, because of the non-production of the originals; second, because of the absence of copies among the records of the letters; third, from the want of dates, and fourth, from the fact that his intimate friend and biographer, Chief Justice Marshall, once a Mason, says that he himself never heard Washington utter a syllable on the subject."

President Washington was pre-eminently a methodical man. Before his death, he presented to Congress an exact statement of all his expenditures while in the service of the country as general of all armies. His letter books were numbered and were supposed to have contained all his authentic correspondence. These letter books do not contain the letters to the Masonic lodges which it is now claimed that he wrote. The fact that the originals of these alleged letters to the Masons were never produced is the more significant because of the fact that at times some of them were demanded by those who believed that Washington was not an adhering Freemason. The Grand Lodge of Massachusetts was requested to produce the letters which they claimed to have received from him, but the letters were not furnished. This would seem to be decisive as regards those particular letters. If the Grand Lodge had them, it would have been a very simple matter to have brought them out and thus ended the whole controversy.

Forgeries for History.

It is now alleged in this publication of Washington's Masonic correspondence, that some of his papers have been found in the library of Congress, that a complete set of photostatic fac-similes has been secured for the museum of the Grand Lodge of Pennsylvania, that these papers included the letters written to Washington by various lodges of Masons and also replies from Washington to these various Masonic communications. Mr. Sachse says that efforts "were made to obtain copies of such of the Washington Masonic letters as were still in existence which were successful except in two instances as noted in the text," and throughout this book of 140 pages there are scattered fac-similes of these alleged Masonic communications written by Washington to lodges or individuals.

Respecting this lately discovered correspondence, a few things may properly be said. In the first place, the subject of Washington's Masonic correspondence is not a new one. Freemasons have claimed that Washington wrote them complimentary lodge letters on various occasions. This statement has been denied not by unknown persons, but by the governor of a state and other men of high reputation in the communities where they live.

When the subject was fresh, within less than thirty years after the death of Washington, the originals of these letters were demanded and were not produced. Now that Washington has been dead about 120 years, these letters which were not found in his letter books, most of them, without dates, are said to have been discovered in the library of Congress. The Grand Lodge of Pennsylvania has secured photostatic copies of these letters and they are now printed as authoritative documents bearing on the controversy. Second: It should be noted that the Masonic order have a pecuniary interest in this alleged Washington correspondence. It seems quite strange that so much should be said by the Freemasons on this subject. What difference does it make whether Washington was a Freemason or not, so far as the character of the order is concerned. Washington was a slave holder. On occasions he used intoxicating liquors. On occasions he used profane language. It is not impossible that he should have united with a secret order which was obnoxious to patriots and Christians. If it is a good thing for men to swear that they will not tell certain things under penalty of having their tongues cut out, their hearts torn out, their bodies cut in two, and their bowels burned to ashes, I say, if this is a good thing for men to do why not say so and let it go. If it is a good thing it does not need the character of Washington to bolster it up. If it is not a good thing, no man's character can make it good. This seems obvious, but for one hundred years or more, Masons have been using the name and reputation of Washington as a sort of a stool pigeon to draw in young men and

secure their oaths and now the propaganda is going forward with redoubled energy. There is evidently a Masonic movement, nation wide, to establish the belief in Washington as a Freemason that men may be influenced to join and their money secured. This fact in itself goes to show that the accusations made against Freemasonry are true and that there is no valid defense.

In the third place, the Masons have repeatedly and persistently made false statements of this kind in order to establish the influence of the order. Take for example the statement that all of the presidents of the United States have been Freemasons. Sometimes it is stated that almost all of them have been members, at other times, that all of them have been lodge men. Another statement which was published some years ago was that all Washington's generals excepting Benedict Arnold were members of the Masonic Lodge. These statements have generally been made without any attempted proof. They are simply Masonic statements, and the purpose is obvious,—to get members and money. At the present time, the efforts in this direction, as said above, are persistent and wide spread.

The Washington Masonic medal is an instance of this sort of work. There was an effort made during Washington's presidency to make him Grand Master of all the Masonic Lodges in this country. The Pennsylvania Grand Lodge led in this movement. They wrote to other Grand Lodges asking them to join in it. For a time it looked as if the movement might be successful. It was not, however, but in 1797 a medal was struck, having on one side the bust of Washington in military dress, with the inscription, "George Washington, President 1797." On the other side of the medal was the inscription "G. W., G. G. M." This of course means George Washington, General Grand Master. If the facts in this case had not been so well known, this medal would probably be offered now as proof that Washington had been a General Grand Master of the Freemasons of this country. It has not been best, under the circumstances to offer it as evidence for such a statement and therefore we are told the facts in the case, that is, that certain lodges and lodge men made long and continued efforts to have him at the head of American Freemasons but that these efforts failed. There is another interesting fact in connection with this matter that has to do with what is called the Washington cave. Hayden says that tradition, which no Masonic records of that period now existing either verify or contradict, state that Washington and his Masonic brethren held a meeting during the old French war in a cave near Charleston, Virginia, a few miles from Winchester where for two years his headquarters were, which to this day is called "Washington's Masonic Cave." It is divided into several apartments, one of which is called the "Lodge Room." Tradition says that Washington and his Masonic brethren held lodge meetings in this cave. In the spring of 1844 the Masons of the vicinity held a celebration to commemorate the event. This is most interesting. No Masonic paper, genuine or fictitious, says that Washington had anything to do with this cave, nevertheless, tradition has it that he did, and now Masons begin to hold celebrations in "Washington's Cave."

I take time here to mention only one other matter in connection with Washington's Masonic history though there are many other things which are of interest, which I may at some time take up. I speak at this time of his relations to the Masonic Lodge in Alexandria, Virginia, a few miles from his old home. After the close of the war, Washington returned to his home at Mt. Vernon, and the Alexandria Masonic Lodge wanted him to attend a meeting which they were to hold and invited him to do so. The record says, (Hayden, page 100), "Washington was unable to attend this festival. Afterward the Alexandria Lodge directed its secretary to write to Washington to know when he *could* attend a meeting of this lodge. The Master of the Lodge informed the brethren that it had been intimated to him that it would be inconvenient for Washington to attend at present and the invitation was postponed. The next year this lodge sent him a third invitation and asked him if he would not take dinner with them on the approaching anni-

versary of St. John the Baptist. Washington, according to Hayden, accepted this invitation and attended this meeting. This is a fair sample of the manner in which the lodge sought to secure something from Washington that could be construed into a recommendation of the order.

I close this writing with a statement which is interesting as it bears on the authority of Masonic documents which has been referred to above. Some years since, a Masonic Chapter held a meeting in Wheaton, and advertised in our public press that a certain man had been elected and, I believe installed as an officer of that body. I met this gentleman shortly after this in a store and asked him about the matter and he said that he had no knowledge of it, that he had not attended that meeting and that he had not accepted any office in it.

This has relation to the fact that Washington was elected Master of one or more lodges and the Masonic order claims that he acted as Master of these lodges, but this seems more than doubtful in view of the statement that he had not been in an English lodge more than once or twice in thirty years. If in our own time the Lodge will elect a man and declare him to have been installed when he was not at the meeting at all, it would be perfectly easy to do the same thing for Washington who has been dead more than one hundred years.

A VALUABLE CRITICISM.

Milwaukee, Wis., Feb. 4, 1921.

National Christian Association,

Chicago, Illinois.

Dear Friends:

Enclosed find clipping from the *Nebraska State Journal* of Lincoln, Nebraska. The clipping contains an editorial on the growth of Masonry. The immediate cause for the editorial was the fact that a new lodge of Masons was founded and a large class was initiated. So many men have applied for membership in the Masonic Order recently that the order finds itself put to, to handle all the initiations, and to accommodate the members otherwise.

For some time Masons have discussed the advisability of putting up a large Masonic cathedral in Lincoln, providing adequate accommodations for all the Masons in Lincoln and vicinity. It cannot be denied that the craft has experienced a phenomenal growth in Lincoln and Nebraska generally. Very few business men or professional men in Lincoln, not even excepting the ministerial profession, but are members of the Masonic order. The editor of the *State Journal* saw fit to comment on this fact and offered various reasons for the increase in membership which the order has experienced recently.

Because of Lodge Activity.

He says that many young men joined during the war, being persuaded to join by the activity of the lodges at the beginning of the war. There can be no doubt that many young men joined the Masons before joining the army or navy, or immediately after, but not because they were attracted by the activity of the lodges so much as because they expected certain advantages, which they could not hope to obtain on their merits, through their connection with the Masonic craft. It is a well-known fact that the men in command of the army were Masons, and it is quite natural that men should expect to be preferred to the "profane" when the decision lay in the hands of their lodge brethren. I do not know whether the men who joined the Masons in the hope of being promoted shortly, because of their Masonic connection, were disappointed, but I have no doubt that many joined the Masons with that idea in mind.

Masonic Ethics vs. Church Teaching.

Another reason given by the editor of *The Journal* for the rapid growth in Masonry is the fact that the system of religious ethics upon which Masonry is based is making a stronger appeal than the churches to the men of the present day. Here is a frank admission that Masonry is drawing men away from the church, and that many serious minded men find their religious wants fully supplied in the lodge room and would not think of joining the church were it not for their families.

We appreciate the frankness of the editor who is, if we are not mistaken, himself a Mason. Usually Masons are disingenuous enough to claim that Ma-

sonry is the handmaid of the church, that it leads men to take up religion. I have been told that Masonry endeavors to persuade all its members to affiliate with some church, and that they go so far as to provide cars for them to take them to the church of their choice. We have been told by certain Masons that through Masonry they have been persuaded to join the church. What they heard and learned there made them feel that they ought to join the church. Of course, the readers of the CYNOSURE will see "the nigger in the woodpile." Because some churches are awake to the menace of Masonry and warn against its snares, the propagandists of Masonry are endeavoring to overcome the opposition of the churches by spreading the legend that Masonry is the handmaid of religion and that the churches ought to welcome Masonry as an ally against the common foe and ought to cease opposing her. As opposed to this Masonic propaganda we welcome the frank admission of the Nebraska editor that Masonry is a competitor of the churches, and that Masonry is winning many men away from the churches.

Masonic Editor Advises the Church of Christ.

As to his advice that the churches must forget their narrowness and bury their differences, that they must abolish their present divided and expensive system of organization if they wish to compete successfully with Masonry and kindred organizations, that is as disingenuous as it is unreasonable. Masonry claims that it is founded upon that universal religion in which all men agree. It is the religion of the natural man. Hence it cannot but appeal to the natural, unregenerate man. It is the religion of works, which you find exemplified in every religion save one, namely, the Christian religion. All other religions cannot but lead men to hell, for he that will be saved by works is under the curse and the wrath of God abideth on him. To ask the church to give up its position and to preach a "Gospel" which will appeal to Jew and Gentile, to Trinitarian and Unitarian, to Christian and infidel, to liberal and conservative, and to make its appeal to man on the strength of that broad religion which appeals to every natural man, is to ask the church to give up the one thing which justified its existence and the only means at its disposal for the saving of men: the Gospel of Christ Jesus and Him crucified. The Gospel of Christ always has been and always will be an offense to the natural man. He receiveth not the things of the Spirit of God, neither can he know them. They are foolishness unto him. At the same time the Gospel of Christ is the power of God unto salvation to everyone that believeth. The church cannot afford to yield one single article of the Gospel of Christ. Just insofar as she does compromise the Word of God in the same measure her power for the saving of souls is gone. Let the churches cease to contend for the faith and the truth of God's Word over against modern infidelity, no matter where it be found, and the church may as well close its doors and leave the field to Masonry.

The Church's Only Honest Course.

An appeal to the natural man coming from the churches will not draw anyone, simply because the lodge offers other advantages which the church cannot offer. To compete with Masonry and to do so successfully the churches must bethink themselves of the God-given duty to preach the Gospel, the whole Gospel and nothing but the Gospel. She must testify against all error. She must refuse to have anything to do with errorists. She must insist on absolute obedience to God's word. To compete with Masonry the church must expose the pernicious doctrines of the craft; she must show that the God of the lodge is an idol, who has no existence save in the imagination of lodge men. She must show that the lodge denies Jesus Christ as the Son of God and as the only Saviour of man. She must show that the lodge demands wicked oaths, which no Christian can swear to without offending his God and Saviour. She must show that the lodge promises to lead men to the Grand Lodge Above, that is, to heaven, without repentance, without faith in Christ, simply on the strength of their good works, and she must warn against this perversion of the truth, telling her children in unmistakable terms that any man believing the teachings of Masonry will most certainly go to perdition. And then, as opposed to the "other Gospel" of Masonry, the church must

hold up Christ as the Saviour from sin and must call upon people to accept him in the true faith, trusting Him to save them to the uttermost. Thus testifying against the dangerous and pernicious principles of Masonry and preaching the Gospel of the Lamb of God for sinners slain, the church need not fear the competition of Masonry. She will more than hold her own. She will not, indeed, draw all men. There will always be those who reject the Gospel of Christ, whom the God of this world hath blinded, that they might believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness. The church has no promise that she will convert all men. But at least she will always succeed in saving some, for the Word of God shall not be preached in vain. It shall prosper in the thing wherefore it was sent.

May the church bethink herself of her duty to God and to the souls entrusted to her care. May she think twice before forfeiting her right to existence. May she continue to testify against Masonry and any other brand of infidelity and she will not have to fear Masonry.

Most cordially yours,
(Rev.) O. F. Engelbrecht.

REVIVAL OF KU KLUX KLAN.

Birmingham, Ala., Jan. 27.—A solitary horseman—tall, shrouded in white from the tip of his peaked cap to the ground, upon his breast a cabalistic sign; his mount masked likewise—rides out of a clump of trees and halts. His left arm is raised as a sign, seeking recognition. His signal answered, his arms are spread wide, the strange mask upon his head gleams with lighted coals in the eye-sockets and he rides into the gloom of the forest.

From 1866 to 1869 this figure, the unknown, mysterious, terror-inspiring masked rider of the Ku Klux Klan accomplished what the forces of law and order, disorganized by the "carpet-baggers" and "scalawags" who came down from the North in hordes, could not do; they saved the South, so white men of the South believe, from domination of the Negroes.

Tonight, in a natural amphitheater formed inside of the race track of the fair grounds, three miles from Birmingham, 500 "aliens" will be "naturalized" as clansmen of the new "Knights of the Invisible Empire, Ku Klux Klan," for the Klan, officially disbanded in 1869, its mission concluded, was reborn on Thanksgiving night, 1915, on the top of Stone mountain near Atlanta.

The initiation here tonight, the first which the general public has ever been permitted to witness, is to commemorate the fifty-fourth anniversary of the initiation of Gen. Nathan Bedford Forrest, the first imperial wizard of the Klan, which took place on or near this same spot.—*Chicago Daily News*, Jan. 28, 1921.

The public press for some reason has not called attention to the fact that the Ku Klux Klan was suppressed at one time by governmental action. Governor Brownloe of Tennessee called a special session of the Legislature in September, 1868. The penalty for membership in the order was heavy fines and imprisonment. The legislators declared association or connection with the Klan "infamous." We call attention also to the report on this order of a select committee of Congress made in Report Number 22, Part 1, 42d Congress, 2d Session, February 19, 1872.

GERMANY HAS "KU-KLUX."

Berlin, Germany, Jan. 28.—A German organization founded on the plan of the American Ku Klux Klan of the days following the Civil War has been formed "to root out radicals and other extremists who oppose the return to Germany of the imperial realm of the Hohenzollerns." The suggestion to organize such a league originated in the Berlin newspaper, the Deutsche Zeitung, after the managing editorship of that paper had been taken over by a Prussian clergyman, Max Maurencher, who called upon the pan-Germans to get together against the menace of soviet Russia and Jewish propaganda among the Germans. Already the kidnaping of several prominent Germans is attributed to the German "Ku Klux Klan."

No Tar and Feathers as Yet.

While the German organization refrains from the tar and feathers method of punishing persons convicted by its secret councils, it has succeeded several times in having prominent German society men arrested and sent to prison on some charge or other after announcing to its victims that they would fall a prey to the Ku Klux Klan unless they promised to refrain from supporting the republican cause and to back the monarchist cause instead.

So far the government and the police have taken no steps to restrain the German Ku Klux organization, which threatens to go after some of the most promi-

nent German bankers and industrialists of Jewish origin, who are really the backbone of the present day German republic.

Will Be Supermonarchistic.

Unless the government takes steps soon the German Ku Klux Klan—the suggestion to form such a society came from recent reports of a revival of the Ku Klux Klan in the United States—it will become a supermonarchistic organization.—*Chicago Daily News,* Jan. 28, 1921.

NEGROES ASK U. S. PROTECTION.

At a mass meeting called to protest against the revival of the Ku Klux Klan it was declared that new branches are springing up throughout the southern section of the country and unless concentrated action is taken against this movement the forming of klans in the North will no longer be a myth. The meeting took place at 610 South Sixteenth Street, Chicago, with Hubert Harrison as the principal speaker.

After characterizing the New York Ku Klux Klan as "dormant," Mr. Harrison went on to say that the present danger was chiefly south of the Mason and Dixon line. "It is not the old southern planter who is our enemy, but the youngster coming back from college full of ideas about secret societies. He adopts a mock heroic attitude and says, with indiscriminate generality, 'We must crush the Negro; he does not know his place."

"Then comes the terrorism of the Ku Klux Klan, which knows no law and gives no hearing nor trial. It is not necessary to go back to Civil War days to see the injustice of this mob rule. Almost every week there is an example of it in the South at present. Many Negroes are guilty of the crimes for which they are punished, but there have been numerous cases where an innocent person has been put to death."

A formal protest was drawn up asking the government for protection against the violent expression of racial feeling and requesting active measures suppressing the Ku Klux Klan.

CORRECTION.

Kalamazoo, Mich., March 4, 1921.

Editor, CYNOSURE:

I suggest the following corrections in my article, "Sam Jones, Evangelist," page 351, March CYNOSURE. In Sam's answer third paragraph, it should read, "Because I find more *perjury* in the Masonic lodge than any other place I know." This corresponds to the fact; the word *profanity* does not. While Sam Jones' answer implies that *perjury* is common, as a matter of fact, public *profanity* is (was then) almost unknown.

Also, "From the way *this* brother told me, I infer that it was an 'official delegation' that came to Sam Jones." This brother, as previously stated, was Sam's cousin.

Yours for Jesus Christ and His truth.

GEO. F. WOODARD.

News of Our Work

O blest is he who does not fuss
When he receives a bill from us,
But promptly sends us the amount
Wherewith to straighten his account!

But doubly blest is that good friend
Who waits not till a bill we send,
But, knowing his subscription's due,
Sends in the money to renew.

What shall be said of one so kind
Who tries another sub to find?
May he, or she, rewarded be
Forever and eternally!

"LIZZIE WOODS' LETTER."

March 11, 1921.

Dear CYNOSURE:

One evening after the Bible lesson, I asked for requests for prayer and several came to the altar. One young woman said, "I want to be saved from sin." She said, "I belong to the church but I am a sinner and I want you to please go back in the rear and see if you can get my husband also to come to the altar." I said to her, "Yes, I will gladly go to him," so I did and I asked him to come to the altar. He said to me, "I belong to the church." I said, "You are the kind that Jesus was talking about (Matthew 5:23-24). Let us as Christians pray together." He replied, "My wife wants me to leave the Masonic lodge and I don't want to. There is no sin in it. Adam was a Mason." I said, "Who told you that Adam was a Mason?" He said, "Nearly all the preachers belong. They tell us that that is true."

I said, "Do you ever read your Bible?" "No," he answered, "that is what we pay the preachers for, to read the Bible and explain it to us."

"Well, they explained it wrong when they said that Adam was a Mason. Let us see the difference in the way the Worshipful Master makes men Masons and how God made Adam. The Masons divest you of all your clothes and put a pair of lodge drawers on you and a slip-shod slipper on your right foot and roll the left drawer leg above the knee and put a hoodwink over your eyes and a rope around your neck and put your hand on God's Bible and make you swear to have your throat cut from ear to ear and your body buried in the rough sands of the sea where the tide ebbs and flows twice in twenty-four hours." He said, "How did you learn our secrets?" I said, "Your own members who have given up their idolatry have told it themselves."

Now let us see how God created Adam, Gen. 1:26-27. God made man upright, Eccl. 7:28, but they have sought out many inventions and your Masonic lodge is man's invention. Now let's see how He created man. Eph. 4:24; 2:10. God said, (Gen. 1:26-27) "Let us make man in our image after our likeness." Now who was God talking to let us inquire. Was he talking to bootleggers? Do you see in God's making of man anything about a rope and a hoodwink? There was not another man until God created Adam so you see your preacher told you wrong, as there was no one to make Adam a Mason. He said, "That is so. I don't read the Bible and I did not know any better." I said, "Well you know now." He said, "Yes, but I have paid so much money into the lodge!" I replied, "What will a man give in exchange for his soul." He said, "All the preachers I know are in some lodge." "Yes," I said, "they are going to the lake of fire (Rev. 21:8). You know there is where all liars go. You see Adam was not a Mason, and anything that is told for truth but is known to be false is lying."

His wife was saved that evening and he has been stirred up over his condition ever since. I went over to see them after that and he said, "Well, I told wife to go in the church and let me alone about my lodge. My pastor said yesterday in his sermon that man could not keep from sin in this world, that all men sin in three points—that is deeds, words and actions." I said, "Let us see what Jesus says about deeds (John 3:19-21). When your deeds are evil you will not come to the light. So you are wrong right there. Now we must be a right example if we believe in the Word (I Tim. 4:12). The preachers will have to give account to God for those idle words. God will justify or condemn them by his own Word. (Mathew 12:36-37)."

Let's see now about a man's sinful actions (Math. 25:24-28). From this we can readily see, when a man's actions are sinful, which way he will go. He said, "That is right. I am fighting the Bible. I want to be saved and I am not fighting you. I want to know what is right. Don't we, however, sin in thought?" I said, "Yes, when we have sin in us (Mark 7:21-23), but believe 'for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.' (Rom. 10:10). Then the thoughts of the righteous are right. We are told what to think about (Phil. 4:8)." He said, "Well don't the Devil bring evil thoughts?" I said, "Yes, but Jesus puts them out of my heart, and when the Devil brings them to me I am just as kind to him as he is to me. I tell him to keep them. The devil's lust when it has conceived brings forth sin (James 1:14). So you see I don't have to sin always and please the devil. Let him keep his thoughts. 'Yield not to temptation for yielding is sin.'" He said, "Well you have certainly rounded me up." I said, "God bless you."

LIZZIE W. ROBERSON.

EASTERN SECRETARY'S REPORT.

By Rev. W. B. Stoddard.

March 15th, 1921.

Dear CYNOSURE:

The papers are telling us there is a wave of crime. That lodges are increasing, that there is a falling off in church attendance. Some are inquiring, "When the Son of man cometh shall He find faith on the earth?" (Luke 18:8.) The writer would be optimistic. He will find faith on the earth! Iniquity shall abound; the love of many wax cold, but thank God when iniquity abounds grace much more abounds. The night that precedes the dawning of the new day is

here. Let us look up, and go forward, knowing our labor in the Lord is not in vain!

I find here in Paterson, N. J., what is common to all centers where large numbers of men and women are employed in mills. The lodge spirit dominates. I am also finding the number of those seeking its overthrow increased. As heretofore a pleasant stopping place is afforded me at the Star of Hope Mission. Its agencies for good are being increased and the large building secured as its home is much more utilized. The CYNOSURE and its message finds a welcome here. There was a mistake in the February number of the CYNOSURE in the receipt acknowledgments. The amounts credited to the Sixth Christian Reformed and the People's Park Christian Reformed churches should have been given to these Holland Reformed churches.

It was my privilege to meet the pastors of the Holland Reformed Churches of this section in conference yesterday and receive their many commendations of our work. While one brother kept constantly calling attention to the wise and good ministers to be found in the lodges, there was otherwise a unanimous opinion that lodge teaching was wrong and as such to be opposed. Those in whose churches I had spoken approved of my manner of presentation and invited more light in the same direction. Domine Schurman of the Sixth Church invites the lecture I hope to give his people on the second Wednesday evening of October next.

I attended services nearly all day last Sabbath, beginning with the Lutheran Sunday school. A class studying the tenth chapter of Matthew was found and gave excellent opportunity to bring anti-secrecy light which was well received. At the United Presbyterian Sabbath school "the Doctor," as they called me, was given an invitation to address the entire school. My study was the "Lord's Supper" and events closely connected. I reminded the children that there were organizations antagonistic to Christ. In remembering Him we must seek to put these away that all may worship Him in spirit and truth. The pastor and friends of this church were most cordial. At the Mission attended in the afternoon the text was Luke 18:8. Your representative spoke of Mr. Moody's presentation of the unpopularity of Christ not only among lodges and other institutions known to antagonize Him, but also in many churches called by His name. Thousands of churches would be closed to Him should He come to them and speak as He spoke when here.

Following my last report plans were carried out for lectures at New Castle and Beaver Falls, Pa. I found much enthusiasm among the students at Geneva College over the basket ball contest and thought, could this energy be employed for Christ and against the Devil and his works, he would receive a "knock out" in that section. The Sabbath spent with Free Methodist friends at New Kensington, Pennsylvania, was cheering. The snowstorm doubtless diminished the attendance. I shall not forget the "drop in" meeting at Rochester and Butler, Pennsylvania. Meetings in progress afforded opportunity for my addresses to which pastors gave invitation. The Holiness Convention gathering at Leechburg, Pennsylvania, did me the honor to make the opening address. It goes without saying that people expecting to live holy lives should cut loose from lodge entanglements. God sets His standard high. Those who desire to continue lives of sin are apt to slip into lodges. It was at the regular prayer meeting at the Covenanter Church at Parnassus, Pennsylvania, that I dropped in but part of the program was set aside to hear an anti-lodge message. The pastor endorsed and commended our work as he has in many times past. I may also say in this connection the College Hill Covenanter Church at Beaver Falls, Pennsylvania, is to be complimented in their new pastor, Rev. Mr. Redpath, who is in full accord with our work and gave me a good hearing at his church prayer meeting the previous week. The night I spoke at the Mission in Pittsburgh, Pennsylvania, (Brother Blues in charge) to a full house. Many out of work had crowded in for food and shelter, and quite a number came to the front indicating a desire to become Christians.

While at home for a few days of rest, I saw several friends and attended several meetings in Washington, D. C. The

service given in memory of Sister Phebe Hall, who recently "went home" from her mission in Washington, was very touching. There were many who rose up to call her blessed. Her ministry, though little known to the world at large, had helped a multitude. Her devotion had led her to give the little laid by for funeral expenses to a very needy cause. A very desirable lot was provided for her last resting place and in a few moments more than enough money to meet the funeral expense was contributed by friends. Her life was one of sacrifice and corresponding joy. When near the end she gave many expressions of joy of soon meeting the Christ she loved. She had on many occasions expressed an interest in the N. C. A. work. Here in New York and New Jersey there is ceaseless activity. The Free Gospel Church at Corona, Long Island, New York, gave the usual welcome invitation to preach. Brother Lagville's home was again open for me and I received kindly ministration, better than any lodge can give.

Our Norwegian and Missouri Synod Lutheran friends were found at the place of their pastoral Conferences. At the Norwegian Synod I found some unacquainted with the reasons for lodge opposition. I was much pleased to meet there Pastor Kittilsby, a former Director of the National Christian Association and a brother highly esteemed, also Reverends Gunderson and Turmo, also able men who may give the newcomers the needed information relative to the lodges. A very pleasant hour was spent at the home of Dr. Edwin Dutton Bailey, now the highly respected pastor of Prospect Presbyterian Church, Brooklyn, New York. Dr. Bailey was for years a representative of our Association and has never changed in his disapproval of dark, loving associations. His church is reported as in a flourishing condition. I find all the work my strength will allow. I am expecting a big meeting in the Midland Park, New Jersey, Christian Reformed Church tomorrow evening.

Tonight I hope to listen to Rev. Leonard Trap who is to address the Holland Y. M. C. A. of this city. God willing I go home, then to Chicago, Illinois, and shall likely be at work appointed in Iowa when this reaches CYNOSURE readers. I much regret my inability to answer calls for lectures in Ohio at this time. As the spring comes to make glad the earth, so I trust the Christ we love shall gladden us as we strive to aid men in knowing the truth. With eyes on Him we can rejoice amid all that surrounds us.

Paterson, New Jersey.

SOUTHERN AGENT'S REPORT.

By REV. F. J. DAVIDSON.

I have not been very well but thank God I am about my Father's business. I am kept busy in the Cause of my Master. I am now engaged in giving Bible instructions to a class of young ministers every Wednesday evening where the secret oath-bound lodge and its evil tendency is plainly taught to them.

I met Mrs. Elizabeth Hunter, formerly of Memphis, Tennessee. She attended Bible Lesson at Central Baptist Church a couple of Sundays ago and became so interested that she gave a year subscription to the CYNOSURE and volunteered to help me in my church work. She is an independent street missionary worker. She is well versed in the Scriptures and is not afraid to declare the whole truth as it is written in His blessed Word. If a few anti-secrecy tracts can be sent to her they will be profitably distributed. She did not know of the National Christian Association's work opposing secret societies until she attended Bible studies at Central Baptist Church. She was anxious to become identified with the N. C. A. and CYNOSURE family. A letter of encouragement from old CYNOSURE warriors would be appreciated by her.

I am still being opposed, persecuted, misrepresented and abused by secretists who love darkness rather than light because their deeds are evil. Neither will they come out into the light and accept the pure Word of God. I am planning a lecturing tour through Louisiana and Mississippi, the Lord willing, in May and June and probably July. I would like very much to attend the Annual Meeting of the N. C. A. but I am not prepared to say just now whether it will be possible.

I hope Sister Lizzie W. Roberson can find it convenient to visit New Orleans. I am sure she can get an opening; in fact,

Central Baptist Church will give her a hearty welcome. There is great need of true Bible instruction in this wicked city of Sodom and Gomarrah. The secretists have declared I shall not succeed in establishing an anti-secrecy church, but God has given great victory already, praise His holy name. Several who are adverse to the whole Bible truth have left the little church but as many others have united with us. We are in a series of meetings now and four have professed Christ as their personal Saviour. Those desiring to write Mrs. Elizabeth Hunter may address her in care of F. J. Davidson, 624 Delery Street, New Orleans, Louisiana. May God bless the N. C. A. and the CYNOSURE family. I am yours in Christian fellowship.

FROM OUR FRIENDS.

A Lutheran pastor located in Ohio writes: "I am still on the firing line and with God's help giving a clear, fearless message every Sunday. It has not driven people away and, praise the Lord, we are compelled to say that we have a better church now than ever—better in attendance at services, more frequent the communion services and we have more accessions of grown people, and also our financial condition is better. Surely 'my word shall not return unto me void' has proven true with us."

Liverpool, England, Jan. 17, 1921.

My dear Sirs:

May I ask for a catalogue of Masonic rituals? I have been indirectly asked to join the Masons, but a clergyman in this town advises me, as a Christian, to read some pamphlets issued by your Association.

Yours respectfully,
GEORGE L. HOUGHTON.

From Nebraska the following helpful words were received from one of our CHRISTIAN CYNOSURE readers, Rev. B. Schwarz, pastor of a Lutheran church:

"Do I oppose these lodges? Yes! And isn't it a shame to see these money-worldly-minded preachers playing second fiddle at a lodge funeral? It must sadden every true Christian's heart.

"In these days of Lent we also find comfort in the suffering and death of Christ. Let us then do everything to help save these dearly bought immortal souls of men. I am with you in fighting the greatest menace of our day—worshiping God merely as Creator and Benefactor, no more—thus it was in the days of Noah. Let us work while it is day."

Mr. Herman Gerber of Grasston, Minnesota, who is helping us by warning the people in his community, writes: "I am only a farmer but am doing all I can to save people from the snares of the devil." Mr. Gerber has ordered several packages of our literature.

Mrs. Olive Kendrick of Lansing, Michigan, when renewing her subscription to the CYNOSURE, wrote: "Thank you for continuing sending the CYNOSURE for we hate to miss any of the numbers."

A pastor in Alliance, Nebraska, asks for books giving information on the Odd-Fellows' lodge "with reference to their secret work, history, etc." In one of his parishes he says he must prepare to give the light that the people need. What a pity it is that pastors do not give the light until they are driven to such a course by the disintegrating influences in the church from this foreign element.

Another pastor in Nebraska has begun the discussion of the lodge by giving an address once a month on the subject. The course will last several months. At the conclusion of his first address some of the lodge men came forward and inquired where he got his information to which they received a courteous reply, but when the pastor asked if he had not spoken the truth they refused to answer. Evidently the lodge had tied their tongues. Naturally one feels indignant at such discourtesy but I suppose we really ought to feel a pity for cripples.

Matrimonial troubles are not caused so much by misunderstanding as by too much understanding.

The only objections to summer are and summer resorts.

We all think there is but one perfect way—our own.

Christian Cynosure

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"Weel, I had just three faults to his sermon," was the reply.

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